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LIFE AND LIGHT

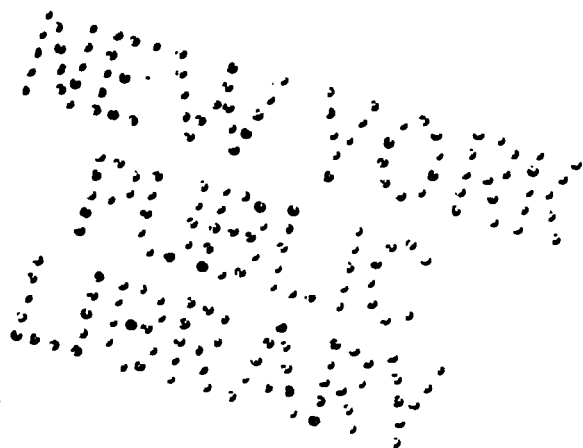
FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1880, VOL. X.



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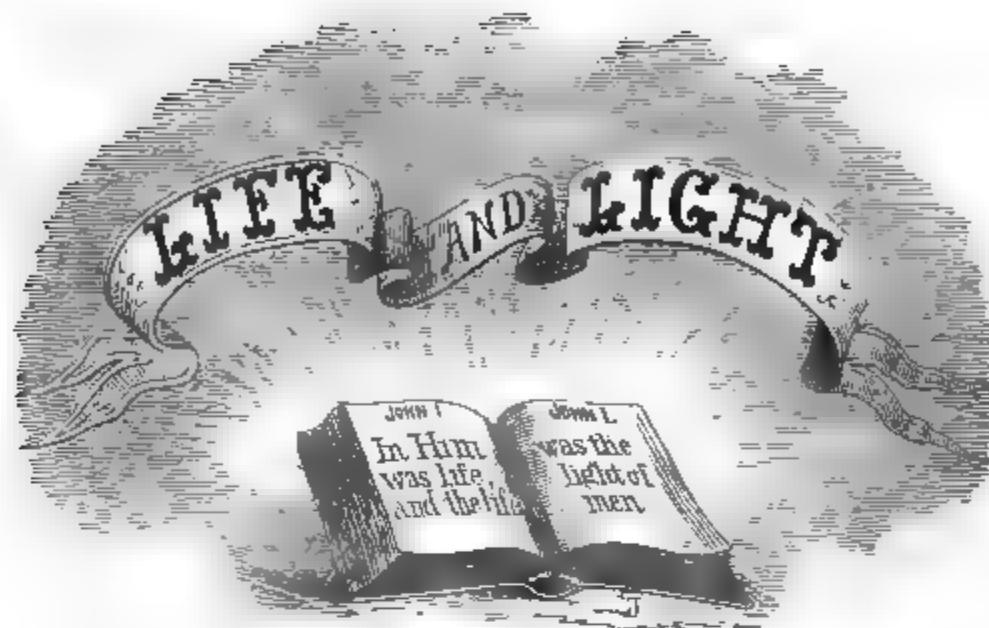
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## FOR WOMAN.

VOL. X.

JANUARY, 1880.

No. 1.

### "Glory to God in the Highest."

"Glory to God in the highest,  
And peace to men and good-will,"  
The old, sweet Christmas carol  
Rings out on the midnight still:  
Sounds from each mountain summit,  
Echoes from every plain:—  
The Prince of Peace — the Saviour  
Comes o'er his own to reign.

"Glory to God in the highest,"  
For the King's all-conquering sway  
Is hastening on in the dawning  
Of the world's millennial day—  
Hastening o'er land and ocean,  
And the angel watchers sing:—  
"Wake, mortals, and adore him—  
Wake, and receive your King!"

"Glory to God in the highest,"  
Our raptured hearts reply;  
Ring out, on earth, your joy-bells—  
Ye hill-tops catch the cry:  
Sound forth, oh, grand old ocean,  
Ye fields and forests, ring:  
Let all hearts bow before him—  
Our Prince of Peace — our King! — E. C. P.



## AUSTRIA.

## LETTER FROM MRS. SCHAUFFLER.

\* \* \* It seems as if, in the past year, we had been working down in a dark well, every passer-by stopping to throw in sand and gravel, with here and there a stone large enough to nearly fill the little space we had laboriously cleared. Ever and anon, too, word came from above, calling for a retrenchment of tools needed for more prosperous workmen, until we began to fear that unless an abundance of water was soon found we should be ordered to abandon our work. Does that faithful servant in whose hands his Lord intrusted talents, so increased, know how much care was lifted from the hearts in one mission when the glad news of help came, and the cries of retrenchment died away in the distance? Now, working in a well is not the most exhilarating toil, but, for the sake of providing fresh water for thirsty people, one would gladly work on in the dark. If foundations are to be laid, some one must be denied the light of day and the fellowship of companions in labor, if ever the cooling draught is to be offered in the crowded street at last. We had begun to consider how we could hope to provide for ourselves if the supporting hand should be withdrawn; for the more we saw of this people, their ignorance of their own need, the confidence of many in their false belief, the carelessness of others even after hearing the truth a long time, and their despair on first realizing their lost state, the more we feel that the water of life is the only helping, cleansing power that can reach them.

\* \* \* When we returned to town in the winter, I found my beloved prayer-meeting in ruins. A Protestant woman had chosen this time to attack the faith of a Roman Catholic friend, and strife took the place of prayer. Not being able immediately to find out the truth, I omitted the meeting a few times; but one woman, a day-laborer, the only one who had attended every meeting, and who prized it as her dearest privilege, came with tears to beg me to allow her to come. She and I prayed together until we could see our way clear to invite the others again. After we began we did not see the blessing we asked for, and one night I asked my good B—— if she had any quarrels. I found she had not spoken for months with one who attends the meetings regularly and who first brought her to them. I besought her to forgive the little injury done, and to ask for forgiveness. My husband labored with the man, who was in his Bible-class, and last week we had the joy of hearing them ask each other's forgiveness. The woman told









LIFE AND LIGHT

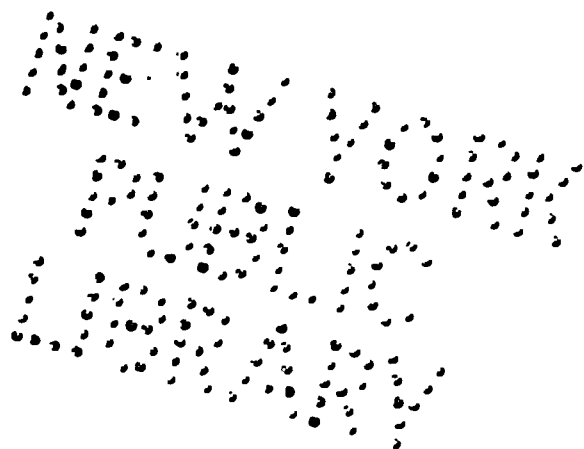
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school, keeping her till she should graduate, she should teach as many years as she had been with us. She will be in the school two years longer. We hope she will prove a good woman and a good



AN AINTAB GIRL.

teacher. Then, there is Elef, the daughter of a Mussulman, who has but one arm. Her father you have heard about, many of you, and know that he was driven from Marash, a few years ago, on ac-

count of his having become a Protestant; since then he finds it very hard to live anywhere. Elef is a sweet, lady-like girl. I do not know whether she will come back or not. Her mother is a



A MOSLEM WOMAN.

Moslem in faith, and I sometimes fear she will compel Elef to marry a Moslem; but if she is a Christian, and is educated, she will do good, I am sure. She is the only Moslem girl we have ever had



in our school. She hoped she became a Christian last year, and was very anxious to be baptized.

One morning, just before our school commenced last year, a woman, so covered with rags that her whole dress was one mass of fringe, called at our door. She had come from Bitias, a village near Kessab, and had with her two little girls, one about twelve, the other five years old. Her husband had become a Moslem, and left her to look out for herself. She could get no work in Bitias, and as our preacher in that village was coming to Aintab, he took pity on her and brought her along, with her two daughters, hoping she might find work here. The older girl had a pleasant face, light hair, blue eyes, and seemed quite intelligent (light hair is the exception in this country). This girl, whose name is Mariam, had been improving her opportunities in the village of Bitias, and besides being able to read and write quite well, had studied the large arithmetic and geography. She wanted to come into our school. What could I do? I could not turn her away; I did not want to. I knew the dear girls in America would help me buy the books and clothes she needed. She looked so nice when we got her dressed up in a new calico, with whole shoes on her feet! The new calico she saved for a Sunday gown, and we found a half-worn dress for every-day wear. She takes excellent care of her clothes, and we hope in time she may go back to her village, or to some other place, a Christian woman and teacher. This vacation she has found a place where she can help a good woman take care of her baby, and so earn her board. Her mother has found work enough, here and there, to help herself to get some respectable clothing, but still her life is very hard. It is not easy to find work for women in this country.

I might tell you many things about those girls, but I shall make my letter much too long. We do not generally help Aintab girls at all unless they are orphans. Not long ago I missed one of the girls; she did not come for some days, and I went to inquire for her. Her father said they could send her no longer; he was unable to work, and the family was in a very needy condition; her clothing was almost gone; I should be ashamed to tell you how little she had. Well, what was to be done? Should we lose all we had spent on her? lose her as a teacher, and see her living in such wretchedness? She had but one or two years before she would graduate from our seminary, and we had the promise that when she finished her studies she should go back to teach in the village from which her father had come a few years before. "No," I said; "I will not lose her;" so I took her to the seminary, and with little expense I made her clothing decent. She may

go out to teach this year, and come back one more year to graduate. I think she is a Christian, and will be a good worker.

We try to be very economical in our family, and we are only anxious to have our girls comfortable and tidy. I have been pleased to see how hard some girls try to save their parents needless expense, and how glad they are to learn to mend and repair their clothes. Two sisters came from Killis, last year. It is very difficult for their father to send them; and soon after they arrived



the older one, Turfanda, said to me: "My father can give me no more money for books or clothes this year. Can't I do some kind of work, to earn some money?" I gave her some sewing and other work. When I offered her one of my dresses she refused, saying she had enough, and I must give it to some one more needy. In their last summer vacation she and her sister had some strong, white cotton cloth colored dark blue and made into dresses. These are such dresses as most of the mountain girls wear, but I

had never seen one of our school-girls wear them. Turfanda told me one day that they had these dresses, but they were afraid to wear them, for fear I should be displeased. I said, "No; I am glad you are willing to wear them;" so they wore them all winter. I occasionally showed a girl how she could make an old dress look almost like new; and such a rage as there has been for turning dresses upside down and wrong side out and piecing down short waists, it was quite amusing to see.

We are feeling somewhat anxious about the coming year; for, owing to a great scarcity of rain, crops are light and prices three or four times what they were in years of plenty. There will not be a famine, as we feared, but it will be very hard for the poor, and the board of our girls will cost us much more than usual.

God bless you all, and make you more prosperous in the work of your circles than ever before. Pray for us often.

E. M. PIERCE.

---

#### FROM THE GIRLS.

Some responses have come to the letter from the "affectionate aunt," in the November number, and as they may encourage some others of the "nieces," we make a few extracts, leaving out names and places. One writes:—

I THANK you so much for the letter which I feel you wrote to me, and accept your kind proposition that I should regard you as an aunt. Two years ago the whole subject of missions did seem to me "vague and remote." A friend went out to India about that time, which was the first thing that started my interest in the work. Then I became interested in some girls in Turkey, and wrote to them and to the missionary who had charge of them. In answer to my letter some picture scrap-books were asked for. As you say, "some effort may be required" before genuine interest is felt. I think the little effort I used in collecting the pictures and making the books helped me as much as anything. Then I went to the quarterly meeting of the Woman's Board. Afterward I heard Mrs. Bowker speak at a meeting about interesting young ladies in mission circles. I said to myself, "What can I do?" I thought it over, and then spoke to one or two about starting a mission circle. It was not until several months afterward, however, that the first meeting was held. We had three more meetings, and although they were not very well attended, I hope this winter, when they are again started, more interest will be felt among the young people.

As you see, one thing led to another, till now I am so much interested in this glorious work for the Master that I want something personal to do.

Another writes:—

Your letter in the November number of *LIFE AND LIGHT* interested me, and seemed, I thought, to give the true reason why we girls are not more interested in foreign missions. The subject does seem “vague and remote,” and is due, many of us see, “to a want of definite information.” Still, in our society—the “Willing Hands”—much interest is manifested by the older girls. Yet we do often go to the meeting because we ought, as you suggest, rather than because we have any desire to go. I mean to get some pamphlets from the Congregational House, in Boston, and study separate fields. The reason I write to you is because your letter showed that you understand girls, and I wanted you to know how I liked it. I mean to read your letter at the next meeting of the “Willing Hands.”

---

## • Our Work at Home.

---

### TWELVE PILLARS OF MISSIONARY WORK.

#### NUMBER FIVE.

#### LOVE.

“By love, serve one another.”

BY MRS. S. BRAINERD PRATT.

IN Roslyn Cathedral, near Edinburgh, travelers stand spell-bound beside a pillar so beautiful in design, so perfect in execution, with its wonderful tracery of vines and flowers wrought in the solid stone, that it seems something superhuman.

It is a blood-bought pillar; for, as the story runs, the master-builder, maddened with jealous rage, struck dead with a blow the young apprentice who had dared make a thing so beautiful.

Even so as one looks down the vista of stately pillars which uphold all missionary work in the world, “Faith,” “Prayer,” “Patience,” “Zeal,” he stands entranced before one surpassing them all in beauty—the pillar of Love. As John in his wonderful vision saw the holy city coming down from God out of heaven, so this is our heaven-descended, God-given<sup>3</sup> grace—an earthly torch lit at the one central orb of the universe, since “*God is love.*”

It, too, is a blood-bought grace, costly as precious. It is love that lightens all earth’s dark places, that burns on every true

hearth-stone, bends over every cradle, beams in every smile, sweetens all toil, gives zest to all Christian endeavor. Take all love out of earth and it were hell; fill earth full of love and earth were heaven. Take this grace away from Christian work, and what have you left but a cold and lifeless body? what but a cheerless round of hard, dry duties, as dreary as the pagan idea of penitence?

"This love," says Latimer, "is the very livery of Christ; for as every lord gives a certain livery to his servants, so our Saviour would have his servants known by their badge, which is love. This is the unseen panoply which the redeemed soldiers wear, encased in which they walk unhurt through the horrors and dangers of the night's thick darkness."

In no line of Christian effort is this grace more necessary than in missionary work. "We need hot hearts," said one, "to preach to the heathen." Yes; and we need hot hearts before ever we reach them. What but the constraining love of Christ could keep any missionary's heart warm in sundering the ties that bind to home and native land? What else could make it possible for a devoted daughter to look, for the last time, into her mother's eyes, to take, for the last time, her father's kiss, that she might carry this light into the darkness? What else would cheer through the years of toil required to make the hard, new language like mother tongue? Yet this one talisman, "Unto Him who loved us," makes all this possible — yes, even easy.

Said a missionary tutor to his pupils: "Whatever you are studying, even if it be the driest grammar, think that you are doing it for Christ, and you will find it easy and pleasant."

What but this constraining love would make it sweet to spend one's life with the degraded and ignorant? and what but this would make it ever possible for the truth to enter human hearts?

God's love and human love — these two are the golden keys that unlock barred doors, the sunshine that melts the stoniest hearts.

A missionary in the South Sea Islands was reading from the third chapter of John's Gospel. When he had finished the sixteenth verse, an islander who had listened eagerly to the words interrupted him, saying, "What words were those you read? what sounds were those I heard? Let me hear those words again." The missionary read again: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The native rose from his seat and exclaimed: "Is that true! can that be true! God love the world when the world not love him! God so love the world as to give his Son to die that man might not die! Can that be true!"

The hard heart was melted, and with starting tears the man went away to think of that wonderful love of God to him.

Hear a poor old woman in Hadjin, Turkey, whose heart had been touched by a sermon on Jesus weeping over the sins of his people, as she exclaims, "Oh, with this new love I am growing young!" See the women from an African kraal, when Miss Hance has been telling the story of this wonderful love. They are standing in little groups, hushed to silence or saying one to another, "If this is true that she has told us, what can we do? what shall we do?" An aged woman says to Miss Ely: "Oh, how wonderful! What can I do to show my love to Him who died for me?"

As this love of Christ is the great uplifting force that draws all men unto him, so human love, when it is like his, wakes an answering thrill in other souls.

A Christian Great Heart, known to all missionary workers, and whose name is a household word in many foreign lands, was sailing last summer up the Hudson. On board the boat was a poor, sick Indian boy, in the last stages of consumption, going, by invitation, from Hampton Institute to a friend's house, to die. The traveler, prompted by a heart full to the brim of Christ's love, was kind to the sick boy, taking him to a cooler part of the boat, fanning him, bringing fruit for the parched lips, and finally, when no carriage was found at the landing, carrying him in his own strong arms to the hotel. The love woke an answering chord in the sick boy. Clinging to the neck of his newly found friend and feebly stroking with his wasted hand the gentleman's coat-sleeve, he gasped, "I love you! I love you!"

Truly we need "hot hearts" to show forth His love who first loved us.

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#### FROM EXCHANGES.

THE Woman's Foreign Missionary Society of the Methodist Church has adopted a system of "Uniform Readings," which is recommended to each of its auxiliaries. It is suggested that the same topic shall be considered each month in all the meetings of its societies. The details of the plan for the first meetings, in 1880, are given in detail in the *Heathen Woman's Friend*, for November, as follows:—

"The first three months of 1880 are to be devoted to Africa. Anything which comes under the head of travels in Africa can furnish some item or thought for the monthly meeting in January. This meeting will be devoted to the natural features and produc-

tions of the continent and the customs and religions of its people. It may be properly introduced with brief notices of its ancient history and the history of African explorations. The monthly meeting for February will be devoted to African missions and missionaries, and to woman's life in the Mohammedan and pagan countries in Africa."

Then follows a short sketch of Africa, combining its history, natural productions and religions. The following are given as "subjects for short papers at the January meeting":—

"Mohammedanism in Egypt;" "Thebes, Alexandria and Carthage;" "Cairo, Timbuctoo and Coomassie;" "The African Church Fathers;" "Copts, Moors and Abyssinians;" "Explorations of Mungo Park, Dr. Barth and Sir Samuel Baker;" "Explorations of Schweinfuth, Livingstone and Stanley."

"A map of Africa is essential to the success of the meeting. An outline map on a blackboard will do well. Let every city or tract of country mentioned be pointed out on the map."

A list of books for reference or selections is also given. Many of these are denominational. Those recommended of general interest are: Barth's "Northern and Central Africa;" Dr. Blyden's "Mohammedanism in Western Africa;" Schweinfuth's "Heart of Africa;" Livingstone's and Stanley's Works; "Uncivilized Races;" and others.

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#### NOVEMBER MEETING.

THE quarterly meeting of the Board was held in Park Street Church, Boston, on Tuesday, November 4th, at 3 P. M. The attendance was unusually large, completely filling the chapel, seats being placed in the aisles. The devotional exercises were conducted by the president. The report of the secretary showed rapid progress in the foreign work and encouraging growth at home, although anxiety was expressed lest the Board be unable to meet the demands sure to be made in the immediate future.

Mrs. Magoun, of Iowa, vice-president of the Board of the Interior, was providentially present, and spoke most happily of the peculiar features of the work at the West, and most cordially of the unity of feeling and pleasant relations of the three Boards connected with the Congregational churches in America. Mrs. Schneider, so well known by her long missionary life, and who will have sailed once more for Turkey before this reaches our readers, gave a most interesting address. She spoke touchingly of the trial it was to her to return without the life-long companion of her mis-

sionary labors, described the evangelistic work she hoped to do in the city of Constantinople, and made an earnest appeal that the sympathies and prayers of all present should follow her to her distant home.

Mrs. Schneider was followed by Miss Gleason, of McIndoes Falls, Vermont, who is to accompany her to Constantinople and assist her in her labors. Miss Gleason very simply and sweetly told of the path along which she had been led to devote her life to missions, and won the hearts of all by her cheerful consecration to the work she had chosen. A pleasant feature of the meeting was the sale of a Turkish towel beautifully embroidered by Efdim, a graduate of the Constantinople Home, and now a teacher in a village school. She sent the towel to this country, to be sold for the benefit of mission work in India. At the suggestion of the president twenty-five dollars was given for the towel, by a lady present, by which Efdim was made a life-member of the Board.

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#### ANNUAL MEETING OF THE VERMONT BRANCH.

THE annual meeting of the Vermont Branch was held at St. Johnsbury, Oct. 29th. The day was dark and lowery, but within everything was bright and cheerful; the church having a profusion of choice flowers, tastefully arranged, and three hundred or more ladies gathered there from all parts of the State. The morning hour of prayer, held in the vestry and conducted by Mrs. Dr. Butler, of Essex, was a precious prelude to the other meetings of the day.

At half-past nine all assembled in the audience-room, and, after devotional exercises, listened to "very warm and loving greetings" from the Board in Boston; also to a stirring appeal to increase our work, year by year, lest the "abundant sheaves remain ungathered."

County reports were given by the vice-presidents, showing a general interest throughout the State, and a firm resolve to work more diligently for the advancement of the Redeemer's kingdom. One pleasing incident was the reading of three of the reports by the daughters,—the mothers not being present,—Mrs. Fairbanks prefacing it with the remark, "When the mothers are not, then are the daughters."

The report of the treasurer showed the contributions to have amounted to nearly \$4,000. We have been able to redeem our pledges, and something more. The secretary reported a growing interest at home and in foreign fields, rejoicing particularly in the sending out of three new Vermont missionaries.



Miss Tyler gave us extracts of letters from her mother, who is laboring in South Africa. Peace is partially restored, and she hopes religion will be still furthered. She exclaims, "The missionary work is so cheering!" Mrs. Wild, of Peacham, read a valuable and interesting paper, which was inspired by the departure of the three young ladies before referred to, from her county, Caledonia. Another paper of rare merit was read, entitled, "Some Names" — names immortalized by their entire consecration to their Master's work as pioneers in heathen lands. Mrs. Bates, of Newbury, gave us some ideas about mission circles. Two points were urged — winning the hearts of the children, and keeping in the boys. In their own circle — "Beacon Lights" — they have been very successful.

Perhaps it will not be too much to say, that the interest of the meeting centered around Miss Payson, from Toochow, China. She spoke particularly of the difficulties of the language. Although she had been there ten years, and had learned enough to teach the Bible, she did not assume that she knew the language. Binding the feet, with all its attendant evils, is another great obstacle in the way of Christianity. She feels confident of the conversion of China — it is only a work of time. As she quoted the words of Carey, "I will go down into the pit, but you must hold the ropes," we felt like responding audibly — Amen, and amen!

Miss Gleason, of McIndoes, Caledonia County, was then presented, and charmed us all by her quiet but earnest manner. She could only speak of her long desire to be a missionary, and how she had been led on, one obstacle after another overcome, until she stood before us accepted by the Board, Mrs. Fairbanks having received a telegram a few hours before saying that Miss Gleason had been appointed to Turkey, and would sail in December. The "Missionary's Call" was then very beautifully chanted by four young ladies.

Mrs. Clark and Mrs. Dwight, former missionaries, made brief remarks, testifying to the joy of the work never to be forgotten, while the sacrifice was soon buried in the past. Thus, with the concluding prayer and doxology, closed our seventh annual meeting. As we left for our several homes our hearts still clung to those noble ladies of St. Johnsbury, who have thrice entertained the Branch so delightfully.

MRS. T. S. BAILEY, *Sec'y.*

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#### ANNUAL MEETING OF THE NEW YORK STATE BRANCH.

THE fourth annual meeting of the New York State Branch of the W. B. M. was held at Canandaigua, October 29th, and a most cordial welcome was given by the ladies of that place, among whom

a warm and active missionary spirit was manifest. The meeting grew in interest from its pleasant opening, by the president, Mrs. Bradley, of Albany, to the closing address, by Mrs. Sheffield, of China, and the hearts of all were stirred with new zeal and consecration. The reports of both secretary and treasurer showed progress. Fifteen new auxiliaries, mainly among children and young people, make the number of organizations one hundred and five. Their work is represented in Africa, in Turkey, in China and Japan, in India and Ceylon; among the Dakotas and the people of Mexico. The amount "cast into the treasury" exceeds that of former years, more than thirty-five hundred dollars having been contributed from the State. While we were rejoicing in the prosperity of the work which God had given us to do, there came through the telegraph wires a greeting from the New Hampshire Branch, reminding us of the great and precious promise recorded in Daniel vii. 27—the voice of the Great Commander assuring us of victory. An able and interesting paper by Mrs. Taylor, of Canandaigua, brought us face to face with the individual heathen in all his want and woe, showing our individual responsibility toward them. Then followed an address by Mrs. Deane, of Phoenix, urging that the best was left out of woman's life—the best not only for herself, but for her family, unless she had an interest in some work for humanity undertaken for Christ's sake.

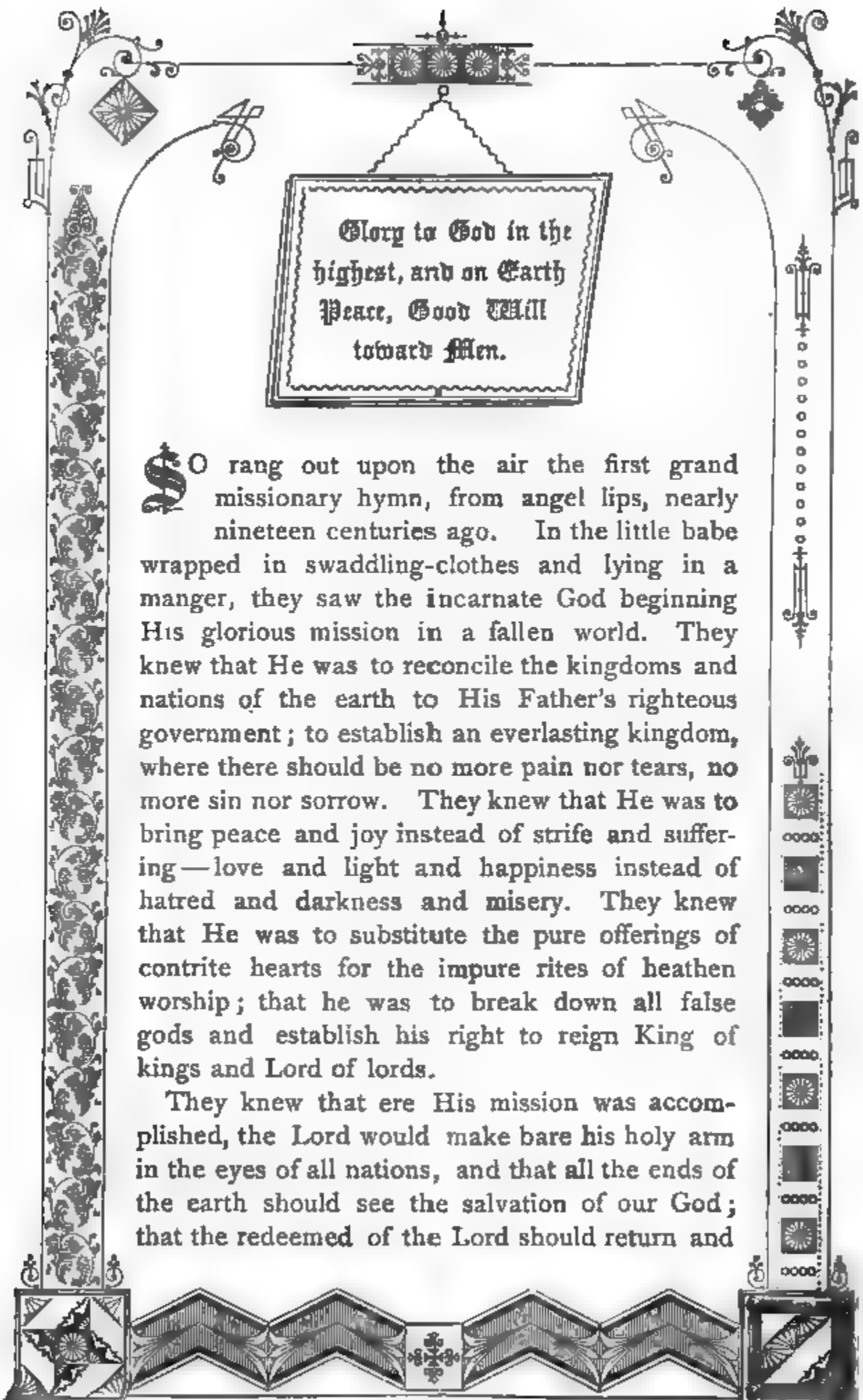
The paper by Mrs. Gates, of Albany, excellently supplemented what had gone before, in depicting the home-making influence of the Gospel—"the church that is in thy house"—the fittest training-school for Christian service and for heaven.

We are grateful to the W. B. M., of Boston, for sending to our meeting Mrs. Barnes, with kindly words of greeting. No more effective work for the cause, in all its departments, can be done than was done by her simple, touching and eloquent address.

The foreign field was represented by Mrs. Sheffield, of North China, who spoke of the condition of women in that country, from infancy, the superstition and utter untruthfulness of the people, closing with an earnest appeal to every small church to help in this work.

All fears that the recent meeting of the American Board, at Syracuse, would tend to make our gathering less in numbers, and, by contrast, in interest, were early dispelled, as, from the first, the inspiration there received was manifest in the Branch meeting, and we separated feeling that "the good hand of the Lord had been upon us for good."

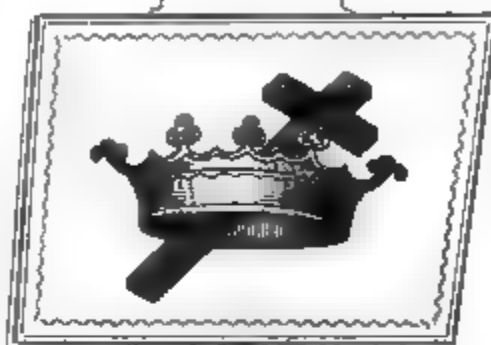
MRS. JOHN CUNNINGHAM,  
*West Groton, N. Y.*



Glory to God in the  
highest, and on Earth  
Peace, Good Will  
toward Men.

**S**O rang out upon the air the first grand missionary hymn, from angel lips, nearly nineteen centuries ago. In the little babe wrapped in swaddling-clothes and lying in a manger, they saw the incarnate God beginning His glorious mission in a fallen world. They knew that He was to reconcile the kingdoms and nations of the earth to His Father's righteous government; to establish an everlasting kingdom, where there should be no more pain nor tears, no more sin nor sorrow. They knew that He was to bring peace and joy instead of strife and suffering—love and light and happiness instead of hatred and darkness and misery. They knew that He was to substitute the pure offerings of contrite hearts for the impure rites of heathen worship; that he was to break down all false gods and establish his right to reign King of kings and Lord of lords.

They knew that ere His mission was accomplished, the Lord would make bare his holy arm in the eyes of all nations, and that all the ends of the earth should see the salvation of our God; that the redeemed of the Lord should return and



come with singing unto Zion; everlasting joy should be upon their heads; they should obtain gladness and joy, and sorrow and mourning should flee away; that they should go out with joy and be led forth with peace; the mountains and hills should break forth before them into singing, and all the trees of the field should clap their hands; that the Lord would comfort Zion—would make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness should be found therein, thanksgiving and the voice of melody.

No wonder the heavenly hosts burst out into rapturous praise over the good tidings of great joy for all the people—even the birth of the Saviour of the world, which is Jesus Christ the Lord.

The Lord is making bare his holy arm among the nations, and shall we not begin the new year with a song on our lips, and adopt for our motto—sending it far and wide through the earth, this same old missionary hymn:—

"GLORY BE TO GOD IN THE HIGHEST; PEACE ON EARTH, GOOD-WILL TO MEN."

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18 TO NOV. 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

## MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Watford, Aux., \$15; Saco, Ladies of Cong. Ch., \$8.25; Wells, Second Ch., \$1.75; Calais, Aux., \$9.68; Elliot, Aux., \$10; Auburn, High St. Ch., Aux., \$85; Sixth St., "Chapel Mission Circle," \$10; Augusta, Aux., \$50; Falmouth, First Ch., \$12.50; Gorham, "Little Neighbors," \$21.10; Winslow, "Mission Friends," const. L. M. Mrs. John Dinamore, \$28; Greenville, Aux., \$10; Waterville, Aux., \$18; "Young Ladies' Circle," \$41.72; Miss Titcomb's cl. little boys, 28 cts; Rockland, Aux., of wh. \$25 by a friend const. L. M. Miss Susan H. Spofford \$50; Munson, "Busy Bees," \$5, \$375 28

Total, \$375 28

## VERMONT.

*Vermont Branch.*—Mrs. Geo. Fox, Treas. Danville, Aux., \$20; So. Hero, Aux., \$44; Bennington, Aux., \$30; Rochester, Aux., \$13.84; a gift, \$1; Derby, Aux., \$6; Alburgh Springs, Aux., \$6.29; East Hardwick, Aux., \$9; Brookfield, Aux., prev. contri. const. L. M. Mrs. Wm. Wheelley, \$20; Second Ch., Aux., \$22; Barton, Aux., \$9.50; St. Albans, Aux., \$53; St. Johnsbury, South Ch., Aux., of wh. \$50 const. L. M's Mrs. J. Page, Mrs. P. D. Blodget; \$97.30; North Ch., Aux., of wh. \$25 const. L. M. Mrs. A. W. Baxter; \$50 by Mrs. Horace Fairbanks, const. L. M's Mrs. Catherine Truax, Miss May W. Tyler, \$144.63; Stowe, Aux., \$26.35; Mt. Mansfield, "Mites," \$7.50; Brattleboro, Aux., \$10; Middlebury, Aux., \$35.48; Middletown Springs, Aux., \$7.50; Bridport, Aux., \$40; "Lakeside Gleasers," \$10; East Corinth, Aux., \$12; Rutland, Aux., \$28.16; Lyndon, Aux., \$20; Chester, Aux., \$27; No. Craftsbury, Aux., \$17; Montpelier, Aux., \$21;

Bethany, S. S., \$8.32; Enosburg, Aux., \$5; Cornwall, Aux., \$25.45; Bradford, Aux., \$9.05; Cabot, Aux., \$12.25; Northfield, Aux., \$9.75; East Dorset, Aux., \$20; Ludlow, Aux., const. L. M. Mrs. C. P. Dusen, \$25; Pittsford, Aux., prev. contri. const. L. M. Miss Susan Hammond, \$10; New Haven, Aux., \$35; Mrs. Saxton Bird, \$5; Peacham, Aux., const. L. M. Miss Ellen S. Bunker, \$25; Royalton, Aux., prev. contri. const. L. M. Miss Louisa B. Drake, of Weybridge, \$11; Colchester, Aux., \$11.12; "Cheerful Givers," \$2.55; Johnson, Aux., const. L. M. Mrs. H. M. Parmelee, \$25; Newbury, Aux., const. L. M's Mrs. Joseph Atkinson, Mrs. M. B. Lyons, \$56.20; "Beacon Lights," const. L. M's the Misses Lucia Doe and Fannie Bailey \$63; First Cong. Ch. S. S., \$12.31; Boston, Aux., \$3.50; "Mission Circle," \$2; Jericho, Aux., const. L. M. Mrs. L. F. Wilbur, \$25; McIndoes Falls, Aux., \$12.23. Expenses, \$4.10. Balance, \$1,207 18  
*Wells River.*—Aux., 6 00

Total, \$1,213 18

## MASSACHUSETTS.

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Pittsfield, First Ch., of wh. \$25 by Mrs. C. V. Spear const. L. M. Mrs. John C. West, \$31.80; North Adams, Aux., Mrs. A. P. Butler, const. self L. M. \$25; Curtisville, Aux., \$5; Lanesboro, Aux., \$3.25; Housatonic, Aux., \$45.16; "Berkshire Workers," \$5; Middlefield, "Mission Circle," \$50; Adams, Aux., \$30; Williamstown, Aux., \$110, \$396 21  
*Chatham.*—Aux., 10 00  
*Essex So. Conf. Branch.*—Miss H. K. Osgood, Treas. Salem, Tabernacle Ch., Dr. Choate's S. S. cl., \$62; South Ch., Aux., \$345; Hamilton, friends, \$3; Lynn, First Ch., Aux., \$50; North Ch., \$3, 468 00

<b>Fair Haven.</b> —First Cong. Ch., \$35 00	
<b>Franklin Co. Branch.</b> —Miss L. A. Sparhawk, Treas. Conway, Aux., \$33.78; Ashfield, Aux., \$5; Buckland, Aux., \$9.55; Bernardston, Aux., \$10; Coleraine, Aux., \$4; Deerfield, Aux., \$12.25; South Deerfield, Aux., \$14.50; Greenfield, Aux., \$20.23; Northfield, Cong. Ch., \$10; Sunderland, Aux., \$18; Orange, Aux., \$17.07, 154 47	
<b>Georgetown.</b> —A friend, 100 00	
<b>Hampshire Co. Branch.</b> —Miss Isabella G. Clarke, Treas. Hadley, Aux., prev. contri. of \$35.62; \$36.18; So. Amherst, const. L. M. Mrs. Charles L. Goodale, \$25, 61 18	
<b>Littleton.</b> —L., 1 00	
<b>Methuen.</b> —Aux., pupil Oodoo-ville, 30 00	
<b>Middlesex Branch.</b> —Mrs. E. H. Warren, Treas. Southboro, Aux., \$14; Marlboro, Aux., \$15; Natick, Aux., \$32.50; "Young Ladies' Mission Circle," \$20; "Busy Bees," \$4.50; Wellesley, Aux., \$182.75; "Young Ladies' Miss'y So.," \$20; Holliston, Aux., \$14; "Open Hands," \$150; "Miss'y Workers," \$20; Maynard, Aux., \$60; Framingham, Plymouth Ch., \$21; "Buds of Promise," \$25; South Framingham, "Willing Workers," \$60, 638 75	
<b>Norfolk Co. Branch.</b> —Mrs. Franklin Shaw, Treas. Donation from S. J. H., \$25; Braintree, Aux., \$6, 33 00	
<b>Rochester.</b> —Aux., 62 00	
<b>Rowley.</b> —Aux., 12 50	
<b>Springfield Branch.</b> —Miss H. T. Buckingham, Treas. Springfield, First Ch., \$54.08; "Cheerful Workers," \$5; Memorial Ch., \$3; Olivet Ch., \$16; South Ch., \$56.86; Hampden, Aux., \$11; Ludlow Centre, Aux., \$21; Wilbraham, Aux., \$11.10; Palmer, Aux., \$32.35; Bromfield, Aux., \$14; West Springfield, Park St. Ch., \$98.51; First Ch., \$30; "Mitteneague Gleaners," \$20, 370 90	
<b>Suffolk Branch.</b> —Miss Myra B. Child, Treas. Boston. A thank-offering, \$100; Central Ch., "Golden Sunbeams," \$10; Shawmut Branch "Mission Circle," \$100; South Boston, Oscar and Belle, \$1; Highlands, Immanuel Ch., \$21.25; Charlestown, "Winthrop Helpers," \$5; Cambridge, Shepard Ch., \$103; North Ave. Ch., \$95; "Mission Circle," const. L. M. Mrs. D. W. Swallow, \$25; "Little Rose Buds," \$5; Chelsea, Central Ch., Aux., \$20.26; First Ch., Aux., \$11; Jamaica Plain, Mrs. E. L. Tead, \$25; Dedham, Aux., \$121; "Broad Oak Helpers," \$7.25; Watertown, Aux., \$30; Waverley, "Faithful Workers," \$32.91; Auburndale, Cong. S. S., \$50; Mrs. E. H. Walker and Mrs. G. L. Johnson, \$2; Mrs. S. L. Wright, in memory of Martha Sanford Cutler, \$25; Newtonville, Mrs. Coffin and the Misses Goodale, \$13, \$402 67	
<b>Townsend.</b> —Aux., of wh. const. L. M. Mrs. E. D. Sawin, \$40.48; S. S. pupil, Ahmed-nuggar, \$20, 60 48	
<b>Truro.</b> —Aux., 6 00	
<b>Wareham.</b> —Mrs. P. N. Bod-fish, 5 00	
<b>Westport.</b> —First Cong. Ch., Aux., 5 35	
<b>West Boylston.</b> —Cong. Ch., const. L. M. Mrs. Mary B. Worcester, 25 00	
<b>Woburn Cong. Branch.</b> —Mrs. N. W. C. Holt, Treas. Reading, "Young People's Mission Band," \$107.53; Woburn, Aux., \$25; Bedford, Aux., \$16; Lexington, Aux., \$24.65; Hancock, "Mission Circle," \$3; Winchester, Aux., \$20, 195 18	
<b>Worcester Co. Branch.</b> —Mrs. G. W. Russell, Treas. Athol, Aux., \$21.55; South Royalston, Aux., \$3.45; No. Brookfield, Aux., \$20.75; Mrs. M. T. Reed's S. S. cl., \$10; Westboro, Aux., \$30; West Brookfield, Aux., \$50; Fitchburg, Rollstone Ch., Aux., \$40; Clinton, Aux., \$51.18; "Workers," \$18.17; Warren, Aux., \$11; Uxbridge, Aux., \$25.50; Leicester, Aux., \$100; Southbridge, Aux., \$10; Brookside, "Mission Circle," \$50; Worcester Central Ch., "Miss'y Asso.," \$175.85, 623 45	
<b>Total,</b> \$3,996 14	
<b>CONNECTICUT.</b>	
<b>Eastern Conn. Branch.</b> —Miss M. T. Lockwood, Treas. New London Co., "E. L. B.," \$5; Chaplin, \$7.45; New London, Second Ch., \$34.68; Norwich, Second Ch., \$29.10, \$76 23	
<b>Hartford Branch.</b> —Mrs. Chas. A. Jewell, Treas. Terryville, "Buds of Promise," \$30; Som-	

ers, "Mission Band," \$10; Wethersfield, "E. E. B. Mission Band," \$40; Enfield King St. "Mission Circle," \$18; So. Windsor, Aux. \$20; Unionville, Aux. \$16.30; Glastonbury, "Mission Circle," \$10; Collinsville, \$16; Canton Centre, Aux., \$12; Poquonock, Aux., \$39.18; Buckingham, Aux., \$7; Hartford, Wethersfield Ave. Ch. and S. S., \$36; South Ch., Aux., \$86.45; S. S. \$30; Gifts at Annual Meeting, of wh. \$25 by Mrs. D. H. Wells const. self L. M., \$32, *New Haven*.—Howard Ave. Ch. S. S., for pupil Battalagundu, \$30 00 *West Hartford*.—Cong. Ch. and So., 7 80

Total, \$516 96

#### LEGACY.

Legacy of Mrs. David W. Coit, Norwich, Ct., \$500.

#### NEW YORK.

*New York State Branch*.—Mrs. G. H. Norton, Treas. Westmoreland, Aux., \$18; Copenhagen, Aux., of wh. \$25 const. L. M. Mrs. Lydia Cunningham, \$50; Moravia, Aux., \$12.50; Flushing, Aux., \$20; "Faith Mission Circle," \$15; Sherburne, Aux., \$25; West Bloomfield, Aux., \$17.15; Wellsville, Aux., \$20; Fairport, Aux., of wh. \$25 const. L. M. Mrs. Geo. H. Bailey, \$65; Mrs. Emma Brooks const. L. M. Mrs. Fanny Harris \$25; Mrs. F. Olney, \$20; Cong. S. S. const. L. M. Miss P. Winslow, \$25; West Groton, Aux., \$20; East Smithfield, Aux., \$9; Randolph, Aux., \$3.83; Ticonderoga, Aux., \$10; Millville, Aux., \$12.50; Cornplanters, \$5; Wadham Mills, Aux., \$22; Otto, Aux., \$5; Frewsbury, Aux., \$1.47; Gainesville, Aux., \$6.50; Mrs. D. C. Bristol, \$1; Strykersville, Aux., \$4; Little Valley, Aux., \$6; Spencerport, Aux., \$30; Binghamton, Aux., \$39.50; Clifton Springs, Mrs. W. W. Warner, \$1; Orient, Aux., \$10; Rochester, Mt. Hor, "Miss'y Friends," \$8; "Cheerful Workers," \$6.25; Riverhead, Aux., \$10; Camden, Cong. Ch., \$5; Pulaski, Aux., \$21; Oswego, Aux., \$20;

Lockport, Aux., \$50; Walton, Aux., \$21.45; Napoli, Aux., \$14.15; Kiantone, Aux., \$16.52; Syracuse, Aux., \$55.57. Expenses, \$12.72. Balance, \$714 67 *Albany*.—Cathert, 10 00 *Mt. Morris*.—Presb. S. S., for pupil Harpoot, 30 00 *Sparhill*.—Mrs. H. E. Decker, 1 00

Total, \$765 67

#### NEW JERSEY.

*West Elizabeth*.—S. S., \$18 00

Total, \$18 00

#### OHIO.

*Windham*.—M. B., \$60 00

Total, \$60 00

#### MICHIGAN.

A friend const. L. M's Miss Isabella P. Oviatt, Miss Sarah Louise Oviatt, S. Sudbury, Mass. \$50 00

Total, \$50 00

#### IOWA.

*Keokuk*.—Aux., \$50 00

Total, \$50 00

#### NEBRASKA.

*Nebraska City*.—"Golden Links," \$20 00

Total, \$20 00

#### CANADA.

Canadian Board, Miss C. W. Wickes, Treas., of wh. \$25 from Union Woman's Board, Sherbrooke, const. L. M. Mrs. Geo. Patten, \$110 00

Total, \$110 00

General Funds, \$7,166 23  
LIFE AND LIGHT, 284 71  
Weekly Pledge, 1 95  
Leaflets, 1 86  
Legacy, 500 00

Total, \$7,954 75

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## JAPAN.

### SEED-SOWING AND HARVEST.

BY MISS J. E. DUDLEY.

I WAS able to follow out my plan of going once a week to Akashi during the spring. I went, usually, on Monday afternoon, and came home Thursday morning. This enabled me to be there Tuesday evening at their church prayer-meeting, which was well attended—better, I am sorry to say, than when I am not there. I continued the reading, once a week, with the ninety-years'-old grandmother and her daughter-in-law. Several of the neighbors came to these readings; among them one woman who, I hope, has become a Christian. Her husband was a blind man, and opposed to Christianity; but Yamoda San went to see him a few times, and he seemed somewhat softened. I commenced reading Corinthians with Yamoda's wife, and soon had quite a class, five or six meeting in my room every morning: these were all Christians.

We had a Sabbath School picnic one day, numbering forty persons, all told. We went out to the sea-beach, where a tea-house had been rented, in which the lunch was deposited. There some of the old folks sat,—among them ninety years Oba San,—while the younger people played on the beach. When they were tired, all sat down and sang hymns, and listened to a talk from Mr. Atkinson, who went down for the day. The weather was perfect, and we spent a happy day. Our banners of white, red and blue, attracted considerable attention as we came through the town.

At Hiogo the work grows slowly. The pastor, patient and earnest, works on with a faithful few.

Work opens here and there, and so frequent are the calls for men and books that we think of it as a matter of course. Churches want pastors where not one Christian could be found three or four years ago, and still more districts call for some one to teach them. We have some trials,—enough to keep us humble,—for in this heathen land people do not come out full-fledged angels at once: there must be much patient, loving forbearance; and sometimes even this fails, and there is nothing left but excommunication. But these cases are few, and we have many, very many who surprise us with the advance they have made in the Christian life.



## Home Department.

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### ANNUAL MEETING OF THE W. B. M. I. AT OBERLIN.

BY MRS. G. B. WILCOX.

TUESDAY, the fourth of November, was a somber day without; but within the cars that carried twelve or fifteen Chicago delegates to the annual meeting of the W. B. M. I., all was brightness and good cheer. Onward sped the train over part of Illinois, across the whole of Indiana, and on to the interior of Ohio, before the happy company, now increased to about thirty, came to their journey's end. The somber day darkened into a gloomy night, and many heads were drooping when the magic word, "Oberlin," brought all to their feet. In a moment they were ushered into a bright, warm room, made brighter and warmer by the presence of a large committee of Oberlin friends.

With the true hospitality which "welcomes the coming and speeds the parting guest," each was at once provided with an omnibus ticket for going to her place of entertainment, and another for returning from it. The pleasant welcome at the depot was only a foretaste of the kindness that all received in loving, Christian homes, where they were surrounded with such an atmosphere that one was led to say afterward, "It seems as if we had tarried at the house of Bunyan's 'Interpreter!'"

At an early hour Wednesday morning the large audience-room of the Second Church was well filled. The delicate ferns and mosses growing in freshness and beauty about the platform seemed to nod a welcome as the doors opened again and again, and happy eyes and low voices spoke many friendly greetings.

When called to order all united in singing "Glorious things of Thee are spoken;" and then the President, Mrs. Moses Smith, after reminding us that, when we come to these "observation points," from which we look back on struggles with evil within and without, and forward to the work awaiting us, we feel more than ever our need of Christ's likeness—read Phil. ii. 5-11: "Let this mind be in you which was also in Christ Jesus," etc. Again, remarking that, seven hundred years before the angels sang on Bethlehem's plain, Isaiah foretold the character and mission of our Lord, she read Isa. xlii. 1-7, and added: "To bring out the prisoners from the prison is the work of our Board. Our sisters in Zenana prisons and Turkish harems cry to us for deliverance." In the few moments of silent prayer that followed, the cry of every

soul must have been, "Lord, help us to set them free!" And the earnest tones of Mrs. Blatchford, leading the united prayer, gave utterance to the same petition.

Mrs. Keep, President of the Oberlin Auxiliary, welcomed the delegates and other friends to the homes and hearts of all, and Mrs. Smith very briefly responded.

After the appointment of a Committee on Credentials, greetings were received from the delegates from other denominational societies, including Mrs. Scott, of the Baptist Woman's Missionary Society of the North-west, the first missionary adopted by that Board; Mrs. S. B. Pease, of the Presbyterian Board; and Mrs. Dr. Stuckenberg, President of the Lutheran Society. The last-named organization began its work last June, yet has now six branches and nearly one hundred auxiliaries.

Miss Ashley read letters of kindly greeting from the Secretary of our sister Boards of the East and of the Pacific.

After the reading of the minutes of the meeting at Kalamazoo, held one year ago, Mrs. J. B. Leake presented the Treasurer's report, which showed an advance in the gifts of many States, especially those of Wisconsin and Dakota, and a total, exceeding by about nine hundred dollars, the receipts of the previous year.

The report of the Secretary was presented by Miss Greene. It spoke of the past year as a marked one in the history of missions—a year of trials and deliverances, of great anxiety and of great blessings. Abroad, famine and sword and pestilence had proved God's messengers to open doors that had long been barred against the truth. In our own department we have been reminded in many ways of the unseen Hand that works above and around, as well as through our feeble instrumentalities, and urges us on to a higher standard of Christian living. The report gave cheering accounts of the different boarding-schools—of which there are now six under our care—and of the forty-five day schools. It mentions that the war in Turkey had sent new pupils to the school at Samokov, and had also furnished opportunities for usefulness to the older pupils, in relieving the suffering and destitution around them. The testimony given in the letters from missionaries to the influence of *Life and Light* and the *Missionary Herald*, over the young girls under their care, must not be omitted here. One writes, "I know of nothing else which so aptly comes to our aid, as an educating, stimulating power, as these glowing accounts of the work of God's grace in other lands." The words of a woman who had sat through a long evening listening to the story of the cross, during Miss Shattuck's stay in Adana,— "O, we are so hungry! why do they stop so soon,"—seemed an indication of the real hungering and thirsting which cannot fail of the promised blessing.

The removal of the boarding-school from Marash to Hadjin had been fully determined upon, and an appeal was made for two more young women to go to the aid of Mrs. Coffing and Miss Spencer, to whose field the city of Adana and some other villages have also been added.

The success of the Kobe Home, where the receipts nearly meet the expenses, and the wonderful exemption from cholera which most of the Christians in Japan have enjoyed, while many have died around them, were gratefully mentioned, and also many encouragements in the home work. The report concluded with several practical suggestions and an appeal to seek earnestly the vitalizing, energizing power of the Holy Spirit.

This report was referred to a special committee. A stirring letter from Dr. Clark was read, the key-note of which was "The time has come for the enlargement of woman's work." He spoke with much feeling of the twelve hundred young women who have been connected, this year, with the thirty-four seminaries for girls, under the care of the American Board, each of whom may become a center of light and love to all about her. As a part of the five hundred thousand dollars needed to meet the appropriations of the American Board for the regular work of the coming year, Dr. Clark asks for one hundred thousand dollars from the Woman's Boards, implying an advance of thirty-three and one-third per cent upon previous contributions, and urges the question "Will you meet it?" His appeal for more missionaries touched many hearts. Two medical missionaries are needed at once for China; one with some knowledge of French and music at Samokov, Turkey; one at Sivas, in Western Turkey; another at Van; probably two at Aleppo, and two to aid in developing a girls' school at Madura, India.

The last half hour of the morning was given to a devotional meeting, and was made memorable by the rich feasts of Scripture verses brought by many contributors. The various commands and inducements to missionary work were so aptly quoted as to leave no doubt in any mind of our duty to preach the Gospel to every creature.

The afternoon session was opened with prayer by Mrs. Woodbridge, of Ohio, after which the reports of State Branches were given.

That from Ohio was cheerful and hopeful, stating the receipts as more than thirty-six hundred dollars, while it has also five hundred subscribers for LIFE AND LIGHT. It referred also to very efficient work done for missions in young ladies' seminaries. Illinois Branch, though in its infancy, being only three years old, feels the advantages of organization, and reports larger contributions

than any other, though there has been some falling off in its receipts during the last year. It has for its motto, "An auxiliary in every church." When that is an accomplished fact, it will adopt a new one, "Hold the Fort." Michigan reports great success in children's work, and urges the formation of mission circles. From Indiana the Secretary writes that there are few self-supporting churches in the State, but some of those that are partly dependent cannot be denied the privilege of giving their mites for the foreign work. Minnesota and Nebraska tell a similar story of home needs and struggling churches, but hope to do more in the future. Colorado has a president whose brave, hopeful spirit pervades the report. It records the story of a happy semi-annual meeting at Boulder, among the Rocky Mountains, last May, and announces its annual session to be held at Colorado Springs the same day with our present meeting. Kansas and Missouri reported also by letter. They are holding on bravely against many discouragements. Missouri feels the worth of workers who do not despise the day of small things, and makes grateful mention of the St. Louis Auxiliary that "will not let the smaller ones die." Iowa reports a good degree of interest, and says more than money has been given by that State, since eight missionaries have gone from it within the past ten years. Among these are Miss Townshend, Miss Patrick and Miss Whipple, and other names will be readily recalled. Dakota is "just creeping out of the 'Great American Desert' stage. There is a great deal of promise here, and a great deal of room for it to grow in." There is but one auxiliary outside of Yankton, excepting those connected with mission stations, but it is hoped that the women of the churches may be fired with new zeal, and even before these churches can go alone will begin to do something for foreign missions.

A discussion on "Work for the King's Young Daughters" followed, which was introduced by a very suggestive paper from Mrs. Purington, of Chicago, of which we cannot here give even a brief outline, though we hope it may, with other papers presented at the meeting, be brought in some way to the notice of our readers.

Many ladies participated in this discussion, among whom were Mrs. Streeter and Miss Metcalf, Mrs. Johnston, of the Ladies' Department of Oberlin College, Miss Evans, of Painesville, Mrs. Moses Smith, Mrs. Eddy and Mrs. Blatchford, and many helpful thoughts were expressed. All seemed to feel that the subject was one of great practical moment, and that the use of suitable methods for turning the thoughts and the interest of young women and girls toward missionary and other benevolent work would not be unavailing.

Mrs. Mead, of Oberlin, then introduced the claims of LIFE AND LIGHT. She said it is not necessary to plead its cause, but rather to speak of our own need of it. It shows us what our officers are doing, the burdens they are bearing. It takes us, too, to heathen lands. Mrs. Prudden's article on "Zulu Homes" made us feel that we had seen them in their wretchedness. The dispensary at Bombay was opened to us in the November number. The letters from Turkey, China, Dakota and other places, are invaluable. The desire for study is a feature of the present day; let it not stop at secular interests. Our duty to LIFE AND LIGHT is three-fold. First, to subscribe, and to pay for it; secondly, to read it; thirdly, to induce others to do the same. Those having charge of its interests are sorely tried. There are ninety-six delinquents among our five hundred Ohio subscribers. Paying does not always seem like Christian work, but we need to feel that it is.

Miss Greene followed, saying that the Secretary in Boston, who has care of the financial interests of LIFE AND LIGHT, has greatly desired to secure twenty thousand subscribers before 1880. Only twelve or thirteen thousand are on the list at present. In all these interior States there are now less than three thousand subscribers, of whom, after much effort on the part of the Secretaries, four hundred and ninety-four are delinquents. Mrs. Smith quoted the remarks of a poor woman in Nebraska, made to her lately: "I am amazed that so few take LIFE AND LIGHT; the cost is so little, not so much as that of a nice neck-tie."

Mrs. Miller, of Chicago, spoke of the column in the *Advance*, given by courtesy of the editors, in which the meeting held weekly at the Missionary-Room, is reported. Mrs. Woodbridge spoke of the great power of the press in all Christian work. Twenty-two thousand papers in our land give space to the temperance workers, and thus carry their messages where no teacher could go.

After the appointment of various committees the meeting adjourned.

The evening session was held in the First Congregational Church, a copy of the old Broadway Tabernacle—the church in which President Finney preached to so many thousands of students, and in which his spirit seems to linger yet. A large chorus choir of students sang the opening anthem. After prayer by Pres. Fairchild, Dr. Locke, of Samokov, gave an account of his eleven years' work in Bulgaria. He described that beautiful land, with scenery as wild and varied as that of the Pennsylvania mountains, prophesying that the time will come when the history of this nation, a thousand years' old, will be told to the world. Through four hundred years of subjection to Turkey they have kept their

own language. Till recently they have had the Bible only in Sclavic, making it a closed book to the common people. They need more missionaries. Two are now doing the work of four.

After a duet, Miss Patrick, of the Constantinople Home, gave some reminiscences of her journey to Erzroom, on horseback, eight years ago, and of her first missionary work there. She spent her first Sunday in a stable, the place where the men usually live, kept warm by the animal heat of the cattle. The women are banished to a large, cold room, in which is only a small fire in the center, for cooking. She gave a ludicrous description of the contrast between the rejoicing over the birth of a son, when the neighbors salute the father with, "Light to your eyes!" "May you live long to enjoy him!" and the sympathy expressed at the birth of a daughter, when they come to say, "The Lord's will be done!" Only in the high mountain villages near the Euphrates are the daughters valued, and there, because they are articles of merchandise; they say of a neighbor, "He is rich in daughters." Miss Patrick closed with an appeal to young ladies to give their prayers, if they could not give themselves, to this work.

A carefully prepared paper by Miss Evans, of Painesville, on the "Dignity, Power and Assumed Success of our Work," occupied the remainder of the evening, and was worthy of the place which it filled. The grand chorus, "Soon may the last glad song arise," closed the evening service.

Thursday morning the meeting opened at half-past nine, and after devotional exercises the committee appointed last year to devise methods for bringing the cause of missions before the Sunday Schools, reported through Mrs. Eddy, of Detroit. She said something had been accomplished, but the committee had felt that they could not press this cause unless other benevolent work should be urged also. In some Sunday Schools the children have raised more for missions the past year than their parents had ever raised. Mrs. Eddy said that in her view two great obstacles to the success of missionary work, were, first: that Christian mothers are not wholly consecrated, and have little unconscious influence over their children in this direction; and, secondly, that heathen mothers *are* consecrated to *their* religion, and teach their youngest children to bring sacrifices to idols. As one has said, "The hand that rocks the cradle, rocks the world."

Mrs. Scott, the Baptist missionary, told of her success in interesting children by her letters from India, and said she could give the names of ten missionaries who had gone out, prompted by those letters. Mrs. Kassick, of Michigan, mentioned the observance of

a missionary Sunday in Jackson as so interesting the children that they were often heard to inquire when they could have another.

On motion, this committee was reappointed for the ensuing year.

Mrs. Woodbridge, of the Woman's Christian Temperance Union, brought greetings from their annual meeting just held at Indianapolis, and was glad of an opportunity to tell of their Sunday School work. They had asked of the committee who prepared the international lessons to leave the thirteenth Sabbath of each quarter, that it might be used for a temperance exercise, and their request was granted. But they could not give up the missionary interest, and had concluded to alternate them, giving a missionary exercise one quarter and a temperance one the next. She had been requested to ask the W. B. M. I. and other missionary boards to unite with them in sending a committee to the meeting of ticket agents to be held in New York, next March, to ask that women who travel over the railroads in the interest of these societies may be entitled to a reduction of fare. After discussion the request was complied with.

The Committee on Nomination of Officers reported, suggesting but few changes in the Board of last year. The name of Mrs. F. A. Noble, of Chicago, was added to the list of vice-presidents. Mrs. J. B. Leake, who has been so efficient as a secretary for several years, was transferred to the treasury, over which she has presided for several months; and two new secretaries were added—Mrs. Geo. H. Hull, of Englewood, Ill., and Mrs. G. B. Wilcox, of Chicago. These nominations were confirmed.

Miss Evans, of Painesville, then offered the following resolutions, which, after some discussion, were unanimously adopted:—

*Resolved*, That we express our sense of the value of LIFE AND LIGHT, and of the weekly message to the women of our churches, which has been generously given by the editors of the *Advance*.

*Resolved*, That every woman present at this meeting who is a member of a Congregational Church, hold herself responsible to subscribe for LIFE AND LIGHT, and to do all in her power to increase the circulation of LIFE AND LIGHT, and the *Advance* in all our churches in the Interior and the North-west.

A paper by Mrs. Frisbie, of Des Moines, on the theme, "What the Spirit saith unto the Churches," was read by Mrs. Purington, and listened to with marked attention.

At its close a half-hour was spent in devotional service led by Mrs. Prof. Stuckenberg, of Springfield, O.

At two o'clock P. M. many willing feet hastened to be present at the last session of our annual meeting. After a hymn and a prayer by Mrs. Chase, of Iowa, Mrs. Locke, of Samokov, European Turkey,



described the condition of women in Bulgaria. The missionaries go to them not on holidays, when their houses are filled with guests, but when they are about their work, when they can sit and talk with them of Jesus. They ask, "Are we not in the right way?" We can show them the truth from their Sclavic Bible. One woman expressed great delight when she heard in her church the same parable that had been read to her at home. But many times neither priest nor hearer can understand the Sclavic Bible, and the women seldom go to church. Some of them say the time is coming when all will come out from their church in a body. The few dare not come alone.

Mrs. Smith spoke with much tenderness of Miss Shattuck, who came home to provide for the orphan child of a sister, and who is now detained in feeble health at her home near Boston. She was glad to have our missionary, Miss Patrick, of the Constantinople Home, present with us.

Miss Patrick said that in that city of five hundred thousand Moslems, two hundred thousand Armenians and fifty thousand Greeks, where there are only superficial schools, one of a higher order and with Christian teaching is a necessity. Many Greek mothers insist on the education of their daughters. This year there are ten nationalities in the school, and seventy pupils. The five graduates of this school are all teaching, and more work is waiting for the five who will graduate this year. The language is English, which is greatly needed in Constantinople to supplant infidel French literature. Miss Patrick told the story of two girls who came in from the country, and in one year had finished botany and arithmetic in English. The translation of the Bible into Arabo-Turkish has been completed this year, and is a great help. With the large number of pupils, including three Moslem girls, how strong is the appeal to every heart to pray earnestly for these young maidens! All but one of the graduating class are earnest Christians.

The Committee to whom the Treasurer's report had been referred, Mrs. G. H. Ely, chairman, recommended the acceptance of the report and the adoption of Dr. Clark's proposition to advance thirty-three per cent on our contributions, saying that Dakota made a greater advance last year. The report was accepted. Mrs. Metcalf, of Ohio, in behalf of the committee on the Secretary's report, moved its adoption, saying that the faithfulness of our missionaries throws great responsibilities on the churches at home. The report was adopted.

Mrs. Blatchford, in introducing the subject of a higher standard in giving, illustrated the work we do for the young, by the process



of etching. The copper-plate is carefully polished, then covered with a thin coating of wax, in which the lines are drawn; then it is dipped in an acid bath; some of the fine lines are covered, and it is dipped again and again. All this is done that the plate may make just the right impression on the paper to which it is applied. And we wish to train these girls that they may make the impression of a Christian character on all with whom they come in contact. Let us spare no pains, no expense, but give lovingly, for all we have is Christ's.

Mrs. Wilcox mentioned some instances of loving self-sacrifice for this cause; after which Miss Greene spoke of the issues connected with the hour. It suggested another scene, when the Executive Committee will go over the list of appropriations sent by Dr. Clark, item by item, and decide what shall be assumed. If you direct that this list be conformed to last year's standard of giving, we must decline to sustain many of these schools and refuse to give employment to many of these native teachers, trained for this work with so much care and labor. This list is God's offer of opportunities to us. Shall we shut ourselves away from them? "It is very solemn business, this consulting for the souls of others — saying whether this and that soul shall or shall not have the bread of eternal life."

Mrs. Smith said, "I wish I could make you feel the burden that rests upon your officers." She told the story of a lady who had pledged twenty-five cents a month for missions, when her unconverted son seeing it, said, "Mother, I should be ashamed to give so little;" and she was glad to change it to twenty-five a week.

After a few words from Mrs. Case, Miss Greene carried the burden to our Lord, and asked for a spirit of self-denial and consecration.

Mrs. Hull then moved a resolution of thanks to all who had so kindly ministered to us, closing with the words, "Kind hearts are more than coronets," and kind Christian hearts are the kindest hearts in the world. After a prayer by Mrs. Smith, which was a benediction, the annual meeting was adjourned.

By invitation of the Conservatory of Music, the large college chapel was filled at five o'clock by the ladies of the Board and as many Oberlin people as could find room, to listen to a delightful concert. Of this and the evening reception in the Church, we can only say, that, like everything which the Oberlin people did for us, it more than satisfied the most fastidious taste. The lovely or strong faces of the students, and the earnest and consecrated atmosphere which surrounds those who teach them, can never be forgotten.

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM OCTOBER 15 TO NOVEMBER 1, 1879.

MRS. J. B. LEAKE, TREASURER.

## OHIO.

<i>Four Corners,</i>	\$4 25
<i>Freedom,</i>	4 25
Total,	\$8 50

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. G. H. Lathrop, of Jackson, Treas. <i>Allegan</i> , Aux., const. Mrs. S. E. Bingham, L. M., \$35; "Willing Hands," \$6; <i>Ann Arbor</i> , \$30.10; <i>Church's Corner</i> , for education of a little girl in Kobe Home, and const. Mrs. Jas. Robins, L. M., \$25; <i>E. Saginaw</i> , for Miss Shattuck, \$91.75; <i>Kalamazoo</i> , Plymouth Ch., \$19; <i>Litchfield</i> , \$15; <i>Owasso</i> , for pupil at Tungcho, \$50.15; <i>Napoleon</i> , \$4.87; <i>Utica</i> , for Miss Pinkerton, and with prev. cont. const. Mrs. Rebekah Ladd L. M., \$8.	
Total from Branch,	\$284 87
<i>Bedford</i> ,	4 00
<i>Columbus</i> ,	5 00
<i>Detroit</i> , "Young Ladies' Mis'y So." of Second Cong. Ch., for Miss Pinkerton, \$20; First Ch., for Mrs. Coffing, \$10,	30 00
<i>Flat Rock</i> , for Miss Pinkerton,	5 00
<i>Flint</i> ,	17 46
<i>Lexington</i> ,	3 00
<i>Oakwood</i> , for Miss Pinkerton,	5 00
<i>Orion</i> , for Miss Pinkerton,	2 50
<i>Romeo</i> ,	10 00
<i>St. Clair</i> , for Miss Pinkerton,	4 10
<i>St. Joseph</i> , for Miss Collins,	16 67
Total,	\$387 60

## ILLINOIS.

<i>Batavia</i> ,	\$ 9 55
<i>Canton</i> , for Miss Bliss,	12 50
<i>Chicago</i> , First Ch., \$34; Leavitt St. Ch., \$25; New England Ch., for Miss Chapin, const. Mrs. Arthur Little and Mrs. J. E. Miller L. M's., \$129.55; Plymouth Ch., \$22; South Ch., \$24.35,	234 90
<i>Crete</i> ,	1 00
<i>Evanston</i> ,	70 00
<i>Granville</i> ,	11 00
<i>Jacksonville</i> ,	53 00
<i>La Moille</i> ,	15 00
<i>Lyonsville</i> , "Mission Band,"	21 62
<i>Maywood</i> ,	15 00
<i>New Milford</i> ,	8 95
<i>Ontario</i> , for pupil in Bridgman School,	15 25
<i>Ottawa</i> , First Cong. Ch.,	45 00
<i>Pecatonica</i> ,	4 68
<i>Quincy</i> ,	15 00

<i>Rockford</i> , Female Seminary,	\$12 60
<i>Springfield</i> , for Miss Evans,	7 00
Total,	\$552 05

## WISCONSIN.

<i>Fox Lake</i> , Aux., const. Mrs. M. A. Trimble L. M., \$25; "Busy Bees," \$7,	\$32 00
<i>Janesville</i> , const. Mrs. Isaac Rogers L. M.,	25 00
<i>New Lisbon</i> , "Young Ladies' So.,"	50
<i>Oconomowoc</i> ,	16 25
<i>Sharon</i> ,	15 00
<i>Wauwatosa</i> , for Miss Ward, const. Mrs. Marion V. Swan L. M.,	36 00
<i>Whitewater</i> ,	1 00
—, A friend,	14 00
Total	\$139 75

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Alden</i> , \$2.20; <i>Denmark</i> , \$23; <i>Eddyville</i> , \$5.20; <i>Oskaloosa</i> , \$31; <i>Traer</i> , for school at Affion Kara Hissar, \$19; <i>Waverly</i> , for Heropsenia I. Egin, \$18; <i>Iowa College</i> , "Young Ladies' Mis'y So.," a gift for Miss Hillis, \$5,	
	\$103 40
<i>Keosauqua</i> ,	12 00
<i>Ottumwa</i> ,	12 90
<i>Tipton</i> , for Miss Day,	12 50
Total,	\$140 80

## MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. <i>Cottage Grove</i> , \$7.14; <i>Duluth</i> , \$8.75; <i>Excelsior</i> , \$5; <i>Rochester</i> , \$8.75,	
Total from Branch,	\$29 64
<i>Minneapolis</i> , A friend,	25 00
Total,	\$54 64

## MISSOURI BRANCH.

Mrs. J. H. Drew, of St. Louis Treas. <i>Cameron</i> , \$5.15; <i>Kansas City</i> , \$11; <i>Kidder</i> , \$5; <i>Springfield</i> , "Mission Band," for Miss Maltbie's school, and const. Miss Ada Alfreda Durham, L. M., \$25; <i>St. Louis</i> , Pilgrim Ch., \$25,	
	\$71 15
Total,	\$71 15

## KANSAS.

<i>Leavenworth</i> , S. S.,	\$30 00
Total,	\$30 00

## COLORADO.

Colorado Springs, Mrs. J. W. Pickett,	\$5 00
Total,	\$5 00

## NEW YORK.

North Walton, for Miss Newton,	\$21 00
Total,	\$21 00

## DAKOTA.

Yankton,	\$70 00
Total,	\$70 00

## NEBRASKA.

"Nebraska Mis'y Asso.," for Miss Van Duzee, Camp Creek, \$1; Fremont, \$6; Hastings,	
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\$10; Nebraska City, \$6; Syracuse, 75 cts.,

\$23 75

Total, \$23 75

## UTAH.

Park City, A friend,	75
Total,	75

## MISCELLANEOUS.

Sale of leaflets,	\$2 00
Sale of pamphlets and envelopes,	10 57
Total,	\$12 57
Total from Oct. 15 to Nov. 1,	\$1,532 01
Previously acknowledged,	17,913 10
Total for the year,	\$19,445 11

## RECEIPTS FROM NOV. 1 TO NOV. 15, 1879.

## OHIO BRANCH.

Mrs. Geo. H. Ely, of Elyria, Treas. Amherst, No., "Willing Workers," \$8; Andover Centre, for Bible-reader, \$7.50; Andover, West, \$11.63; Bloomfield, No., \$11; Chardon, \$4; Clarksville, \$9; Connecticut, \$14; Cuyahoga Falls, for Miss Parmelee, \$25; Edinburgh, Aux., \$15; Miss Hayden, from sale of quilt, for tracts and Testaments, \$2.50; Findlay, \$14; Geneva, Aux., \$20; "Cheerful Workers," \$15; Lindenville, \$8; Locke, \$7.38; Madison, from Rev. J. G. Fraser, \$5; Mt. Vernon, \$21.72; Nelson, \$3.29; Olive Green, \$6.65; Ruggles, Aux., \$14; "Mission Band," \$3; Steubenville, for Miss Parmelee, \$10; Wakeman, "Busy Workers," \$5; Wauseon, \$11; Youngstown, Welsh Cong. Ch., for Miss Collins, \$10,	\$464 67
Total,	\$464 67

## INDIANA.

Michigan City, First Cong. Ch., Aux.,	\$18 52
Total,	\$18 52

## 1 MICHIGAN.

BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. Charlotte, const. Mrs. Hattie A. Brown and Miss Chloe E. Powell, L. M.'s, \$55; Galesburg, \$15; Morenci, \$8,	
Total from Branch,	\$78 00

Moline,	\$10 00
Port Huron, for Miss Pinkerton,	12 00
Royal Oak,	5 00
Total,	\$103 00

## ILLINOIS.

Beardstown,	\$5 00
Chicago, New England Ch., for Miss Chapin, \$7; Tabernacle Ch., Mothers' Meeting, \$1.15,	8 15
Forrest,	4 50
Geneva,	10 00
Peru, for Miss Porter,	8 75
Rockford, First Ch., for Miss Diamant,	47 75
Total,	\$84 15

## WISCONSIN.

LaCrosse,	\$26 50
Total,	\$26 50

## IOWA.

Des Moines, Plymouth Ch. S. S., for pupil in Bridgman School,	\$15 00
Red Oak, "L. M. So.,"	9 15
Total,	\$24 15

## NEW YORK.

Warsaw, S. S., for Bible-reader at Jerebakan,	\$20 00
Total,	\$26 00
Total,	\$547 37

## OMISSION.

September 1st, of the \$50 from the Union Park Ch., Chicago, \$25 from Mrs. S. A. Kent const. Miss Agnes Redfield, and \$25 from Mrs. M. E. Haven, const. Miss Ada Haven, L. M.'s.

# Board of the Pacific.

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## SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD OF THE PACIFIC.

[ABRIDGED.]

WE come, sisters and friends, on this Sixth Anniversary of our Society, bringing mutual greetings, while we spend a brief hour in the review of our work for the past year.

This work takes mostly the character of sympathy in the active, direct labors of others. We are the "Aarons and Hurs," that support the often heavy, drooping hands of the servants of God, whom we have sent into this apparently unequal contest—and so our degree of sympathy in this, our Master's work, and in these, the messengers of salvation, is our measure of success; and as sympathy is only awakened by knowledge, it will be asked what means we have taken to quicken this sympathy and increase this knowledge. Very few of us have had, or ever will have, personal observation on the work of the foreign missionary, and so we prize, firstly letters coming direct and fresh from our faithful ones in the field.

Our foreign Secretary, Mrs. Noble, has been constant in her correspondence with our missionaries, and obtained from them at least one letter each month, and sent one in return; and almost equally necessary for the greatest good of this work is the help and stimulus they receive in these letters from "home"—the dearest of all words to an exile. Thirty copies of most of these have been made and distributed according to the good judgment of our indefatigable Home Secretaries, Mrs. Blakeslee and Mrs. Fox. If any have failed to receive these letters, it has not been through negligence, but from want of proper address or other accident. Many expressions of interest and delight in them have been received.

Besides the manuscript letters of our own missionaries, we have the *Missionary Herald*, *Life and Light*, and the beautiful missionary page in the *Well Spring* for the children.

This year has been one of a new departure to us, in that we have been admitted to a share in the columns of *Life and Light* for the report of our own work and letters of our own missionaries. In May last we first availed ourselves of this privilege, and each month since the Board of the Pacific has had some report of its work with that of Boston, and of the Interior at Chicago, which union makes the little magazine complete to us. This has been conducted thus far by one of the secretaries, under the supervision of an editorial committee.

Another change made this year, and which has been attended with good results, has been the especial preparation given to our quarterly meetings. A committee was appointed to arrange a programme, and papers of much ability and interest have been read at each meeting.

Our regular monthly meetings have also been held without interruption, except in March, on account of the rain. These meetings have been well attended, and have more of spontaneity than the quarterly meetings. Thirty-eight has been the average attendance, exclusive of this and of the last annual meeting, the numbers of which were not counted.

Our column in the "noble old *Pacific*" has been filled each week of the past year with varied and interesting items of missionary intelligence, by the committee whose names stand at its head. We should except, perhaps, its senior editress, who, from ill health, has been unable to enter into it as in former years.

A record of each meeting is given, so, though our absent sisters may miss the inspiration of the personal gatherings, yet they may in this way participate in all we do and enjoy.

#### OUR AUXILIARIES.

It is difficult to give the exact number and names of our auxiliaries until after this, our anniversary meeting in October, when each auxiliary reports itself. We have the names of twenty-nine auxiliary societies, two of which we welcome as new—viz: Los Angeles and Ferndale. Many of these we know are composed of hardly more than the "two or three" named in our Saviour's blessed promise; yet we know they would not relinquish even a feeble participation in this work. Some of these societies are, in the smaller churches, fostered by the Home Missionary Society, and are themselves struggling to maintain the ordinances of religion among our own notably irreligious people.

From Oregon and Washington we have an occasional word and contribution, and should like to be in more frequent communication with them.

We have also thirteen Young Ladies' and Children's Societies. Their contributions, gathered from various small industries,—fancy work for fairs, shell and moss gathering, a plot in a garden cultivated, and the favorite occupation of our grandmothers, patchwork,—tell largely upon our treasury. These are our hope for the future. In the careful training they are receiving, the habits of thought cultivated, the interest in missions enlisted in youth, the intelligence gained, the hearts won to Christ and his dear cause—what a power will they be in the coming years, when our own consciously imperfect labors are done! How can we more efficiently secure the interest of *all* our young people in this work?

#### OUR TREASURY.

A letter from one of our auxiliaries was said to “contain a notable omission”—there was nothing in it about hard times. And so, if in this report we should omit all that we have heard the past year about hard times, depression in business, mercantile losses, or the number of the unemployed, will it be thought an unpardonable omission?

The little rills have steadily found their way into our treasury, but perhaps not yet sufficient to swell it to the required amount. At the meeting in Sacramento, two years since, we were led by God's unerring hand, as we believed, to undertake the erection of a school-building for Miss Rappelye's school at Broosa. Five thousand dollars was the sum required; but as we had two or three years in which to raise this, it was felt that we might in faith, in consideration of Miss Rappelye's great need, assume this amount; and which was done. This was in addition to our regular contributions, which for this year were:—

Miss Starkweather's salary, Kioto, Japan—health tour and teacher	\$605
Miss Rappelye's salary	\$450
Aid to eight girls in her school	285
Fixtures for school-room	90
Assistant teacher	110
	<hr/> 935
Mexico—Mrs. Watkins' salary	600
	<hr/>
Total for the year	\$2,140

It was hoped that when our year closed, in October, we should find the whole sum gathered in.

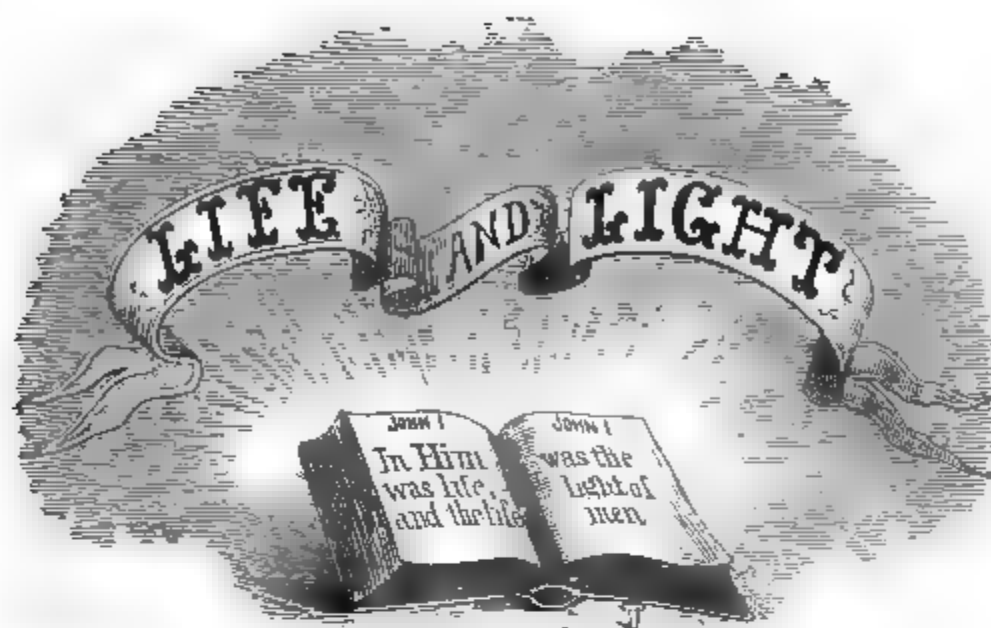
## OUR MISSIONARIES.

We do not need now to introduce to the members of this Society our three missionaries, as we each year turn in loving remembrance and especial mention to their work, to the fostering of which our prayers and efforts are directed. In March last we accompanied Mr. and Mrs. Watkins to the ship that bore her away from us in renewed health, again to take up her chosen work in Mexico; not this time in the midst of bitter persecutions, but amid the welcome voices that awaited their return. Mrs. Watkins' letters tell of their numerous labors in writing, teaching, preaching, visiting, the care of converts, in all of which the Lord is giving them success. A late letter tells of indications which seem to foreshadow a shower of blessing from God's Holy Spirit.

Miss Starkweather, in the beautiful school building toward which the others are looking, is still pursuing her labors of love, less hampered now by the restrictions of the Government than at some time previous.

But Miss Rappelye's work in Broosa has been our especial study the past year, from the obligations we have assumed in regard to it. To this end we have had "Broosa—ancient and modern"; "Broosa—pagan and Christian"; "Broosa in peace," and "Broosa in war,"—until our hearts are stirred at the very name, and we look forward longingly, almost impatiently, to the time when Miss Rappelye's wishes and prayers and ours may be fully realized—when the school to which she has given her life-work shall, in a new and suitable building, be able to accomplish much more than is now possible. More and more is this work receiving the appreciation of those who have examined it from our own and other lands; and a blessed work it is in regard to material comforts, if no more. We sometimes get a conception of this as we learn of the extreme poverty of the people, and realize how much of thrift, industry, deftness in sewing, an American woman, with a consecrated heart and life, can teach to these who, through years of ignorance, have hardly learned the A B C of civilization. But if the ministration to the physical well-being of these, the Lord's little ones, be of so much value, what shall we say of the "high and holy calling" of winning these precious souls to Christ? And this, we must not forget, is the ultimate end of our labors.

And now, as we soon enter upon our new year, should it not be with a more earnest spirit, with more consecrated hearts, more intelligence as to this great work, with more of that "faith that removes mountains"? for it is a work that will abide when "He cometh to make up his jewels."



## FOR WOMAN.

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VOL. X.

FEBRUARY, 1880.

No. 2.

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### CHINA.

#### TOURING IN CHINA.

BY MRS. M. H. SPRAGUE, OF KALGAN.

HAVING duly installed our old helper Chiao as watchman over our "little Zion" in Kalgan, we—Mr. Sprague, our teacher and myself—started, in a mule litter and on donkeys, for a tour to Yu-Cho and its vicinity. The day before, our two young helpers, Hsi Fu Yuan and Feng Lao Yi, preceded us on foot, with their bags of books slung over their shoulders. They were to stop at the villages and towns *en route*, and to hold services on the Sabbath where we had church members; one in Swei-Chuan, the other in Hsi-Heë-Ying. Ruling, our cook, also went on in advance, to make ready our little mission-house.

After three long, wearisome days of travel we arrived at Yu-Cho, late in the evening, and we were met at the gate by the small band of Christians, whose hearty welcome was indeed refreshing.

The next day, Saturday, was mostly devoted to preparations for the Sabbath and receiving callers in the old-fashioned New England way, entertaining visitors and going on with the house-work at the same time. This I did—seeing to the laying down of mats, putting up bedsteads, cleaning lamps, and occasionally rushing into the kitchen to watch the process of bread and beef-baking. You notice that we cannot live on the "north-east wind" here in China any more than you can in America; so while we deal out to



this people the heavenly manna, we must take thought that we have a supply of the earthly manna for our time of need.

Such busy days as followed! Yet we would not have them less busy. At night, when we came together to talk over the day's doings, we were happily surprised that we had been able to accomplish so much. Long before our breakfast was over the people would begin to come into our court, crowd around our doors, and tear holes in the paper windows to catch a glimpse of the foreigners. Oh, the torture of those eyes watching every feature, look and gesture!

One day, soon after our arrival, Tsai Ching, our chapel helper, said to me:—

“I hear many women want to come to see you, but they have so many children.”

“They can bring their children with them.”

“But,” said he, “I hear Lei Sai-tai does not like dirty children.”

“The mothers can wash their faces and hands, can they not?”

“But the women will not be happy; the children don't like to have their faces washed; their mothers do not govern them.”

“Oh, the children govern the mothers! That is the custom, is it?”

“Well—yes.”

I noticed, however, that the children who came in had washed faces. At our Sabbath services it was really a pleasure to see one clean spot on their little naked bodies. My room, in the afternoon, was packed full with the women and their children. All classes were represented—old and young. Some had hard, repulsive faces; some were not lacking in strength of character, though worn with years of burden-bearing; and others had a certain degree of refinement that was pleasant to see. There were ancient-looking old dames, white-headed and toothless, with mahogany colored faces, leaning over their canes, and young women with painted faces and hair adorned with artificial flowers and silver ornaments. I sometimes imagine that it was just such a company that Jesus often looked upon during his ministry on the earth.

I was trying to tell them of the Sabbath,—that it was the Lord's day of rest, and that all who loved Jesus loved to come together and listen to the reading of God's Word and to pray to him,—when I was interrupted by one calling out to me to take her little naked two years' old child in my arms. This was such an unusual request that I suppose my surprise was plainly visible in my face, for Tsai Ching's wife quickly answered:—

“No, no; Lei Sai-tai cannot; first wash the child and put on its pants.”

"It's face is clean," said the mother.

"Yes," said Tsai Ching's wife; "but Americans are not pleased to see naked children; Ma Sai-tai (Mrs. Williams) washes her children every day, and their clothes are kept on them."

At this an old woman pushed a young Hercules directly in front of me, so that I could have a good view of his coming majesty; and so ended our little preach on cleanliness.

I want to tell you, however, how much comfort I had in our three Christian women. Grandmother Tsai was just as beautiful in her childlike faith as ever. She was always present at morning prayers. Though very deaf, she would usually catch at one expression which filled her so full that she overflowed; and at the close she would turn to the women,—of whom there were always a goodly number present,—and, placing her hand on the shoulder of the nearest one, would say something like this:—

"That is it—that is the way with this doctrine; you leave off bowing to Buddha and pray to the true God. We are all sinners, great sinners, but God in heaven will hear you pray, and will forgive your sins; he forgives my sins, and gives me great peace. If you will become a Christian you will have peace; and when you die your spirit will go to heaven—the good place."

This is the dear old lady's creed—this is the rock on which she rests. Hai Fu Yuan's wife is the old adage verified—"Slow, but sure." My quick movements quite startle the little lady. I laughingly tell her it is because of my large feet. Her mind seems to be as slow as her body, but she is making progress. Of Tsai Ching's wife I cannot speak too highly. This daily crowd of women from seven till twelve o'clock, and, again, from three till sunset, I could not have managed without her assistance. She quite won my heart by her quiet, thoughtful, motherly ways, and she surprised me by her boldness in talking of those things that awaken opposition. You would be amused to hear some of the arguments brought forward in favor of Buddhism, and then see her close her eyes, slowly shake her head, and quietly answer them with words that silence them, at least for the time.

I was very much tried with the foolish custom of not giving the women names. When I wanted to speak to one of them or call her attention to anything, my first thought was, What term can I use? I did not want to point my finger, and say, "Halloo"; nor did I always want to address them as Tsai Ching's wife or Hai Fu Yuan's wife. One evening I determined to speak to the husbands. To my question, "What is your wife's name?" these would-be autocrats were very much amused.

"Name?—why, she has no name; our women have no names."

“When she was baptized had she no name given her?”

“No.”

“That was unfortunate. Here I am troubled every day because I do not know by what name to call them. You have names; why shouldn't your wives have them? My parents gave me one, and all my life, brothers, sisters and friends have called me by it. All American women have names.”

“My little girl was baptized Sa-la,” said Hai Fu Yuan; “will that be a good name for her all her life?”

“Yes, indeed. Wasn't Abraham's wife called Sa-la? Remember, that all her life, everyone of her family and her husband must call her by her baptized name. Now what shall I call your wives?”

“You give them names,” said both at once.

Now we call Tsai Ching's wife Ma-da—Martha; and Hai Fu Yuan's, Ma-li-ya—Mary. I wish you could have seen the pleased smile on their faces when we greeted them by their own names. They seemed to have put on new dignity.

These poor old women drew strongly on our heart-strings. When we told them the Gospel story in the most simple language, they would shake their heads and say, in a most pitiable tone, “My ears will not hear, my ears will not hear, and what is the use?” The story is so unlike anything they have ever heard, they think it is beyond their understanding. Their meaning is, “There is no use talking this religion to me; I can't understand it.” They are very slow to take in and appropriate to themselves the story of redeeming love. But there were several women who appeared very much interested in Gospel truth. One forenoon one of the women seemed to be in a questioning mood. Before we had closed our morning talk she asked such questions as these: “You say Jesus is the Son of God; then you have two gods? Didn't you say there was but one God? and he had no beginning? and he is a spirit? and he can see us but we cannot see him—he can see us but we cannot see him?” repeating the words over and over to herself. Then came the question: “Where did our god Buddha come from? He does not see us all the time. He sleeps; and when we go to him for favors he must be wakened, and before he grants our requests we must give him cash.” “Yes, yes,” said the other women; “it is just as she says; we give a great deal of money to Buddha.”

Very fortunately, in almost every company of women there were two or three brighter than the rest, and it was both amusing and interesting to see how such ones would constitute themselves interpreters for the others. We felt that God had committed to us a great trust in those women. Of course we met with many

difficulties and hindrances, but we were sure that He gave us some encouragement. We took comfort in the thought that He who made five loaves and two small fishes go so far, could give nourishment and strength to those poor women from the broken fragments we could carry to them.

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## EASTERN TURKEY

### LETTER FROM MRS. ANDRUS.

In a letter dated September 6th, Mrs. Andrus writes as follows of the work in the vicinity of Mardin:—

A GREAT encouragement in the work is showing itself on all sides. The reaping time has hardly come, but there is liberty as never before in sowing the seed. Calls come from villages in the mountains from around Mosul, and even from Bagdad, for preachers and teachers, until our gentlemen are quite bewildered, not knowing how to devise sufficiently liberal things to meet all the demands. There is need, too, of careful sifting of motives and consideration of probable stability, on the part of those who call, that money and effort be most wisely spent. Doubtless many of these urgent requests do not proceed from any real, honest desire to possess the word of life. There is a general feeling of uneasiness and insecurity pervading all classes — dissatisfaction with the present, and anxiety for the future, political and social state of the country; and the Protestant wing seems more likely to be a source of strength and protection than anything else that is known, so greatly have the times changed since our little flock was the most feeble and despised of all the thousands in this land! The fact that foreigners are behind these Protestants, chiefly accounts for the greater honor in which they are now held; but the people themselves, by showing that they are law-loving and law-abiding, have contributed not a little to the decided change of opinion.

After all these years of weary, patient effort to secure a hearing in these villages, having our helpers again and again driven out from one place and another by threats and even stonings, it is refreshing, certainly, to receive entreaty upon entreaty to come in and preach to our hearts' content, even though the motive for such a request be none of the purest and the best. So far, however, experience would seem to show that quite as good spiritual results are being attained as in those who have barely endured the preaching of the Gospel in their midst the last fifteen years. Certain conditions are required of all those to whom a teacher is sent; two of which are, that a house must be furnished by the people for his

residence and for a school and temporary place of prayer; and that a tithe of the harvest must be pledged for the teacher's support and other necessary expenses incident to the community. In no case would all the tithes be sufficient to cover any large part of these expenses, so very poor are the people of the mountain region. Mr. Andrus spent last month among those villages and saw the tithes gathered. In most cases they were paid very willingly, and in Midyat itself they amounted to almost double what had been expected. Five villages have been successively occupied in this way the past year, and as many more are begging and promising now. They will have teachers this coming winter, if suitable men can be found to go to them.

This is our great grief, now, the laborers are so few. Some who might do good work are repelled by the degraded state of these rude mountaineers. They are low down in the scale indeed, wanting not only in religion and morals, but in all that goes to make up common manhood and womanhood. During the two months spent in Midyat, last winter, my heart was impressed as never before with the extremely pitiable condition of men and women, after centuries of oppression and want of a pure gospel. Certainly, any one, to do them good, must yearn over them with great pity as souls for whom Christ died; must bear with them with almost infinite patience; must encourage, rebuke, reprove and exhort with a love that never fails. If the missionary force here were large enough, Mr. Andrus would be glad to give most of his time to active superintendence of the mountain work; but this will not be possible for some time to come.

The opening work around Mosul has more to commend it in some ways. The people are more refined, and there are fewer trials in living among them; but the need of the Gospel is very apparent, though shown in less repulsive ways. It is impossible for us to fathom all the causes, but a great spirit of inquiry is being developed all around Mosul, more especially in the Jacobite villages. Letters from there every week speak of some new opening. Last week we heard that an influential priest from another large village had openly declared his intention of adopting this new faith. We are always suspicious of such conversions in high places until we see the converts hold out; still, if the conversion is only pretense, it is a straw showing the course of the current. If we knew that a large part of those now begging to have the Gospel preached to them would go back to their old faith after a few months or years, we should still feel anxious to improve, so far as possible, the present opportunities to scatter far and wide the Gospel seed. Who will tell us certainly whether will prosper,

this or that, or whether both will be alike good? Already, of a goodly number of souls in one place and another, we can say they are saved; and of many more we have good hope that they are near the kingdom, and there is daily increasing encouragement to labor and to pray.

Miss Sears spent the fortnight's vacation last month in Midyat, strengthening the hands of our teacher, Illie, and confirming the faith of the few women there who are beginning to get hold of the truth. The women are all several degrees lower than the men, and progress among them must be correspondingly slow; but Miss Sears found that real progress had been made both in the school and the attendance of the women on the chapel services. Miss Pratt has just left for an absence of a fortnight or three weeks in Kutterbul, Karabash, Kaabe, and other villages around Diarbekir. Her classes, meantime, in one or two cases, are taught by the native assistant, and in others they are stopped altogether. The village work cannot be carried on without some loss to the school, but it is well worth all it costs.

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## INDIA.

### LETTER FROM MRS. BISSELL.

We are permitted to make the following extracts from a letter from Mrs. Bissell to our Vermont Branch:—

\* \* \* I HAVE watched your work, as far as I can through *LIFE AND LIGHT* and the *Congregationalist*, and I rejoice in all that God has wrought through you. I can see from here how important your labors are, and often feel that my own seem very small in comparison. Yet it is all important and necessary. Much of our labor would look like mere drudgery, in itself considered. The teaching and drilling of women and children who are often dull and most unwilling to learn, has no halo about it. It is anything but interesting to wander about the streets and lanes of cities or villages, and endeavor to collect an audience of women, amid the jeers and taunts of men who are watching our efforts and are delighted when we have poor success. But we learn not to think much of these surroundings; we try not to see stupid women and children who have no desire to learn anything, but the pleased and happy and intelligent ones they are to become—the clothed and cleanly ones—those who have learned of Jesus, and are trying to be like him. We have examples of such among our Christian women and girls to encourage us.

Shall I tell you something of my work as it is just now? The instruction of the Christian women forms one part of it. I meet them three times a week at mid-day—the wives of the theological class and all the Christians who live near enough to come. We have a Bible-lesson, reading, singing and prayer, oral instruction, teaching of texts and catechism. Besides this we have our weekly prayer-meeting, held on Thursday afternoon in a more central locality, and the maternal meeting. This last has been very well attended this year, and the women have seemed more interested. I wish you could meet with us some afternoon. You would not mind the crying babies, who must come or else keep their mothers at home. Their presence calls forth prayer in their behalf. You would love to listen to some of the truly earnest petitions for grace to be faithful to the children which God has intrusted to them. I have the care of a school of little boys,—children of these mothers,—in which a pleasant hour is spent each day.

Outside of our Christian community I have a school of high-caste girls, mostly Brahmins, which I visit three times a week. This school was started by a lady who is now in England, and I have undertaken to care for it while she is away, for two years or more. It gives me access to the women, which is what I have desired so long. I am welcomed to most of the houses of the little girls, and have quite a circle of acquaintances among them. This morning, as I was leaving the school-room, a little girl whispered to me:—

“Won’t you come to our house to-day?”

“Ask your mother about it,” I answered, “when you go home to dinner, and I’ll come around this afternoon and see what she says.” I had never been to this house before, and I wished to make sure that I should be made welcome.

The answer was an invitation to come. We threaded our way through lanes and corners I had never seen before, and at last found the house. They are a respectable Brahmin family, lately come to the city, and have evidently seen little of Europeans. A widow, rather elderly, with shaven head, met me on the veranda, and when I inquired for the mother of Ganzu, who presently appeared, other women began to come.

“Why, she has nothing on—no bracelets, necklace, ear-rings, nose-rings, nothing!” they said to each other, looking inquiringly at me.

“No,” I said; “I think our bodies are beautiful of themselves, without any adorning. Gold and silver do not make a woman lovely. It is a kind, loving, humble heart that is necessary. Other ornaments are vain without this.”

Then I sung a hymn on making the heart pure and acceptable to God, and talked with them about it. I read of a woman who was once in great trouble from which there seemed no way of deliverance, but who cried unto the Lord, and in the most wonderful way he brought relief. Then followed a short account of Christ when he was on earth, his friendship for the poor and needy, and his same love for them now. I sang another hymn of the true Saviour, had a little more conversation, then sang "Hush, my Dear," which pleased them so much that they asked for another. We closed with the song of the virtuous woman described in Proverbs, and set to a tune which the women sing at the mill.

"Yes," they said; "she is the right kind. It's all true; but who is like her?"

"We can all try to be like her," I answered, "and God will help us; we can't do any good thing without his help."

So a small beginning was made in that house and some seeds of truth sown.

A few days ago I went to call on a widow of the merchant caste, whom I have long known. Her mother and other women whom I have met there have never cared to listen to me much, and I have felt discouraged about visiting at the house—it seemed time lost. But on this last visit I found them looking very sad, and hardly able to speak. One of the attendants explained that a little boy, son of the widow's sister, had died, only a few days previous, at their house, and they were in great sorrow. They are a wealthy family, but the sons in all the different branches of it have died, and this was the only one left; their hopes centered on him, and now he was taken. I expressed my sympathy for them, saying:—

"What a great comfort it is to think that God knows best, and that he cares for us and our children."

"What could God or any one else do about it?" asked one of the women. "His time had come to die, and die he must."

After a few more words to show that we are in the hands of a kind and loving Father, and not dependent on a blind fate, I sang two more hymns. The singing and the sentiment seemed to soothe and interest, and they listened without any appearance of weariness or dislike, and seemed grateful that I had tried to comfort them. This may open the way for more frequent visits, but we can scarcely hope for fruit in that proud, bigoted family.

These are specimen cases. There is nothing that looks like real interest among the high-caste families I visit, as yet, but duty is plain, and we must do what we can.



## A MISSIONARY HYMN.

Translated from the German by Mrs. C. E. Schauffler.

J. HAYDN.

*Moderato.*

*mf* { The cause is thine, Lord Je - sus Christ, The  
And since it is thy cause, O Lord, It

cause for which we plead, } { The grain of corn, be -  
can - not but suc - ceed. } And signs of fruit - ful

fore it grows, } { To na - ture lost, must wilt and die, }  
harvest shows, } { And in the ground un - heed - ed lie, }

*pp* Through death be lost, *mf* To self en - tire - ly lost.  
*pp* *mf*

Thou, Lord and Captain, thou didst go  
 Through sorrow up to heaven,  
 And to believing souls below,  
 The selfsame path is given.  
 So take us all together, Lord,  
 To share the sorrow and reward;  
 Thy cause and us, with dying love,  
 Lead, through thy grave, to light above —  
 To light above,  
 Through night to light above.

Thou, as a grain of corn, didst die,  
 And sink into the tomb;  
 Thy gift, the world, in sin doth lie,  
 Enliven now its gloom.  
 Send messages to every zone,  
 Let soon Thy glorious name be known,  
 Thy name so full of saving light;  
 We wait and serve, with heart and might,  
 In toil and fight,  
 To serve in toil and fight.

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## Young People's Department.

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### GIRLS IN INDIA.

#### AMONG THE UPPER CLASSES.

IN the upper, as well as the lower classes in India, girls are looked upon as unwelcome intruders in the family; to be allowed to live in these days because English law requires it, but to be gotten rid of, in some way, as soon as possible. Still, the first five or six years she leads a happy, careless life, petted and caressed by her mother, who never crosses her if it can possibly be avoided. She can come and go as she pleases, and her body is well cared for, but her mind is either left without cultivation or is filled with stories of gods and goddesses too vile to be repeated here. To teach a girl to read would be thought to be absurd and ridiculous. "Why," said one of these wealthy fathers, to a missionary, "if you teach the girls to read and write, they will be writing love-letters

to the men, and the country will be turned upside down." In the higher, as well as the lower classes, the main event of a girl's life is her betrothal and marriage; and to this event all the energies of her friends are turned from the moment of her birth. As there is more money in these families, the marriage is consummated earlier even than among the poor. A zenāna teacher in Calcutta, in speaking of a married pupil, says: "She is only thirteen years of age and she has a baby three months old. In the house of a very rich Baboo, one of my scholars, a pretty young thing, now only seventeen, has lost four children."



A LITTLE BRIDE.

As soon as she is betrothed a new phase of her life begins. She has no more freedom to run about as she pleases—no more out-door life. She is now a *purdah* woman, — "one who sits behind a curtain," — and is restricted to the women's apartments of her father's house. Reserved for her husband, she can see no man besides her father and brothers. She is taught the tenets of her religion most carefully, and all kinds of domestic work, especially cooking. She must know how to cook not only well, but according to her caste. Each caste has its own rules as to the kind of

food to be eaten, the way in which it is to be prepared, and even the cooking utensils must be kept from the touch of pollution of another caste. It is believed that any carelessness in these matters might cause the death of her husband, with all its dreadful consequences. So it follows that every Hindoo wife, whatever her position; must either cook her husband's food or stand by and see it done.

At last the wedding day arrives, and it is the occasion of great display. A gorgeous procession—often in the night—escorts the bride to the house of the groom. Riders on richly caparisoned horses, gaily trimmed elephants, music, torches, men on foot, shouting and dancing, make up the showy train; while the young bride, whose beauty and elegant clothing are left to the imagination, is hidden in a palanquin behind closely-shut Venetian blinds. The dress of one of these brides is described by Miss Brittain, in the *Missionary Link*, as follows:—

“She was dressed in a red silk sâree, embroidered with gold, with a golden border. On her head was an elegant ornament of gold, most richly wrought and set with jewels, a fringe of gold and pearls hanging over her forehead. Her ears were pierced in six places and loaded down with ear-rings of most exquisite workmanship. Both arms were covered with armlets and bracelets, except just at the bend of the elbow. Passing four times around her waist was a heavy gold chain, fastened by a massive gold buckle set with precious stones. She had as many as a dozen silver bangles on each leg, some falling over the foot as far as the toes; these were very wide and edged with a fringe of small silver bells, that made a soft, tinkling noise as she moved. She had just been bathed in rose-water, and her feet and hands dyed afresh with henna.”

So, amid shouting and torches and gay feasting, the girl of eight or ten or twelve goes to her future home, unsought and unloved; to a husband whom she probably has never seen,—her own desires in the matter never in the least considered,—handed over by her natural guardians like a piece of merchandise to her husband and his relatives, and without the possibility of escape or redress, whatever her fate may be as the years go on. The same law of complete obedience to the husband places its iron grasp on the richest lady in the land as well as the poorest. If her husband be kind and lenient she leads a life of comparative ease and comfort. In some cases a real affection springs up between husband and wife, and there is as much happiness as a rigid seclusion, an absence of all culture, the bondage of caste, and a cruel, superstitious religion, will allow. Of the weariness of their seclusion the women and

girls of this country—so free to come and go as they please, so blessed with the delights of art and music and books and travel and social amusements—can have little conception. Miss Brittain writes:—

“When I teach in one house I sit up-stairs in a little veranda, which is walled all around. Into the veranda a strongly-barred



A HINDU GIRL.

window opens, behind which sit the women who are being taught. I always think of our Saviour's words when I visit them: 'I was in prison and ye came unto me.' A woman, whose eyes filled with tears when she saw a flower which was brought to her to copy in wool, said, 'Ah! this reminds me of the time when I was a child,

for there were others like this in my father's garden, and I have not seen it for so long!' Then, pointing a few yards before her to a high wall covered with dirt and moss, she added, 'That is the only prospect I have had for years.' No wonder that their lives grow puerile and foolish."

In a book called "Wants and Woes of India's Daughters," we find the following:—

"A short time ago a benevolent English lady gained permission to visit a zenāna. On entering the court she was gazed on with wonder by the inmates, and asked a number of puerile questions, such as would scarcely have been put by intelligent children six years old. Among other things she was requested to describe an Englishman, his dress and his appearance.

"'What would we give to see one!' said they all together, as the description closed.

"'I will manage it for you, if possible,' replied the lady.

"She told her husband, who entered into the matter with great kindness. The Baboo was consulted as to how it might be arranged, and an expedient was devised. A screen or purdah was placed across the largest apartment of the zenāna, in which small holes were perforated. The European gentleman, who was tall, walked, hat in hand, to the part of the room outside the screen. He took pains to show himself off for the gratification of the poor prisoners within, and his wife afterward enjoyed their expressions of delight and wonder. 'We shall never forget it,' they said. '*We shall now have something to talk of as long as we live.*'"

This is their estate, at the best; but if one of these girl-wives is placed under a harsh and tyrannical master, her position may be better imagined than described. God pity the poor young thing who has the misfortune to displease one of these despots, in some unlucky moment of irritation or passion. An accidental cough or sneeze, an awkward movement or mistake, may bring upon her such cruelty as would make American girls shudder to think of. It is a relief to know that English rule is throwing the protection of Christian law around women in India; but it must be a work of time to penetrate the secret precincts of her deep seclusion.

Perhaps the saddest lives in all India are those of the widows, whose utter hopelessness beggars description. From the day of her husband's death a widow is known as a jewelless woman, as all her ornaments, which are her pride and delight, are at once removed, never to be worn again. She must not sleep on a bed; her food is taken only once a day, and is generally what is left after the rest of the household have eaten. No marriage or religious festival must be polluted by her presence. Every few days she

must fast for twenty-four hours; no food or drink passing her lips, whether she be sick or well, and all parties show their respect for her deceased husband by treating her with great contempt and



A HINDU WIDOW.

harshness. However hard her lot may be as a wife, it is ten-fold harder as a widow.

One of the worst features of the condition of these wives is, that, as the result of long training, they have no desire for anything higher. Their imprisoned and aimless lives seem to them most desirable, and they have no wish to change.

"Why do you not take your wife with you?" asked an American traveler of an intelligent Hindu gentleman,—whose ideas and opinions had been much modified by English associations,—as they rode along in his elegant carriage. "In our country we always take our wives with us on any pleasure excursion, if possible."

"My dear sir," was the reply, "she wouldn't come. I could not persuade her to do it; she would consider it bold, unwomanly."

It is only as men and women are born again into the blessed freedom of the Gospel, that woman can take her rightful place.

#### A MISSIONARY SOCIETY IN TURKEY.

THE following report of a missionary society in Turkey will interest our readers:—

The first meeting of the Missionary Children's Missionary Society, in the Bible House, Constantinople. The children having sung the first and last verses of "Little Drops of Water," Mrs. Greene called attention to our Saviour's last command, and also to the song of the redeemed and of the angels (Rev. v. 9-13); after which Mrs. Washburn offered prayer. Extracts were read from a letter from Mrs. Edward Riggs, who has been prominent in seeking the organization of the society.

The object of the society was designated as, First, To interest children in the salvation of all men; Second, To raise money for the great work of making the name of Jesus known in the dark places of the earth; Third, To unite the children in a common interest. In order to do this it is proposed: That there be an auxiliary in every station in all the missions in Turkey (where there are children old enough) formed, on any plan agreeable to the children of the station; That all the auxiliaries unite in forming a general society, called the "Missionary Children's Missionary Society;" That the officers of this society reside in Constantinople; That each auxiliary have a president, secretary and treasurer; That the annual meeting of the M. C. M. S. be held at the time of the annual meeting of the Western Turkey Mission; That before the annual meeting, the treasurer of each auxiliary send the money collected to the treasurer of the M. C. M. S.; That at the same time be sent a report of the work of the year—how the money was raised, the names of the members, and to the object



which the auxiliary would recommend that the money be devoted during the following year.

The children then chose Miss C. Hamlin, President; Miss B. Bliss, Secretary; Mr. J. Richardson, Treasurer.

A letter was read from Miss Lizzie Trowbridge, Secretary of the "Earnest Workers," of Central Turkey, and one from Philippopolis, promising that the children in that place will join the society the next year. Miss Closson gave a short account of the society formed several years ago at Cesarea, called the "Argalus Rills." Mr. Greene presented a quarter of a lira given by Mr. Pierce, of Nicomedia, who wished his children to join the society.

The Constantinople auxiliary was then formed. They chose for their name, "The Mission Band of Cheerful Workers," C. Bliss for President; Lizzie Byington, Secretary; H. Richardson, Treasurer. As little time remained, nothing more was done about the Constantinople Band.

It was decided to devote the money raised this year to the North American Indians. Mrs. Washburn said that long ago, when Dr. Goodell first came to Turkey, some Indians sent a contribution to him, and she was glad we were to send something back to them. Miss West offered the closing prayer. There were present thirty-one missionary children, including Mrs. Washburn and Mrs. Fowle. Some of them were too small to understand anything, but it was pleasant to have them there.

The Woman's Board wishes to send a hearty godspeed to this new society. May it have many years of prosperous growth, and be the beginning of a movement that shall extend around the world!

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## Our Work at Home.

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### DO WE NEED IT?

"Does the Woman's Board really need so much money?" asked a lady, of one of the secretaries at a branch meeting. "If I really thought it was needed, I could get twice as much money as I do." The astonishment of the secretary at the question, living, as she did, under the constant pressure of demands from the foreign fields impossible to be met, may be imagined. Lest there may be others who would ask the same question, or those who think in their hearts that the Woman's Board does not stand in great need of

funds, as we are about to enter another year we would like to lay before our readers a plain statement of facts.

In the first place, we call upon all our friends to rejoice with us that our work abroad is growing as never before. Our present needs are those of success—those that press upon us in answer to prayer. Our mothers, our grandmothers—we ourselves, in hundreds of gatherings the past ten years, have been praying for opportunities to teach the blessed Gospel to the heathen, and now they have been granted us in abundant measure. As we look abroad, every prospect is most inspiring. Everywhere we see a great throng of benighted women crowding upon our missionaries, and, through them, upon our Board as never before. We are almost forced to exclaim, with the old king of Judah: "Oh, our Lord, we have no might against this great host that cometh against us, neither know we what to do; but our eyes are upon thee." In India, the homes open to our missionaries and Bible-readers are nearly double what they were a short time ago. In China, it is said that more people have listened to the Gospel than in all the previous nine years together. The new churches in Japan are positively suffering for want of those who can help the women to come into Christian fellowship with husbands and brothers. The demand for female education in Turkey is so increased that the buildings are too straight for the crowd of girls who come flocking to their doors; and now the Master seems to be beckoning us to homes in the very heart of Africa.

In view of these blessings vouchsafed our work, and having strong faith in our constituency, we have pledged the support of eighteen new missionaries, twelve of whom have already gone to their fields, while six are hoping to go the coming year. These, with salaries, outfits and traveling expenses, will make a draft upon our treasury of at least sixteen thousand dollars. For new Bible-readers and school-work we have promised twenty-five hundred dollars; for buildings about five thousand dollars. Some of these are to take the place of those who, for various reasons, have dropped out of the work; but with the unforeseen emergencies sure to arise during the year, we think that twenty-five thousand dollars is a small estimate of the extra amount needed, that the cause may not suffer. To meet this will require an increase of contributions to the amount of one-third over the present year.

In this increase we enter no new fields, take up no new department of labor; it is simply the legitimate growth of the work. On account of its enlargement in various directions there is an imperative demand for more missionaries to superintend it; more houses have been opened, and more graduates from schools are fitted to enter them; more villages are asking for common schools,

and more teachers are ready to take charge of them; more girls are prepared in the common schools for the seminaries, more parents are willing their daughters should be educated, and the buildings are over-crowded—they must be made larger or built entirely anew. This is only the result of painstaking, prayer-strengthened labor in the past; nothing more than we may expect, in ever-increasing ratio, in the coming years, if we continue to receive the answers to our prayers and the abundant blessings which so gladden our hearts at present. It is estimated that next year a hundred girls will graduate from our twenty-four boarding-schools, prepared to take a part in the evangelization of their countrywomen, either as Christian wives and mothers, Bible-women or teachers, and that a hundred places will be ready to receive them. When we consider that each one of these hundred workers gathers about her a little circle of ten or twenty or thirty women and girls, who, in their turn, are to bear the Gospel tidings to still other circles, we may gain some faint idea of the rapid progress which may be made.

What is to prevent this great onward movement? Nothing, so far as we can see, but lukewarmness and lack of funds at home; nothing but carelessness and indifference on the part of Christian women who have besought the Lord almost daily that his kingdom might come. It only remains for us to give a little shrug of the shoulders when the subject is mentioned, and turn away with the remark, "Oh, I'm not interested in foreign missions; they are too far away;" or, "I prefer to work for home missions, where I can see what I am doing." It only remains for us all to let a slight thing keep us away from auxiliary meetings, because we are pleased to call them "stupid;" to allow our money to slip away for things that perish with the using, till we think we "really cannot find the money for our yearly subscription." We have only to leave the missionary periodicals unread on the tables till they find their way into the waste-basket; and till at last it becomes "such a trouble to pay the sixty cents or a dollar a year," that we think "we will stop them." Last of all, we have only to drop the subject out of our prayers; perhaps, to be consistent, we should omit the petition, "Thy kingdom come," from the prayer our Saviour taught us, and eliminate his special command from our Gospel readings. It only remains for all the Christian women in our churches to continue in this neglect, and the work among heathen women,—which has already become a factor in the world's conversion,—with all its glorious promise, will be stopped; the exhausting labor and precious lives already spent will be wasted; the degraded ones who have waked up to the fact that they have immortal souls, will fall back into the old ways, and the coming of

our Saviour's triumph will be delayed, we cannot tell how long. "But, beloved, we are persuaded better things of you." We know there are hundreds of women in our Congregational churches to whom this cause is very dear, and we believe there are many others who would join with them if only they were thoroughly convinced that they were needed. The work does need you, friends; it needs your sympathies, your labors, your gifts, your prayers, and—shall we make bold to say it?—you need the work. You need its expanding, elevating influence. It will turn your minds from petty cares and distractions to high and noble themes. It will give you new ideas of the wonderful scheme of salvation as it suits itself to all nations and climes, all classes and conditions of men. It will bring you into closer sympathy with the blessed Master, and give you a greater share in triumph.

In these things we speak what we do know. That which we have experienced declare we unto you, "that ye also may have fellowship with us," so far as "our fellowship is with the Father and his Son Jesus Christ."

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#### A WOMAN'S MONTHLY CONCERT.

To encourage any who are trying to increase the missionary interest at home, we give a short sketch of our last "woman's meeting," as we call it, in our church. The monthly missionary concerts are in the hands of a committee consisting of three gentlemen and three ladies. Once in three or four months the meeting is devoted to the woman's department of missionary work, which is arranged by the ladies of the committee.

This, our last meeting, was specially good, as the interest of a large audience fully attested. Four ladies had prepared papers, by request, which were read for them by two gentlemen, not of the committee.

The choir of the church was present, and rendered very beautifully the selections previously arranged for them, most of which were taken from the new book of "Mission Songs."

The meeting opened with, "Shout the glad tidings," which started a sympathetic feeling, and gave the true ring to the meeting. Then followed a prayer for God's blessing; after which the leader of the meeting, the chairman of the committee, read the story of Deborah and Jael, bringing out briefly the power of woman's work in the fact that Israel, after the work of these two women, had peace for forty years. The choir sang another grand missionary chorus, followed by the reading of the first paper, the subject being, "Missionary Work as Old as Adam," full of thought, strong, inspiring. Next was sung, "Watchman, tell us of the

Night," as a solo and chorus, made attractive by each part of the quartette taking a solo in turn.

Then was read a sketch of the Zulus, written by a member of the Young Ladies' Missionary Society; this was followed by a poem. The vivid portraiture of character here shown, with its sharp contrasts and pointed application, was well followed by Frances Havergal's song of "Consecration," the solo being rendered with excellent effect.

The last paper, entitled, "Mrs. Pierson's Call," was also written by a member of the Young Ladies' Society, being a memory sketch of Mrs. Pierson's address before she left this country, where she related the causes which led her to missionary work.

This was followed by the song, "The Missionary's Call," the chant being sung as a solo recitative, the effect of which was as beautiful as impressive. This closed the principal exercises of the evening, which just completed the hour. The doxology was sung with a power of spirit and understanding; the pastor led all hearts and voices together in the Lord's Prayer, and we felt God's blessing in the benediction at its close.

The money collected was divided between the Auxiliary and the Young Ladies' Missionary Society. The encouraging words spoken after the meeting, and during the week following, amply paid for all the labor put forth to make an interesting missionary service.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Limerick, Cong. Ch., \$8; Norridgewock, Aux., \$12; Waldo-boro, Aux., \$25; New Gloucester, "Peace Makers," \$11.35; Hallowell, Aux., \$35; Yarmouth, First Ch., "Young Ladies' So.," \$4.50; Lewiston, Pine St. Ch., Aux., \$20, \$115 85  
Total, \$115 85

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Amherst, Aux., \$54; Bedford, Mrs. S. C. Damon, const. L. M. Mrs. Mary Augusta Leach, \$25; Bristol, Mrs. S. Cavis, prev. contri. const. L. M. Mrs. Geo. M. Cavis, \$15; Campton, Aux., \$28.80; Claremont, "Merry Workers," \$60; Concord, "Wheeler Circle," \$40;

Durham, Aux., \$17.40; Exeter, Aux., \$20.16; Great Falls, Aux., \$50; Hollis, Aux., prev. contri. const. L. M's Miss Perry M. Farley, Mrs. Frank P. Colburn, \$20; "Pansy Circle," of wh. \$25 const. L. M. Mrs. S. E. Flagg, \$55; Hopkinton, "Cheerful Workers," \$23.40; Keene, First Ch., Aux., const. L. M. Mrs. William Haile, \$25; Littleton, Aux., \$12; Marlboro, "Young Ladies' Mission Band," \$20; Meriden, Aux., \$5; Mt. Vernon, "Buds of Promise," \$12.98; Nashua, Mrs. C. Williams, in memoriam Dr. S. Weston Williams, const. L. M. Mrs. Marion W. Vests, \$25; New Ipswich, Aux., const. L. M. Mrs. James Spaulding, \$28; Northwood, Aux., \$11.75; Oxford, "Young Ladies' Mission'y Circle," \$50; Plymouth, "Mission Circle," \$10.-

10; Rochester, Aux., \$21;  
Miss Rogers, \$1; West Leb-  
anon, Aux., \$20; Wilton,  
"Mistletoe Band," \$15. Ex-  
penses, \$60. Balance, \$605 59  
*East Derry*.—First Ch., 37 17

Total, \$642 76

VERMONT.

*Vermont Branch*.—Mrs. Geo.  
H. Fox, Treas. West Glover,  
Aux., \$5; Castleton, Aux.,  
\$12.41; Hartford, Aux., \$17.-  
47; Westminster, Aux., \$8.67;  
"Mission Circle" \$2.33; Clar-  
endon, Mrs. N. J. Smith, \$3;  
Bennington, Aux., \$3; Ches-  
ter, Aux., prev. contri. const.  
L. M. Miss Abby Collins, of  
No. Chester, \$2; Guildhall,  
Aux., \$5; Burlington, Aux.,  
\$40; Derby, Aux., \$4; Lyn-  
don, Aux., \$5; Rochester,  
Mrs. Anna C. Richmond, \$2;  
Mrs. Wing, \$1; Hartford,  
Aux., \$3; St. Johnsbury, a  
friend, \$2; Mrs. E. D. Blod-  
gett, const. L. M. Miss E. M.  
Blodgett, \$25; Vergennes,  
Aux., \$27; Cong. S. S., \$40.  
Expenses, \$2. Balance, \$205 88

Total, \$205 88

MASSACHUSETTS.

*Andover*.—Aux., of wh. \$125  
for pupil in the C. Home,  
\$182.85; West Ch., "Juvenile  
Miss'y So.," of wh. \$50 const.  
L. M's Miss Lizzie A. Russell,  
Miss Eva M. Goodrich, \$85, \$267 85

*Attleboro*.—Cong. Ch., 5 20

*Berkshire Branch*.—Mrs. S. N.  
Russell, Treas. Pittsfield, So.  
Ch., Aux., \$30.48; First Ch.,  
Aux., \$12.85; "Snow-Flakes,"  
\$5; Lee, Second Aux., of wh.  
\$50 const. L. M's Miss Hattie  
Chapin, Miss Julia Freeman,  
\$125; Great Barrington, Aux.,  
of wh. \$25 by Mrs. C. A. W.  
Sumner, const. self L. M.,  
\$90; Monterey, Aux., \$20;  
Hinsdale, Aux., \$24.19; Wil-  
liamstown, "In His Name,"  
Aux., \$70; Dalton, Aux., \$31, 408 52

*Dunstable*.—Aux., pupil Mrs.  
Humes' School, 25 00

*East Braintree*.—Mrs. E. F.  
Stetson, 5 00

*East Falmouth*.—Aux., 8 00

*Essex No. Conf. Branch*.—Mrs.  
J. A. Perkins, Treas. New-  
buryport, Aux., \$20; North  
Ch., "Mission Circle," \$66;  
"Willing Helpers," \$5; Camp-  
bell, "Mission Circle," \$30, 121 00

*Essex So. Conf. Branch*.—Miss  
H. K. Osgood, Treas. Ips-  
wich, Young Ladies, Aux.,

and others, const. L. M. Mrs.  
Abby M. Waters, \$25 00  
*Falmouth*.—Aux., 3 85

*Georgetown*.—Miss Lizzie M.  
Bateman's S. S. Cl., 40 00

*Groton*.—Mrs. J. J. Robbins, 1 00

*Hampshire Co. Branch*.—Miss  
Isabella G. Clarke, Treas.  
Southampton, "Mission Cir-  
cle," const. L. M. T. Mills  
Clark, \$25; East Amherst,  
Aux., \$27.75, 52 75

*Lawrence*.—Mrs. Benj. Cool-  
idge, 3 80

*Lowell*.—First Ch., Aux., \$142.-  
50; High St. Ch., \$63.50; Eliot  
Ch., Aux., \$41; John St. Ch.,  
\$17.50; First Cong. Ch., \$7.50, 272 00

*Middlesex Branch*.—Mrs. E.  
H. Warren, Treas. So. Fram-  
ingham, Aux., 36 00

*New Bedford*.—First Cong. Ch.  
and Soc'y, 20 00

*Norfolk Conf. Branch*.—Mrs.  
Franklin Shaw, Treas. Brock-  
ton, Aux., \$60; Halifax,  
Aux., \$16.25; No. Abington,  
Aux., \$10; First Ch., Old No.  
Weymouth, \$20; "Wide  
Awakes," \$30; Quincy, Aux.,  
\$50; Marshfield, First Cong.  
Ch., \$5, 191 25

*Northampton*.—Miss Harriet  
B. Rogers, for work in Bul-  
garia, 25 00

*Orleans*.—Aux., 3 25

*Scituate*.—A friend, 2 00

*So. Braintree*.—Mrs. Edwin  
Smith, in memory of Little  
Amy, 2 00

*Springfield Branch*.—Miss H.  
T. Buckingham, Treas. Chic-  
opee, First Ch., \$33.98; "Buds  
of Promise," \$1.32; Third  
Ch., \$16.86; "Busy Bees,"  
\$21.30; East Longmeadow,  
\$26.31; "Young Disciples,"  
\$10.37; Thorndike, \$17.57;  
Agawam, \$48.25; Westfield,  
First Ch., \$175; "Light Bear-  
ers," of wh. \$25 const. L. M.  
Mrs. John Lockwood, \$90;  
Second Ch., \$84.13; Holyoke,  
\$168.85; "Merry Workers,"  
\$40; Hampden, "Humming  
Birds," \$2.25; Springfield,  
First Ch., \$37.30; "Circle No.  
1," \$10.52; "No. 2," \$3.48;  
"Golden Sunbeams," \$5.89;  
Sanford St. Ch., \$2; North  
Ch., \$67; Olivet Ch., \$29;  
Memorial Ch., \$113.21; S. S.,  
\$40; Mrs. Hooker's Cl., \$45.49;  
Munson, \$73.57; South Ch.,  
"Wide Awakes," \$17.20; Mrs.  
S. E. Cooley, L. M. Mrs. Aldin  
Grout, \$25; "Young Ladies'  
Mission Circle," \$2; Indian  
Orchard, \$8.65; Palmer, \$1, 1,217 60  
*Sterling*.—Cong. Ch., 2 24  
*Suffolk Branch*.—Miss Myra B.

Child, Treas. Mary R. Waldron, \$1; Mt. Vernon Ch., Aux., \$41.50; "Young Ladies' Miss'y Soc'y," \$30; Old South Ch., Mrs. Chas. Stoddard const. L. M. Erfdim, \$25; Berkeley St. Ch., Ladies, \$10; Roxbury, Immanuel Ch., Aux., \$9.53; Eliot Ch., Aux., of wh. \$25 by a friend const. L. M. Miss Caroline M. Stone, \$55.70; "Anderson Circle," \$8; Eliot, "Star Circle," \$6; West Roxbury, Aux., of wh. \$25 by a friend const. L. M. Mrs. Mary J. Pearce, \$63; Charlestown, First Ch., \$30; Chelsea, Central Ch., Aux., \$23.25; "Pilgrim Band" (prev. contri, \$95), \$21.44; Brookline, Harvard Ch., Aux., \$1; E. P., \$10; Allston, Aux., \$14; Dedham, a friend, \$3; "Chapel Rays," \$20,	\$372 42
Taunton.—Aux.,	100 00
Westford.—Union Cong. Ch.,	1 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Lexington, "Hancock Mission Circle," \$6; Winchester, Aux., \$10,	16 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Oxford, Aux., of wh. \$25 by Mrs. M. Stone const. L. M. Mrs. A. L. Joslin, \$35; "Mission Circle," \$5; Shrewsbury, Aux., const. L. M. Mrs. J. L. Scudder, \$25; Winchendon, North Cong. Ch., Aux., of wh. \$75 const. L. M's Mrs. Eliza P. Cutter, Mrs. Eliphalet Parks, Mrs. Harvey Wyman; \$25 by Mrs. O. Mason const. L. M. Mrs. Lucy Whitcomb; \$25 by Mrs. M. D. Butler const. L. M. Mrs. Sarah K. Wood, Gray's Mill, Penn., \$144; "Mission Circle," \$3.16; Royalston, Aux., \$50; "Miss'y Band," \$20; Paxton, Aux., \$10.25; Oakham, Aux., \$12; Fitchburg, C. C. Ch., \$38.25; Spencer, Aux., of wh. \$25 by Mrs. Erastus Jones, const. self L. M., \$46.91; "Mission Circle," \$10; Lancaster, Aux., \$32; Millbury, Second Ch., \$7; Berlin, Aux., \$2; Athol, Aux., \$26; Gilbertville, Aux., const. L. M. Mrs. R. J. Adams, of West Brookfield, \$32; Grafton, Aux., \$36.04; Worcester, "Woman's Miss'y Asso.," Piedmont Ch., 36.05; Plymouth Ch., \$43.50,	614 16
Wrentham.—"Wee Wee Mission Circle,"	22 50
Yarmouth.—Aux.,	7 50
<b>Total,</b>	<b>\$3,872 29</b>

## LEGACY.

Legacy of Phebe Barret, of Barre, Mass., \$87 55

## CONNECTICUT.

Columbia.—Seven annual members,	7 00
Cromwell.—Aux., prev. contri. const. L. M's Mrs. Mary Pease, Mrs. Sarah E. Gillum, Mrs. Elizabeth S. Coe,	62 27
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Bristol, Aux., \$75; Ashford, "We Girls," \$5; Rockville, Aux., \$14; Hartford, Center Ch., Aux., of wh. \$25 by a friend const. L. M. Mrs. G. L. Walker, \$383.20,	477 20
Windsor Locks.—Cong. S. S., Central Turkey,	50 00
<b>Total,</b>	<b>\$596 47</b>

## NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Norwich, Aux., \$16; Jamestown, Aux., \$25; Morristown, Aux., \$8; Gloversville, Aux., \$20; Warsaw, "Girls' Mission Circle," \$25; Binghamton, "Young Ladies' Mission Circle," \$25; Canandaigua, Aux., thank-offering, \$100,	\$219 00
Buffalo.—Mrs. W. G. B.,	50 00
<b>Total,</b>	<b>\$269 00</b>

## ILLINOIS.

Evanston.—Dea. Lu De Forest, pupil Talas,	\$30 00
Rockford.—Second Cong. S. S., pupil Aintab,	40 00
Sterling.—Mrs. Nathan Williams, thank-offering,	8 00
<b>Total,</b>	<b>\$78 00</b>

## MICHIGAN.

Cohert.—Aux.,	\$10 00
<b>Total,</b>	<b>\$10 00</b>

## NEBRASKA.

Greenwood.—Mrs. C. A. Mathis,	\$4 00
<b>Total,</b>	<b>\$4 00</b>

## TEXAS.

Rockport.—Mrs. Merriam's Cl., proceeds of quilt,	\$10 00
<b>Total,</b>	<b>\$10 00</b>
General Funds,	\$5,804 25
LIFE AND LIGHT,	601 23
Weekly Pledge,	5 00
Leaflets,	4 12
<b>Total,</b>	<b>\$6,414 60</b>

Miss EMMA CARRUTH, Ass't Treas.



# Board of the Interior.

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## CHINA.

### THE BRIDGMAN SCHOOL.

THE Bridgman School, at Peking, was founded, in 1864, by the widow of one of the earliest and most devoted of the missionaries of the American Board in China, Rev. Dr. Bridgman. Soon after her husband's death Mrs. Bridgman went to the United States, for a visit, and, upon her return to China, instead of recommencing her labors in her old home at Shanghai, came almost at once to Peking, to assist in what was eminently pioneer work. At the south there were churches of many years' standing; pupils had grown up in her school, and had gone out from it to be teachers and wives of native preachers; and she had had the general care and experience of day-schools taught by those whom she had herself instructed. In Peking the first breaking of ground had hardly been done. A few earnest missionaries were there, and among them a single representative of the American Board; but they were only just beginning their labors, and the field looked, certainly, an uninteresting one as compared with that in which her early years had been spent. Mrs. Bridgman, however, nothing daunted by the difficulties in her way, came with cheerful courage to give her strength, her experience and her means, to aid in the new work. She arrived in midsummer, and within a few months purchased a large, pleasant place in a very desirable quarter of the city, which she gave to the American Board, and which is still occupied by the mission. The place was originally the residence of a Chinese official of wealth and rank, and contained a number of distinct courts, several large houses, in good repair, and many smaller dilapidated ones. She was scarcely settled in her new home before she began looking out for pupils. The first little girl was received in September, and continued to be a member of the school until her marriage, several years later.

Not long after her coming, a mother, with three bright daughters, was found begging in the streets, and the children were brought to Mrs. Bridgman by a Scotch missionary, Rev. Mr. Burns, since gone to his reward. These four pupils formed the nucleus of the school. Rooms were fitted up for them in a rear court, and a woman, with sufficient knowledge of books, was secured as their



teacher. As Mrs. Bridgman had acquired but little knowledge of the dialect used at Peking,—which is entirely unlike that of Shanghai,—she was able to communicate very imperfectly with the girls, and could give them but little direct instruction; but her energy and persistence were wonderful, and she was untiring in her labors. One of the older pupils learned to understand her broken Chinese, and through her, as interpreter, Mrs. Bridgman taught Bible-classes, not only in the school, but among outside women. In June, 1868, Miss Porter joined the mission, expecting to labor in the school as an assistant. Mrs. Bridgman's health, however, failed so rapidly during the summer, that it was thought necessary in the early autumn that she should be relieved from all care, and she returned to her old home in Shanghai. There were at this time sixteen pupils in the school, ranging in age from sixteen to twenty years. The woman employed at first as teacher had been dismissed, and a respectable white-haired old man, who still presides in the school-room, had taken her place.

The care of this large family now came upon Miss Porter, who had been but a few months in the country, had almost no knowledge of the people, and could understand but a few sentences of the language. The position was a difficult and trying one. Little by little she learned of the work to be done, and brought about harmonious relations in the household. After being alone a year and a half, Miss Thompson went to her assistance; but continued ill-health during her stay in China prevented her doing very much in the school, and she returned to the United States in 1872. Miss Chapin, who had been associated with Miss Andrews at Tungcho for a year, was then transferred to Peking, and shared with Miss Porter the responsibility not only of the care of the school, but also of outside labor for women.

The number of pupils connected with the school at any one time, has averaged from eighteen to twenty for several years past. They have been, very generally, from the lower classes of the people, allowed by their parents or guardians to come only because of their extreme poverty. Some are from families originally respectable, but reduced to abject poverty by the opium-smoking of one or both parents. Among these is usually found more of native refinement and more of brightness of mind, making them the most promising and interesting pupils. For several years after the school was established very little teaching was done excepting by the native master; and as he was a heathen, nothing more could be expected of him than that he would require the girls to commit to memory such books as were placed in their hands. They studied in the usual Chinese way, aloud and all together; so the school was a

small Babel, and their progress in anything but ability to read the Chinese character was very small. Gradually a better condition of things has been brought about. Text-books on various subjects have been prepared, classes formed, and a course of study arranged.

In 1874 Miss Porter gave the following account of the school-work: "At half-past six o'clock the rising-bell calls the girls to rise, dress, braid their glossy black queues, put their rooms in order and prepare for a half-hour's writing before their eight o'clock breakfast. I am always with them in the school-room at that time, and we recite responsively the '*Te Deum*' before getting pens and paper. The morning meal over, we all, foreign missionaries, servants, teachers, and all who are in the Compound (as the entire walled mission enclosure is called), meet in the Chapel for prayers. At nine school opens again, the native teacher overseeing the girls and teaching them the Chinese characters, while Miss Chapin and I hear recitations in the study, opening off my sitting-room, or in the school-room. We have classes in Scripture History, Universal History, Geography, Arithmetic, Astronomy, Evidences of Christianity, and each child commits to memory daily a portion of Scripture and something from the native classics. While we are in the school-room silent study is required, but for a part of each day they are still permitted to follow the old method. At twelve o'clock the scholars are dismissed for an hour's recess, during which they have a lunch, and the sewing is arranged and given out for the afternoon. From one to three they are again in the school-room, and have their lesson in writing the native characters, and another time for study. School closes at three. Their washing, sewing and playing, occupy them till evening prayers, at five, after which they have their supper. We sometimes have evening lessons, but for the greater part of the year they are free until bed-time. Generally, the elder girls come to us during the evening for any help they need about their lessons. Miss Chapin frequently sings with them, or they busy themselves with their sewing, as they like. We want them to become practical housewives and neat seamstresses quite as much as scholars, so they take turns in helping the matron in preparing food, make and mend their own clothes, and are taught a good many little things about work of various kinds. Above everything else, we desire to do all in our power to strengthen their Christian character and prepare them for active labor, for the Saviour, among the heathen with whom their lives will soon be cast.

"The pupils who were first received, and many who have joined the school since, were pledged to remain for a term of years, with the condition that the parents should form no betrothal contract

for them before the expiration of the time. The teachers, in turn, agreed to make no such engagement without the consent of the parents. Since the Church at Peking is small and very few young men are included among its members, there have not been many instances in which the missionaries have desired to betroth the girls, and the refusal of the parents has prevented in most of these cases. The result has been, that as the girls have grown up to young womanhood, they have gone from this Christian school and training into heathen homes, and in many cases have not been allowed to visit their teachers or to receive them at their homes. We can but hope that their little rush-lights are not extinguished, but are doing something to illuminate the darkness about them. I was encouraged in this hope by a visit, recently, from the first girl baptized after I came to Peking, who left us five years ago, and of whom I had known almost nothing since. During our conversation she spoke of several passages of Scripture which had especially helped and encouraged her, and asked where they were to be found. She assured me that she had never given up the habit of daily prayer, and, when we prayed together, asked with touching simplicity for just the things which a true Christian would especially desire for themselves and their dear ones. At the time she left we had no translation of the entire new Testament, so she had only one of the Gospels. Her delight when I brought her a Testament was most evident, and she turned it eagerly over, looking for some of the verses of which we had been speaking. Another has been doing quite a little Christian work in her husband's home, although none of the family knew anything of the truth when she went there, or had had anything but her gentle, consistent life to remove their prejudice against the foreigner's doctrine. Neighbors have become interested, and several persons were learning to read when we last heard from them."

In 1876 impaired health made it necessary that Miss Porter should return to this country, and Miss Diamant was called from Kalgan, to aid in the care and labor of the school. The same general plan has been pursued in its management in these later years, and the pupils have been diligent and faithful in the performance of their duties. Quite a large proportion of them, from year to year, have become interested in religious truth, and made profession of their faith in Christ. Several of the former pupils have been employed as teachers in other schools. One was married, in 1877, to a student helper in the English Church Mission; another, who was married a year and a half before to a student in the Training School at Tungcho, and had proved an efficient assistant at that station,

died during the same year. Shortly before her death, when delirious, and unconscious that she was approaching her end, she sang, with great fervor, "Sweeping through the Gates," and very soon after entered, as we trust, through the gates into the eternal city.

Early in the summer of 1879, just eleven years after her first arrival in Peking, Miss Porter resumed her life and work there. The prospect for the school was never more full of promise than now. Some important questions connected with its management are under consideration by the Mission, and our earnest prayers are asked, that wisdom may be given to those upon whom responsibility rests to guide them in the wisest course, and to the adoption of such methods and arrangements as shall be most fruitful for good to the women and girls of China.

The school now needs larger accommodations, and such as are better adapted to promote the health, as well as the comfort, of both teachers and pupils. As a part of the enlarged work of the W. B. M. I. for the year, we are asked to raise twenty-five hundred dollars for new school buildings. Cannot our young people in the Sunday Schools and mission bands of this Western country undertake to raise this amount, as an expression of gratitude for the blessings they enjoy and of interest in extending them to others?

This sketch has been compiled chiefly from manuscript furnished by Miss Porter. Manuscript copies of letters relating to the school and giving items of interest concerning individual pupils, can be had upon application to Secretary W. B. M. I., 75 Madison St., Chicago. All such orders should be accompanied by postage.

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## Home Department.

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### HELPS FOR AUXILIARY MEETINGS.

WITH the present number of our magazine we introduce a new feature in this department, in proposing one mission field for special thought and study. It is not intended to limit the intelligence given in any one number to the subject under consideration, or to attempt to include in the few pages allotted to us all the information that can be desired concerning it; but rather to stimulate inquiry, and indicate lines of thought that can be followed out as the time and advantages for such study at the disposal of our readers may admit.

With a deepening conviction that all interest in missionary work which is to be abiding and fruitful must spring from the principles laid down in God's Word, and be continually nourished and strengthened by meditation on his truth, arrangements have been made for a brief yet suggestive Scripture lesson each month, which we hope will meet a need frequently expressed.

As an aid to study we give a plan for a lesson prepared for the use of a juvenile society, but which will be found, in the main, equally serviceable to older friends.

For the month of February we have selected China as a topic. The theme is a vast one. "Each letter of the word stands for nearly a hundred million of souls." We would especially recommend to those desiring to increase their knowledge of the work in different lands, the series of "Sketches of Missions," published by the American Board, which will be sent in response to application made to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill., or to Charles Hutchins, 1 Somerset Street, Boston, Mass., at the rate of six cents for a single copy, or thirty cents for the set of eight.

Among books relating to China which may be accessible, we would mention "China and the Chinese," by Dr. Nevius; "Our Life in China," by Mrs. Nevius; "Social Life in China," by Rev. J. Doolittle; and "The Middle Kingdom," by Rev. S. Wells Williams. Among articles that have appeared in LIFE AND LIGHT, one by Miss Fielde, of the Baptist mission, on "Woman in China," in the number for March, 1879, is spoken of by one acquainted with the people, as remarkably fair and accurate in its statements. Recent letters from Miss Newton, of Foochow, and Miss Chapin, of Peking, were contained in the number for December, 1879. To the "Sketch of the Bridgman School," given in the present number, we ask the special attention of our young friends, some of whom have long been interested and acquainted there through the letters of Miss Porter and Miss Chapin. We desire their aid in raising twenty-five hundred dollars to be expended in buildings for this school, that it may have opportunity to grow and carry forward still more successfully the great work for which in years past it has been laying foundations. Which will be the first Sunday School or mission band to take one or more shares of ten dollars each in the proposed building fund? This amount is to be raised in addition to what is regularly contributed for the ordinary expenses of the school.

## SCRIPTURE READING.

BY MRS. M. S. THACHER.

CHINA—our theme this month. We read, we think, we pray. The sad condition of our sisters in China, sitting in heathen darkness, born, as they are, to the worship of their ancestral tablets and their idols of silver and gold, with superstitions innumerable, and more impenetrable than the thick walls surrounding their cities, overwhelms us, and we exclaim, “Who is *sufficient* for these things?”

Let our hearts be cheered by the Word — (Ps. lxxii. 6–11; Isa. ii. 18–20) — and by the assurance of the coming on of the blessed day beheld by the prophetic eye of John (Rev. xi. 15). Let us give ourselves to prayer for those who to-day toil in China that Christ be lifted up and many be drawn unto *Him*, “the Way, the Truth and the Life” (John xii. 32).

Hymns,—“Yes, we trust the day is breaking;” “O’er the realms of pagan darkness.”

## LESSON ON CHINA.

BY MRS. C. H. CASE.

THE following outline is given as suggestive to those who are planning for meetings of auxiliary societies or mission bands. To add life and spirit to the exercises, each item should be brief, generally but a few lines in length, never more than one or two pages. Any one of these items may seem of little value; but when each has contributed her bright bit, according to a previously arranged plan, they together form a mosaic, a lasting picture, which all can carry away.

As opening exercises for such a meeting we would suggest singing; Scripture reading, which should be short and to the point; and a brief invocation, or the union of all voices in the Lord’s Prayer. Then reports of the secretary and treasurer may be presented, to be followed by the making of offerings, and a prayer of consecration of the gifts, and in behalf of the field which is the subject of special study. The peculiar needs of the field, and the difficulties attending labor there, the leader should know and feel.

For the month of February we would suggest the following topics:—

China, its situation. In what way can it be reached from Chicago or New York?

Map, boundaries, latitude and longitude, physical geography, including its mountain ranges, plateaus, rivers, climate, etc.

Comparative climate. What part of the United States is like it?

Describe the people.

Sketch of the history of China, its present government and its great wall.

History of the religions of China.

Sketch of Confucius.

Teachings of Buddhism.

Condition of women in China.

Recitation of poem, "No Souls."

(LIFE AND LIGHT for November, 1879.)

Sentiments at birth of girls.

Custom of binding the feet.

Reading of story, or incident of real life, such as may be found in the *Well-Spring*. "Praying-Machine" (*Well-Spring*, Vol. xxxv., page 168). "Effect of their Religion on the Conscience," illustrated by story (*Well-Spring*, Vol. xxxv., page 48). What has been done by Protestant Christendom to take the Bible to the Chinese?

Describe the city of Peking, its walls, and social customs which bar out Christianity, and thus learn the faith needed to batter down walls of prejudice.

What has the American Board done in China?

Sketch of the life of Phineas R. Hunt (*Missionary Herald*, for September, 1878).

Present missionary stations and names of missionaries.

Special work of woman for woman in China.

Sketch of the Bridgman School at Peking.

Names of the missionaries of the W. B. M. I. in China, and of the stations with which they are connected.

The leader may add a general statement of the ends to be sought by our gifts and our prayers, that labor there may not be in vain.

Close with singing the "Christian Soldier's Marching Orders."

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## THE NEEDS OF OUR WORK.

FROM the Pisgah-top of the Annual Meeting the officers of the W. B. M. I. looked out over the land to be conquered for our Lord. They saw a large and goodly heritage. They had heard of much fruit ripe for their gathering; but doubts and fears in the camp, and giants of prejudice and ignorance on the other side, made them feel their weakness. Nevertheless, those who, in the upper

room in Chicago, review the list of appropriations needed for the coming year, believe that they hear a voice saying to them: "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." And so they take heart to ask even of the women in these young churches of the West an advance of *one-third* in their contributions. With eager interest they await the response which will surely come from all the auxiliaries: "All that thou askest of us we will do, and whithersoever thou sendest us we will go." For the needs of the work are great: four additional missionaries already in the field, and three or four more earnestly asked for; many schools already established, and several more where teachers and pupils wait for us to open the doors to them; Bible-women, for whom God has made us his agents to fulfill the promise, "Bread shall be given thee, thy water shall be sure;" and, lastly, new buildings absolutely necessary for some of our schools, make it imperative that there should be an advance all along our line.

• We cannot cut off the supplies for *missionaries* already in the field; and when their strength is ready to fail, on account of excessive toil, shall we decline to send new ones to stay up their hands and carry forward the ever-growing work? When we hear of young girls of rare scholarship, to whom a life in the home-land offers great gifts, who have waited only to be thoroughly furnished in mind before offering their beautiful young lives, shall we not gladly provide the means?

We cannot close the *schools* already established, and let the little light that has dawned upon these heathen girls be turned to deeper darkness. And if new schools are asked for, let us gladly seize the opportunity offered to plant seeds of truth in the minds of those who are soon to be wives and mothers; for they shall increase and multiply long after the hand that planted them shall be still in death.

Of a *Bible-woman* who has been laboring for some years in Bardezag, Miss Parsons writes that her influence has been so great, that "the whole village is often reported as thoroughly evangelical." Let us multiply the number of those who are thus laboring for their own people, and be thankful that so many of them stand ready to be our interpreters when we long to tell the sweet story of the Cross to heathen women.

We are asked to make appropriations for new *buildings*, that our missionary teachers may have larger and more healthful accommodations. When we contrast our pleasant homes with theirs, often frail and uncomfortable and ill adapted to the needs of the work, does not a voice within whisper, "Lo, I dwell in a house of cedars,



but the ark of the covenant of the Lord remaineth under curtains." These teachers guard the testimonies of the Lord; they dwell beneath the mercy-seat; and the angel of the covenant spreads his wings over them as over the ark of old. Then, like David, let us ask the privilege of preparing materials for the building, even if we are not suffered to see the good work completed.

But how can the advance called for be made? Let every auxiliary, every member of our Board, take the question home. In the small gifts to which the love of Christ constrains his hidden ones, lies our strength. When, far up on the heights of the Rocky Mountains, the advancing sun wins little rills from the borders of the snow-banks, they gather together and run on, in an ever-increasing volume, till they fill the valley with a rushing stream, bringing coolness and refreshing at a time when summer heats have exhausted all other sources of supply. May the Sun of Righteousness touch and warm the heart of every woman in these Western churches, so that her gift may be unfailing and more and more abundant in a time of drought and need.

That all may share in this good work, the officers of the Board hope to enlist the interest of young women to a greater extent than before. A committee has been appointed to prepare plans and suggestions for them, and to help them in every possible way. We need their youthful ardor now, and also their promise that they will by and by stand in the places which the mothers must soon leave. Mrs. Doremus was but a child, when, attending missionary meetings with her mother, the seed was hidden in her heart which blossomed and bore fruit fifty years afterward in the first Woman's Board formed in our country. Miss Agnew was only nine years old when her teacher in the Geography class stopped to say a few words about missionaries. She decided at once, "I'll be a missionary"; and her forty years of faithful service have proved that her resolution was no passing fancy.

But the interest shown by young ladies is not only, as Mrs. Moses Smith suggested, "the substance of things hoped for." They *give* largely in their youthful zeal. The Secretary of the Boston Board reported, a year or two since, that more than once the year's income from mission circles alone had amounted to ten thousand dollars. And who of us are so ingenious and untiring as they in devising new methods of work? Mrs. M. E. Mead's paper on "Mission Circles," published two years ago in *LIFE AND LIGHT*, shows what great fertility and diversity of resource has been manifested by our young people, and is worthy to be adopted as a manual by those who are interested in the training of a future generation of missionary workers.

We are often told that woman's work should be in the family. Then, in our families, and as families, let us take up the work of the new year. It has need of old and young. And let us accept the increased needs of the work as the answer to our prayers for guidance and for opportunities. Let us gladly welcome any required self-denial, assured that we are not idly beating the air, but are helping to swell the number who, from every people and nation, shall join in the new song "to Him that sitteth on the Throne, and to the Lamb."

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Just before our annual meeting, at Oberlin, another of our faithful friends and helpers passed into the unseen world — Mrs. H. W. Ide, of Leavenworth, Kansas. A friend has furnished the following items relating to her life and work:—

"Mrs. Ide was a native of Harwinton, Conn.; graduated at the Normal School at Westfield, Mass., in 1867, and taught there for four years with great success. Many now among the teachers of New England were formerly her pupils, and will hear with sadness the news of her death. She removed to Kansas in 1872, and in 1874 became the wife of Judge H. W. Ide. She leaves one child — a little girl three years of age.

"Mrs. Ide was for years a faithful officer of the auxiliary society in the First Congregational Church of Leavenworth, Kansas, and also Secretary of the Kansas Branch of the W. B. M. I. from its organization till the present year. The cause of foreign missions, as well as every other Christian enterprise, always found warm sympathy and effective coöperation in her heart and activity. May her example of self-forgetful, earnest, faithful Christian living prove an inspiration to many!"

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## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM NOVEMBER 15 TO DECEMBER 15, 1879.

MRS. J. B. LEAKE, TREASURER.

### OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Belpre*, "Y. L. M. So., for pupils at Harpoot, \$18; *Claridon*, for Miss Parsons, \$5; *Huntington*, Miss E. C. West, \$5; *Lodi*, \$8.30; *Medina*, \$7; *Mesopota-*

*mia*, for Miss Parsons, \$3.25; *Painesville*, First Cong. Ch., \$94.60.

Total from the Branch,	\$141 15
<i>Lyme</i> , for Bible-reader at Marash,	30 00

Total from Ohio,	\$171 15
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## MICHIGAN.

**MICHIGAN BRANCH.**—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Chelsea*, \$10; *Jackson*, First Ch., for Miss Hollister, \$75; *Jackson*, "Willing Workers," for India and Dakota Sch'ls, 75 cts.; *Metamora*, Cong. Ch., for Miss Pinkerton, \$5; *Wayne*, "Free Givers," toward salary of teacher in Kobe Sch., Japan, \$25.

Total from Branch,	\$115 75
<i>Charlotte</i> , Mrs. B. Landers,	1 00
<i>So. Haven</i> , "S. S. Miss'y Bank,"	14 61
Total,	\$131 36

## ILLINOIS.

*Chicago*, Bethany Ch., Aux., \$6.34; "Mission Band," \$3.66, with prev. cont. const. Mrs. C. A. Towle, L. M.; First Ch., for Miss Patrick, \$30; N. Eng. Ch., "M. E. B.," for Mrs. Walker's Home for missionary children, \$100; Union Park Ch., for Miss Ada Haven, from Mrs. Wm. H. Rice, and with prev. cont. const. her daughter, Miss Mary Louise Rice, L. M., \$16; Tabernacle Ch., "Y. L. M. So.," \$3.10. Total from Chicago,

	\$159 10
<i>Danvers</i> ,	10 00
<i>Delaware</i> ,	8 00
<i>Fremont</i> ,	13 00
<i>Jacksonville</i> , for Miss Evans,	25 00
<i>Lyonsville</i> ,	10 75
<i>Oak Park</i> , for Manisa Sch.,	55 79
Total,	\$281 64

## WISCONSIN.

**WISCONSIN BRANCH.**—Mrs. R. Coburn, of Whitewater, Treas. *British Hollow*, Mrs. Elizabeth Davies, Birthday Gift, \$5; *Columbus*, \$14.80; *Ft. Atkinson*, Mrs. E. J. Montague, Birthday Gift, \$2; *Lancaster*, Mrs. S. W. Eaton, Birthday Gift, \$1; *Milwaukee*, Spring St. Ch., "Mission Band," \$25; *Potosi*, "Busy Bees," \$6; *Whitewater*, for Miss Taylor, \$11.30. Expenses, \$2.

Total from Branch,	\$63 10
<i>Beloit</i> , First Ch., \$40; Second Ch., \$5,	45 00
<i>Evansville</i> ,	6 25
<i>Kenosha</i> , for Dakota,	20 00
<i>Plattsville</i> , for Miss Ward,	20 00
<i>Racine</i> , for Manisa Sch.,	75 25
<i>Rosendale</i> , "W. M. So.," for Miss Porter's work and const. Mrs. Mary W. Powell, of Medford, Minn., L. M.,	28 88
Total from Wisconsin,	\$258 48

## IOWA.

**IOWA BRANCH.**—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, \$7.70; *Cherokee*, for pupil at Samokov, \$30; *De Witt*, Miss Susan B. Lane's S. S. Cl., for Miss Day, \$2.67; *Grinnell*, Aux., for Miss Hillis, \$15.50; *Marshalltown*, \$18.50.

Total from Branch,	\$74 37
<i>Grinnell</i> , "Missionary Gleaners," for Samokov Sch., \$20,	
Frank Willard, 30 cts.,	20 30
<i>Monticello</i> , of wh. \$11 for Japan,	20 35
<i>Sabula</i> ,	3 00
Total from Iowa,	\$118 02

## MISSOURI BRANCH.

*Amity*, \$5; *St. Louis*, First Ch., Aux., \$5; "Sheaf Bearers," \$1.75; "Ready Hands," \$1.30; *Pilgrim Ch.*, Aux., \$5; "Pilgrim Workers," \$4.20,

	\$22 25
Total,	\$22 25

## KANSAS.

*Manhattan*, Mrs. Mary Parker, \$10 00  
*Lawrence*, Mrs. Simpson and other ladies, 13 25

Total,	\$23 25
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## NEBRASKA.

*Crete*, "Willing Hearts," for Miss Van Duzee,

	\$14 00
Total	\$14 00

## DAKOTA.

*Ft. Sully*, Indian Women (sale of articles), \$2 10

Total,	\$2 10
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## NEW YORK.

*Brooklyn*, Mrs. S. M. Freeland, \$1 00

Total,	\$1 00
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## PENNSYLVANIA.

*Alleghany*, Plymouth Ch., \$26 72

Total,	\$26 72
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## MISCELLANEOUS.

Sale of pamphlets, etc., \$15.57; cash, 20 cts., \$15 77

Total,	\$15 77
Total for the month,	\$1,065 74
Previously acknowledged,	547 37
Total since Nov. 1, 1879,	\$1,613 11

# Board of the Pacific.

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## OFFICERS.

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MRS. J. R. McLEAN.

### Vice-Presidents.

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MRS. W. IJAMS.

MRS. E. P. BAKER.  
MRS. S. E. HENSHAW.

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MRS. R. E. COLE.

### Auditor.

E. P. FLINT, Esq.

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## IN MEMORIAM.

On Wednesday, the 3d of December, our Board held its regular monthly meeting in the parlors of the First Congregational Church, in Oakland. The meeting had been set apart for a "Memorial Service," that we might render our tribute of love and respect to the memory of our lamented sister and co-worker,

MRS. CARRIE A. COLBY.

Among the many devoted workers who have by personal effort, self-denying labor and believing prayer, helped to make our enterprise a success, she holds a prominent place. Prevented, by delicate health and her country residence, from regular attendance upon our meetings, her frequent articles in "Our Column," in the *Pacific*, and the earnest papers she had prepared and read before our society, brought her very close to our hearts, and her loss seems irreparable.

How can we say, "Thy will be done"? Not when we look at the desolate home, the stricken husband and the motherless children, nor when our thoughts dwell on our own great need of her; but when we look above and beyond, when, with the eye of faith, we see her among the great multitude which no man can number, serving in His temple day and night, and hear her voice among the redeemed ones, who would call her back to the toils and cares of earth? She has "fought a good fight," has "kept the faith,"

and has entered into her rest. But, though dead, she still speaks to us. Though unseen, she will not be forgotten; but her consecrated life will be in our memory, like a sweet inspiration, urging us to greater zeal and devotion in our Master's service.

As we listened to the impressive Scriptures, commencing, "Who can find a virtuous woman? for her price is far above rubies," and joined in earnest prayer that God would comfort our bereaved hearts and sanctify to us this great loss, a solemn peace fell upon us, and the very atmosphere of our meeting seemed sacred and hallowed. As one sister after another testified, in voices tremulous with tears, to the sweet spirit of Christian devotion which pervaded her whole life, there were few dry eyes in the room. Extracts from the sermon preached at her funeral, by Rev. Mr. Dickerman, were read, one of which is subjoined, showing her devotion to church and Sunday School work: "Everybody connected with our congregation, whether child or adult, by her presence was inspired with courage and hope. She often invited her pastor to suggest any mission of love she could perform for the welfare of our church, and he never knew her to hold back or excuse herself from any sacrifice or service she could render. I have seen her in sorrow and in joy; overwhelmed with grief and unable to keep back the hot tears when some plan to win to the truth an erring brother or sister seemed to have failed; and I have seen her again in the buoyancy of victory and triumph—yet I never heard from her one despondent word, never a censorious judgment, never an unkind or cutting remark. And the beauty of it all was, she was unconscious of the spirit she manifested or the power she exerted. Her left hand never knew what her right hand was doing. Love for mankind and love for Jesus filled her soul. To be a blessing to others was her single aim, and it filled her whole body with light." An extract was also read from one of her articles written for *The California Patron*, the organ of the State Grange, to which she was a regular contributor. It was an account of "The Feast of Pomona," held in October, 1878, and concluded in these words: "The thought has been running in my brain ever since, Do we fully understand what these greetings mean, these warm clasping hands and kindly words that every year fall more and more into our experience and our life? They mean, dear brother, dear sister, that we are not without sympathy in the world; that outside the family circle, even, there are those who care whether we suffer adversity or rejoice in prosperity; who are friends rather than enemies; who would build us up in name and fortune rather than pull us down. Considering this, isn't it worth while to cherish this patron brotherhood more and more from

year to year, until we have solved the difficult problem of life by following constantly the injunction of our great Master himself, 'Little children, love one another.' Wouldn't this work a complete cure for all jealousies among neighbors, all strife for high position at the expense of others, all envy of those who are in possession of wealth, all bitterness and evil speaking from whatever cause? Let us think about it, strive to attain it, resolve to live it, the coming year, and see how delightful will be the feast of Pomona in October, 1879." When that feast was held her place was vacant; but who can calculate the influence of her words and her life upon this association of our citizens?

From a memorial paper prepared for our meeting by Mrs. Blood, of Chicago, entitled, "A friend's tribute to a friend," the following is extracted: "A solemn teaching comes to us this day; our friend and co-worker was called from us before the shadows of evening fell upon her life. \* \* \* We know not how much time may be given us; but one false step upon this firm earth, and the door closes upon human life. Far above us, in the midst of light and joy, Carrie A. Colby calls to us to press forward, with an earnestness of purpose that defies failure, to complete the work she held so near her heart in health and in weakness. And what time more fitting than this to resolve, with sincere hearts, to emulate the example of the one we loved?"

In a letter from Rev. P. B. Thayer, of Garland, Me., there is testimony like this to the worth of her character: "Thirty years ago last July I had the pleasure of receiving her, with others, to this church, the first fruits of my labors here. She never knew, and I can never tell, what help and comfort she was to her pastor all the years she was permitted to be with us, or what an inspiration her life has been during all these years of her absence from us. Her earnest Christian life, her loving words of cheer, which have come to us from time to time, have been indeed strength and joy, such as only a pastor knows. \* \* \* The whole life of our dear departed one, from her childhood to its close, was such as to inspire apostolic joy. For every such life I feel to thank God and take courage."

There was also read the report of a memorial meeting held at Rio Vista, after which Mrs. S. E. Henshaw, who had been invited by the Executive Committee to prepare resolutions expressive of our love for Mrs. Colby and our appreciation of her work, presented the following, which were adopted:—

WHEREAS, In His infinite love and wisdom, our Heavenly Father has seen fit to remove from us, by death, our valued friend and co-laborer, Mrs. Carrie A. Colby, therefore,

*Resolved*, That in her constancy and fidelity to the interests of this Board, her quick and untiring sympathy in the difficulties of its work, the generosity of her purse and the helpfulness of her pen, her death has inflicted on this Board a loss which is irreparable.

*Resolved*, That our school at Broosa, to which she had specially consecrated herself, and "Our Column," in *The Pacific*, which she chiefly conducted during the past year, have suffered in her death a heavy bereavement.

*Resolved*, That we offer our heartfelt sympathy in this sad affliction to her husband and young children, her brother, sister and aged mother, and pray that He who does not willingly afflict, may send them his consolation.

*Resolved*, That we offer our sorrowing condolence to all her friends, to the Grange, who mourn her as an unspeakable loss to their body, to the lady missionaries of this Board, and especially to Miss Rappelye, our missionary at Broosa, Turkey, to whom this loss of a member of the Board of the Pacific, and a dear personal friend, will bring a double sorrow.

*Resolved*, That these resolutions be inserted in *The Pacific*, and a copy be sent to the husband and mother of the deceased, and to Miss Rappelye.

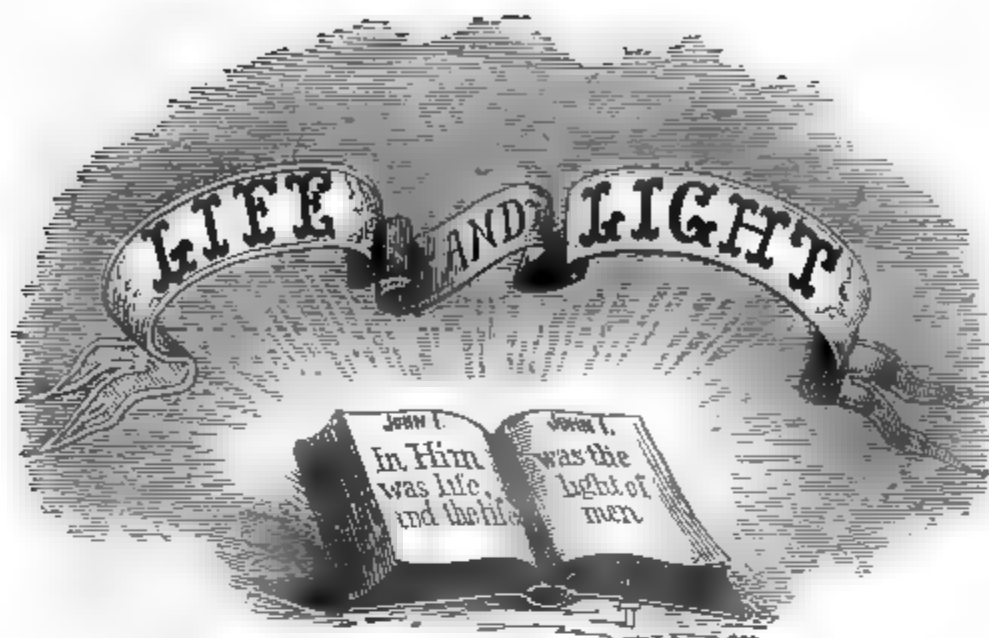
Who can estimate the extent of this dear sister's influence? Only eternity can show the work accomplished for humanity and for Christ, by such a consecrated, completed life. To us it seemed she had been called away from unfinished work; but God knew when her task was complete, and called her into the rest that remaineth for the people of God.

How peacefully the world she leaves,  
Obeying her Master's call;  
Bearing away her garnered sheaves,  
At his feet to lay them all.

Through pearly gates her way she takes,  
Beyond the swelling tide;  
And in His likeness she awakes,  
Each longing satisfied.

Before the throne, low bowing down,  
Among the white-robed throng,  
From Jesus' hand she takes her crown,  
And joins the immortal song.

MRS. T. K. NOBLE.



## FOR WOMAN.

VOL. X.

MARCH, 1880.

No. 3.

### THE GREAT FAMINE CRY.

BY MISS M. A. WEST.

"Tell your people how fast we are dying ; and ask if they cannot send the Gospel a little faster." — *Words of a Heathen Woman.*

Hark! the wail of heathen nations;  
 List! the cry comes back again,  
 With its solemn, sad reproaching,  
 With its piteous refrain:  
 "We are dying fast of hunger,  
 Starving for the Bread of Life!  
 Haste, oh, hasten! ere we perish,  
 Send the Messengers of life!

"Send the Gospel faster, swifter,  
 Ye who dwell in Christian lands;  
 Reck ye not we're dying, dying,  
 More in number than the sands?  
 Heed ye not His words—your Master:  
 'Go ye forth to all the world?'  
 Send the Gospel faster, faster—  
 Let its banner be unfurled!"



Christian! can you sit in silence,  
While this cry fills all the air?  
Or content yourself with giving  
Merely what you "well can spare?"  
Will you make your God a beggar,  
When he asks but for "His own?"  
Will you dole him, from your treasure,  
A poor pittance as a loan?

Shame, oh, shame! for very blushing  
E'en the sun might veil his face:  
"Robbing God"—ay, of his honor,  
While presuming on his grace!  
Keeping back his richest blessing  
By withholding half the "price"  
Consecrated to his service;  
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,  
"Store and basket" running o'er,  
Will you cast to these poor pleaders  
Only crumbs upon your floor?  
Can you sleep upon your pillow  
With a heart and soul at rest,  
While, upon the treacherous billow,  
Souls you might have saved are lost?

Hear ye not the tramp of nations  
Marching on to Day of Doom?  
See them falling, dropping swiftly,  
Like the leaves, into the tomb.  
Souls for whom Christ died are dying,  
While the ceaseless tramp goes by;  
Can you shut your ears, O Christian,  
To their ceaseless moan and cry?

Hearken! hush your own heart-beating,  
While the death-march passeth by—  
Tramp, tramp, tramp! the beat of nations,  
Never ceasing, yet they die—  
Die unheeded, while you slumber,  
Millions strewing all the way;  
Victims of your sloth and "selfness"—  
Ay, of mine and thine to-day!

When the Master comes to meet us,  
For this loss what will he say?  
"I was hunger'd; did ye feed me?  
I ask'd bread; ye turn'd away!

I was dying, in my prison,  
 Ye ne'er came to visit me !"  
 And swift witnesses those victims,  
 Standing by, will surely be.

Sound the trumpet ! wake God's people !  
 " Walks " not Christ amid his flock ?  
 Sits he not " against the treasury ? "  
 Shall he stand without and knock —  
 Knock in vain to come and feast us ?  
 Open, *open*, heart and hands !  
 And as surely his best blessings  
 Shall o'erflow all hearts, all lands.

SMYRNA, 1879.

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## INDIA.

### LETTER FROM MRS. WINSOR, OF SIRUR.

[Written while on a tour among outside villages.]

\* \* I CANNOT tell you what a help and blessing it is to us in our daily life here, to know that loved ones are praying for us—that over the waters are those who are bearing us, on the arms of their faith and love, before the throne of grace. We often have tokens of mercy which are assurances to us that the Lord hears your prayers. You will rejoice with us that some have come out on the side of the Lord in Sirur, being willing to join those who are serving Jesus. Others will, we trust, be admitted to our little church at the next communion. We are just now in the villages, but hope to return to celebrate the Lord's Supper with the disciples there.

We are rather anxious about our schools, but, so far, all seem to be doing well in our absence ; twelve new day-scholars have come into our girls' school ; we cannot take any more boarders, for want of funds. Mukta takes care of the girls out of school hours. I really wish that anyone who has a desire to see a beautiful illustration of an earnest native Christian woman, could know her. What an experience she has had ! Sixteen years ago she became a Christian. Her husband treated her shamefully, pulling her out of the house at last by the hair of her head, and beating her with a club. She fled to Ahmednugger, found a refuge and work, and her husband married another wife—a Hindu woman. Mukta did not see him for years, but she prayed for him all the time. About a year ago, after fifteen years of her earnest prayers for him,

he became a Christian. His Hindu wife has, in turn, fled from him, and he has returned to his "first love." The two — a happy couple — are going on their way, rejoicing together, toward heaven. The husband is a bright and shining light in our little church, and Mukta is, by her happy example, leading others to Jesus. She says, "God has heard my poor unworthy prayers, and all ought 'always to pray and never to faint.' "

The people near our present camping-place are very ready to be instructed, and come often to our tent. When I go into a village I search for the elderly women, for I know that if they come and listen the younger ones will soon join them. This was the case at Mahdu, a town I visited a day or two since. An old woman, with hair quite gray with age, came and sat down beside me, and paid such good attention, asking so many questions, that I felt sure I had cause for encouragement, and I made her a subject of prayer. After remaining with the women till nearly dark I left them, promising that I would meet them again the next morning at six o'clock. When I went in the morning I looked for the old woman, with her pleasant face; but she was not there. After we had been seated a long time, however, she came, but she would not say a word. It seems the people had been telling her she should not believe too soon!

As I was talking, waiting for my elderly friend, a woman appeared whom I saw all were delighting to honor, and instinctively I moved and gave her a seat on the stone beside me. When she was seated she seemed to take the part of one ready to second my efforts, repeating to the women all I said, as if, without her explanation, they could not understand. I was not a little surprised at her quick perception, and willingness, also, to assent to all I said. Who could she be? I asked her. "I am the Guruvén of the village; I worship Marutee (the god) for all the people here." She followed me until I came to the atonement and to Christ, the appointed Saviour for all the world; then — poor woman — she was mute, and only said, "How strange!" I lingered, to take the woman aside and talk with her, but the crowd of eager women forbade.

I shall send for her to come to our tent. She has an interesting countenance. She made the remark to the women: "I am surprised that the madame knows who Marutee is; I thought Sahib people did not know about our gods."

When I become acquainted with some such interesting cases how I long to have our dear sisters at home pray for them! It seems as if, were there a company of praying ones right here, who could pray for this priestess, and we could labor for her together,

she would be brought into the fold of the Good Shepherd. But you are praying; you are laboring with us; your desire, as you read this, is just as much for her salvation as mine is. Labor on, pray on! Oh, may I soon be able to write back the good news that she, too, is praying; that she is praying for the whole village, that they may truly know her Redeemer—her sought and found salvation.

Dear friends, never, for one moment, be discouraged. You have a noble, precious work; it is owned and blessed of the Lord here, in this region. Many are willing, and the Lord is yet to make all willing in the day of his power. He has purposes of mercy toward all these dear heathen women. We must just work on, you and we. We may not live to see the full plan worked out, and nations His, but we can do our work bravely and earnestly, trusting in him. Oh, it is such a joy to see one heathen woman come to Jesus! And here is news to you, in this, of more than one. Then let us rejoice together, and press on.

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## JAPAN.

### A DEATH THAT WAS NOT DYING.

BY REV. J. D. DAVIS.

ON the 24th of October the knolls and groves of the old Buddhist cemetery, east of the city, resounded with notes of prayer and praise for the first time during the thousand years it has been used, as a little company of sixty or seventy Christians laid to rest there all that was mortal of one of the first fruits of the Gospel in Japan.

Miyo, a sister of Rev. J. H. Neesima, was born, forty-one years ago, in the midst of the darkness of this dark land. On the return of her brother from America she began to hear the truth, and from the first she eagerly embraced it. During the last three years she has lived a happy Christian life in this city. A cripple from her childhood, she has only learned to walk with crutches since coming here, three years ago. Often has she hobbled half a mile on her crutches to hear the words of Jesus preached. For the last year she has been suffering with consumption. Her sweet, gentle, patient, loving living, was not so very remarkable as the world saw it, but all acknowledge that the death was remarkable.

During the last three weeks of her life she seemed to be living in heaven. All her dreams were of heaven; all her talk was of

heaven and of Christ. Again and again did she wake with a great disappointment that she must come back to earth and stay a little longer. She seemed to have the most beautiful glimpses of the heavenly land. Again and again did she stand, in her vision, on the bank of the beautiful river, and long to cross to the delectable shore, which was in full view on the other side. Once she saw the boatman in the middle of the stream, and tried to call him to take her over; but the angels said, "No; wait a few days longer." A few nights later the boat came to the bank where she stood waiting, and, as she was about stepping in, she was bidden to wait.

She was wasted to a skeleton; her voice was only a broken whisper; and yet her mind was strong and clear to the last. Three times every day and often at night did she lift up her heart in audible prayer to God. At last, the morning of the day she died, she awoke, about four o'clock, in a transport of joy. The angels had told her that in a few hours they were coming to take her to the heavenly home. After a few hours more of joyous waiting, and just as she had called for and listened to one of the hymns she had long loved to sing, she went away as peacefully as she had lived.

Some may say that these were but the fantasies of a diseased and dying brain; but if there is a Heavenly Father, may it not be that his angels are ministering spirits sent forth to care for those who are heirs of salvation?

To live was Christ, and death was gain.



### A CUP OF COLD WATER.

The mother of Mrs. Schaufler, of Brunn, sends us the following acknowledgment of a loving deed done by some young ladies in one of our societies:

FROM a private letter from the missionary family at Brunn, we send you an extract to show how some unknown friends have sent, just at the right time, a word of comfort which accomplished its blessed Christmas mission. Whoever the kind friends were who sent that ministering card, we would like to have them know that their labor of love was not in vain in the Lord. This is the extract:—

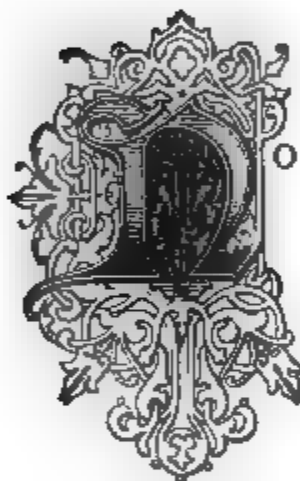
"Just before Christmas, when it seemed as if God was trying our faith in every conceivable way in regard to our work here, there came a lovely card to us, with a Boston post-mark. On the back of the card was written, 'For if we hope for that we see not, then do we with patience wait for it;' and, 'The word of God is not

bound.' On a scrap inclosed with the card was written: 'We send you this card not only for your own sakes, but for that of Rev. A. F. S., who has helped us to be better Sabbath School teachers; for that of the dear Father S.; and, most of all, for the love of Christ.' We should like so much to have the dear senders know how like a voice from heaven that card cheered us."

## Young People's Department.

### RESPONSES FROM OUR MAIDENS.

BY MRS. E. H. BARNES.



One can have forgotten the tenderly earnest appeal to our maidens, a year ago, from one whose life-long association and loving sympathy with young ladies, gave to her magnetic words an irresistible influence. The inspiration of that hour has been abiding. The faith-vision seen from that lofty outlook of consecrated girlhood, of fair young faces aglow with enthusiasm, and ready, outstretched hands accepting with eagerness the burdens and responsibilities of missionary work, has been realized in sober truth.

Centuries ago, as the good Roman Pontiff noted the fair faces of the beautiful golden-haired girls brought from their Saxon homes to the slave-marts of the Imperial City, he said, "Give these Angles the Gospel and they will indeed be angels," and started at once the missionary enterprise that transformed Britain from a heathen to a Christian land. It was these maidens, their rare loveliness, lacking only the soul-beauty, whose need moved the philanthropist of his time to efforts which, in these days, have made our maidens ministering angels to their heathen sisters, 400,000,000 of whom are to-day without the Gospel. Not too soon have they responded to the pleading cry which, through the ages, has ascended to the Heavenly Father's ear. He has not been unmindful of that cry, but, in his infinite wisdom, he sends relief through human instrumentality. With all the resources of the universe at His command, he intrusts to these young, tender,

unskilled hands (strong only in his strength), a share in the work of the world's salvation; and our young ladies are beginning to appreciate the honor and blessedness and responsibility of such a trust.

Among the choicest blessings of the year we may count prayer answered, in responses from our maidens.

That they might in some way be aroused to a deeper interest in mission work, had been the burden of many prayers, and was the inspiration of the earnest appeal at our last Annual Meeting; and we were not greatly surprised to find that in three months from that time twenty young ladies' mission circles had been organized.

The first response came from one of the churches in Boston, where a mission club was formed, early in the year, through the enthusiastic efforts of one or two young ladies, and has been sustained with a constantly increasing interest. They support a Bible-woman in Madura, and have made India their study for the year.

Soon after the formation of this society others were reported, until in nearly every Congregational church in the city a young ladies' mission circle had been established. Their various ways of working, as interesting as they are various, cannot all be given at this time.

One such society meets on the last Saturday morning of each month, and while the busy fingers are making wondrously pretty articles, from the sale of which, with their membership fees, they support a school in India, their thoughts are over the seas, and they are learning something of the need of their far-away sisters.

The young ladies of another church in Boston became very much interested in the Misses Leitch, before their departure for Ceylon; and, inspired by the example of their earnest consecration, have pledged themselves to the support of one of these sisters.

Early in the year a Young Ladies' Missionary Society was started in Dorchester. They have, with great enthusiasm, assumed the salary of Miss Paddock, and they are becoming thoroughly identified with her and her work among the Dakotas. At one of their recent monthly meetings Miss Bright Eyes was present. From her interesting address and the discussion that followed they gained much valuable information, while their sympathies were more strongly than ever enlisted in the race she represents. The young men of that society have also become enthusiasts on the Indian Problem. One of them wrote a paper on the political aspect of the "Indian Question," which Miss Bright Eyes said was the best and most truthful of anything she had heard.

Another had an interesting paper on missionary work among the Indians from its beginning, in the days of Eliot.

In Cambridge, a society called the Working Party has recently been organized. The young ladies sometimes call it "The German," the principal German feature of which is the long table, or row of tables, about which they sit and on which their work and sewing-materials are placed. This prevents the girls from sitting together in little cliques, and makes it pleasant for a stranger, who is at once received into the circle. While the girls sew, the president reads aloud, being careful to select something bright and attractive as well as instructive. After reading for an hour, stopping occasionally to give the girls an opportunity to speak of their work, as may be necessary, and a few moments' conversation on what has been read, they sing and unite in prayer. This is sometimes followed by a few earnest words from their president, or from a missionary or other invited guest. A young ladies' prayer-meeting is one outgrowth of this working party, and a decidedly missionary spirit is being developed, which will show results in the future.

There have been during the past year, in Boston and its immediate vicinity, fourteen young ladies' mission circles formed; and in many of those previously existing a new activity and interest has been manifest; while in those in which the interest has decreased there are a few earnest spirits who will not be discouraged. Some of these societies having had no fair or entertainment of any kind during the year, have been obliged to report smaller receipts, though not often a decrease of interest. The example of one of these may be suggestive. The faithful "Young Workers," of Wilton, Conn., entered upon the last month of their financial year much depressed, on account of the small receipts in their treasury. They sent out written invitations to their annual meeting, and to each invitation added these words: "As we have held no entertainment this year to raise money, and as we are in great need of assistance, please bring in the inclosed envelope, or send any sum you are disposed to give." These appeals were followed by much prayer, and the secretary writes: "People disappointed us beautifully, and the forty-eight dollars seemed true missionary giving, because given without an equivalent."

The "Hachinosu," a band of earnest workers in Pittsfield, Mass., though not connected with the Woman's Board, learning of Miss Ogden's medical work in India, and becoming deeply interested in it, have contributed, during the past year, one hundred and eighty dollars toward her salary, and have since joined the Branch which supports her.



The Missionary Society at Wellesley College reports unusually interesting meetings, owing partly to the fact that several of its members expect to become missionaries at the expiration of their college course. The college has sent out one missionary each year of its existence, and now supports, as its representative in India, Miss Gertrude Chandler, a recent graduate of Wellesley.

Mt. Holyoke Seminary continues to sustain the interest in missions enkindled by those who founded it. A seminary that has sent out one hundred and fifty missionaries to foreign lands cannot have uninteresting missionary meetings. Miss Davis, one of its graduates, has recently gone to Japan, and some of the present members of the school are looking forward to missionary work. From Andover, Bradford, St. Johnsbury and Brattleboro, young ladies who have been taught, by precept and example, to love and help the cause of missions, have given themselves, during the year, to the foreign missionary work under the care of our Board.

There are now more than one hundred Young Ladies' Missionary Societies connected with our Woman's Board of Missions. Many of our mission circles not quite ready to claim the dignified name of Young Ladies' Societies,—

“ Standing, with reluctant feet,  
Where the brook and river meet,”—

are, year by year, assuming new responsibilities, preparing for and conducting their own meetings.

Several of our young ladies have been very efficient, the past year, in forming mission circles among the children, and have made them so attractive that older persons ask the privilege of attending their meetings.

They have been very helpful in increasing the circulation of *LIFE AND LIGHT*—have copied missionary letters, and assisted in missionary correspondence in a truly Christian spirit, asking not even a letter in return. Two young ladies in one of our New England cities sent Christmas cards to all the missionaries of our Board. To more than one this pleasant remembrance from an unknown friend was “A Cup of Cold Water.”

And thus, in many and various ways, have our maidens given themselves, during the past year, to missionary work as never before. In their frequent visits to the rooms of the Woman's Board they have brought sunshine and cheer—their bright, earnest faces showing their deep interest in the wide field of influence and responsibility opening before them.

In almost every land there are lives strangely and beautifully linked with theirs; not alone the young missionaries who have gone out strong and brave in the assurance of their sympathy and prayers—young girls from heathen homes, growing up into a beautiful Christian womanhood, have heard with joy of the young girls in America who love and pray for them, and whom they hope to know in heaven. As they leave their pleasant school-life, in the Christian home which has seemed like heaven to them, to teach in the little village schools or to meet opposition and persecution at home in the new and better life they have begun, they need the prayers and sympathies of those who have helped, by their contributions, to educate them. A young wife, in a far-off land, is striving by love and prayer to counteract the skepticism that surrounds her husband; and, surely, the young ladies who learned to love her as a pupil in the school which they supported, will unite their prayers most heartily with hers that her husband may continue steadfast in the faith, and be able, by the power of truth, to confound the mighty.

This tie of sympathy, the desire to reach out helping hands to their sisters in all the world, is ennobling the lives of our young ladies. "We have learned," one of them says, "the joy of trying to imitate Christ in the one way in which it seems possible to imitate him 'whose strength lay in his power of service;' for we can do some service, 'though poor the harvest which our corners yield.'"

We wish that this report of the year were true of *all* our maidens. We long to see all our young ladies wholly consecrated to Christ, their varied talents "kept for the Master's use."

Is any one tempted to say: "Young ladies' mission circles are all very well, but these enjoyable monthly meetings require but little self-denial? Is the spirit of cheerful self-sacrifice that characterized the Derry and Ipswich girls of sixty years ago, dying out?" We believe that the same spirit is perpetuated in our maidens of to-day, and that those who have so cheerfully accepted the work that first presented itself, will respond no less cheerfully when called to a higher service. Many of our young ladies have heard this higher call, and their cheerful responses have brightened all the year. Twelve have gone, during the year, to foreign lands, and seven more are soon to follow. They gave themselves joyfully to the work to which they believe the Lord called them, willing to go wherever the need was greatest, asking us to pray, not so much for success in their work, as that they may be faithful in it. "Shall we not follow?" said Augustine, as he read the lives of the martyrs.

Shall we not follow, in the spirit of these dear consecrated ones, wherever Christ leads the way—to foreign lands or to faithful work at home, or to patient waiting and preparation?

The fragrance of consecrated souls, filling every-day life with sweet incense, as if an angel shook his wings, the charm of unselfish devotion to others, the winsome grace of tender compassion for those who are out of the way—these are the treasures which we covet for our maidens, and with such gifts the Master's call to labor will not fall on unresponsive ears. Be it a larger or smaller field of usefulness, the willing mind, the prayerful spirit, the loving heart, are the only essential requisites for success; and these precious maidens of ours, to whom so much has been given, will indeed be ministering angels, scattering blessing and gladness in their path "till the shadows flee away."

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## Our Work at Home.

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### ANNUAL MEETING.

BY MRS. S. B. PRATT.

"THERE is no new thing under the sun." So wrote the wise man centuries ago; but the sun of Jan. 13, 1880, looked down on a new thing. The Woman's Board, that for eleven years had held high festival at its annual meeting in Boston, this year went visiting, accepting the invitation of its Springfield daughter to keep the feast with her.

A snow-storm on the opening morning was no unusual greeting, but the warm hearts of the Springfield people made sunshine in their homes and summer around their hearth-stones. Entering the doors of the First Church we were strangers no longer, for not alone did the evergreen letters spell "Welcome," but everything breathed it—the artistic floral decorations, the Christmas greeting of "Peace on earth, good-will toward men," and the kindly voices, all said "welcome." The large church was well filled, even in the storm, and in the sunshine of Wednesday was more than full.

The Eunices and Loises of the sea-coast were many of them absent, but the Phebes and Priscillas of the Connecticut valley were there, and the same name seemed written in their foreheads, the same zeal in their hearts.

The meeting was called to order by the President, Mrs. Albert Bowker, and was opened with the twenty-fourth Psalm, beautifully chanted by a quartette of young ladies.

Mrs. Bowker then read the Scripture lesson for the day from Rev. iii. 7-13; saying that He who walked in the midst of the golden candlesticks is walking with us now, to know our work, to weigh our spirit, to compassionate our weakness, to accept our service.

Prayer was offered, by Mrs. Hooker, for a fresh baptism of the Holy Spirit, after which she extended a graceful welcome to all. Mrs. Bowker happily responded, and, after singing, the Annual Report was read by Miss Child, Home Secretary. The work at home is still most encouraging. There are, connected with the Board, twenty branches and four Conference Associations, having under their care eight hundred and eighty-five auxiliaries and five hundred and sixty mission circles, making a total of one thousand four hundred and forty-five organizations, of which one hundred and twenty-four have been formed during the past year. One special feature of the year has been the new movement among young ladies and the number of circles they have formed among themselves for work. LIFE AND LIGHT has had an increased circulation of eleven hundred subscribers.

The foreign work has been hopeful and progressive. There are now, under the care of the Board, seventy-five missionaries, eighty-five Bible-readers, twenty-one boarding schools, besides five "Homes," for higher education, and sixty-seven village and day schools. Fourteen missionaries have gone out during the year, ten of them for the first time. In almost every field there has been hopeful progress. More women have been received into the churches, and the desire for female education has increased, so that many of the boarding-schools have been over-crowded, necessitating new buildings in several instances. The treasurer, Mrs. Benjamin E. Bates, gave her annual statement, showing the receipts to be \$73,793.

Miss Ogden, medical missionary from Sholapoor, gave, in a graphic manner, the story of one day's work in a physician's life, prefacing it by saying that her heart failed her because of the sadness of her story; for, while others could tell of joyful spiritual results, she must speak of the sad scenes that of necessity came under the eye of a physician.

The city of Sholapoor is very old. No English reside within its walls, all having their homes outside. It is very closely settled, the houses being mostly of mud. At four o'clock in the morning the physician must be up, making preparation for the day's work, and seeking strength in prayer for its duties. Several calls come in before she is ready to start, and a ride of fifteen minutes brings her to her first patient, the wife of a Parsee gentleman. Burning with fever and full of terror at the thought of death, the woman exclaims: "Don't let me die! Oh, I can't die and be carried to the Tower of Silence!" Giving soothing remedies and telling of Jesus, the great Physician, she goes next to the house of a Brahmin, whose beautiful wife, more poorly cared for than his horse or his dog, lies in a dark, dirty room, with no bed and no care. She has made a vow that she will go to a holy city, sixty miles away, on her knees, if only she can be cured. She has never heard of Jesus, but begs that he may be prayed to, for she has heard that the Christian's God has helped some.

Other patients are visited; but by this time there are fresh calls, and other visits to be made on those who must die, because too late to help them — die with no hope, no heaven, no Saviour. One of them is twenty miles away, and she makes the journey on a hand-car. Dispensary work next, when a crowd of men, women and children, Brahmin and Mang, blind, leprous and diseased, are trying to see who can talk the loudest. They are all cared for, and each patient given a card with a prescription written on one side and a Bible verse on the other.

It is now noon, and intensely hot; but, with a fresh horse, she hastens to visit the rest of her patients. On the way a boy has been thrown by a bullock, and under the shadow of her carriage she stops to sew up the wound. A patient is visited away up a side street, lying under a shed, made only by a strip of matting fastened on four posts. The woman is suffering from pneumonia, and has no nourishment but salt and water — no money, no friends. Her wants are supplied. And so the busy day goes on, till at nine o'clock, after a hasty reading of the dear home letters, that have lain all day unread, she calls her family together for prayers, and seeks the sleep that is only too sure to be broken by other calls during the night.

At this point the meeting adjourned for a collation, which was served in the ample vestries of the church.

#### TUESDAY AFTERNOON.

The meeting opened with singing, and after the reëlection of the old officers for the coming year, Mrs. Horton, of Wellesley, offered prayer.

The afternoon session was devoted to reports from Branches, all of whom were represented by delegates.

The PHILADELPHIA BRANCH\* was reported by Mrs. Boynton, of Newark. Adopting the simile of a Virginia minister, who belonged to the New Jersey Association, she likened the Philadelphia Branch to an animal so long and thin that it was almost impossible for vital warmth and heat to reach its extremities; and said the wonder was, not that they were not stronger, but that they had as much strength as they had. They lived, from year to year, on the glow of their annual meetings.

In speaking of the NEW HAVEN BRANCH, Mrs. Burdett Hart, the President, thought if one should look closely in their foreheads, they would read, "Wanted—An able-bodied corps of Christian women." "Wanted—A specific for keeping awake those who did run well for a time." "Wanted—Some perennial supply of proper nutriment for all these auxiliaries and mission circles."

The VERMONT BRANCH, Mrs. Fuller, Corresponding Secretary, feel with gratitude that they have been bearing fruit during the past year—not alone the visible fruit of four new auxiliaries and six mission circles, but in a deeper, broader love for missions and more earnest work among those before engaged in it; but that which makes the year specially memorable is the consecration of four young ladies, from one county in the State, to the foreign work.

The RHODE ISLAND BRANCH, Mrs. Lathrop, Home Secretary, regret that there yet remain five churches in the State with no missionary organization, though they have by no means abandoned their aim to have one in every church. Receipts for the year were \$3,567.16.

The greetings of the MAINE BRANCH were presented by Mrs. Illsley, Vice-President. They have increased the interest in their work, during the year, by holding missionary meetings in different counties, lasting for an entire day. One of the inspirations of the year has been the sending out of a missionary, their very own, Clara Hamlin. Their list of auxiliaries is steadily increasing.

NEW HAMPSHIRE BRANCH, Mrs. Goddard, Secretary, has one hundred and one auxiliaries and over fifty mission circles. In some counties they have realized their ideal, and have an organization in every church.

The SPRINGFIELD BRANCH, Mrs. Shipley, Recording Secretary, feel that their seeming retrograde movement in their work is only

\*For want of space only one or two points can be noticed in each report.

seeming, not real, as they are constantly receiving accessions to their membership, and feel sure the work is taking a deeper hold in the hearts of those actively engaged in it. Their receipts for the year were \$2,768.66.

Mrs. Mather, President of the HARTFORD BRANCH, said their joy in coming to the meeting was tempered by the memory of their dear Mrs. Thompson, whose death left them almost paralyzed; but as their trust was in the Lord, they had no choice but to go forward, and they decided they would not stop till they had an organization in every church in their territorial limits.

The EAST CONNECTICUT BRANCH, Mrs. Palmer, Vice-President, gratefully reports an addition of seven auxiliaries and four mission circles, raising their number of societies to forty-three. Branch meetings have been held more frequently than before.

The NEW YORK BRANCH, Mrs. Norton, Treasurer, feel that they labor under some peculiar difficulties, but are glad to be enrolled among the workers for the Master. They have one hundred and seven organizations; and one young lady, Miss Grace Bingham, has gone out from their State during the year as missionary to Aintab. Their contributions are nearly eight hundred dollars more than the previous year.

At this point Mrs. Barnes, Secretary of the Bureau of Exchange, gave an interesting paper on "Responses from our Maidens," giving a detailed account of the work of young ladies' mission circles, of which a large number have been formed in response to an appeal at the last annual meeting. The Wellesley College auxiliary has sent out a missionary every year of its existence. These societies have helped the work by preparing papers for missionary concerts, by training younger ones for entertainments, by copying missionary letters, and in many ways which loving hearts have suggested and willing hands carried out.

Reports from Branches being resumed, Miss Wheeler, Secretary of WORCESTER COUNTY BRANCH, reported a steady and encouraging growth, with six new organizations, making the whole number now, sixty-six.

The FRANKLIN COUNTY BRANCH, Miss Sparhawk, Treasurer, reported twenty auxiliaries, and an annual contribution of \$500 raised mostly by feeble churches in their poverty. They support Miss Sears, in Turkey.

The HAMPSHIRE COUNTY BRANCH was reported by Miss Parsons, delegate. They find a steady and healthy development in strength and earnestness of purpose. The branch meetings in different parts of the county have been of great interest.

NORFOLK CONFERENCE BRANCH was reported by Mrs. Carey, Vice President. They have enlarged their bounds during the year by taking in the Pilgrims' Conference Association.

Mrs. Bliss, President of the WOBURN CONFERENCE BRANCH, said they found increased enthusiasm among the churches since the formation of their Branch. While many were opposed to it at the outset, all now agree that it gives increased power and earnestness.

The BERKSHIRE COUNTY BRANCH, Miss Morley, Corresponding Secretary, reported a gain in receipts of \$980 over those of the preceding year. The work has also taken a deeper hold on the hearts of Christian men and women, and occupies a far more honorable place in the esteem of the community.

The MIDDLESEX BRANCH, Mrs. Peloubet, President, reported fifteen auxiliaries and thirteen mission circles.

The ESSEX SOUTH BRANCH, Miss Caldwell, Secretary, reported for their receipts for the first year of their Branch work, \$1,833. Also, five new organizations, making a total of thirty-five. Some of their members are rendering efficient help in carrying on the monthly concerts of the churches.

The SUFFOLK BRANCH, which was represented by Mrs. Warner, Recording Secretary, was organized in April, 1879. It is composed of the churches in Boston and vicinity, and though too young to have a history as a Branch, these churches have, since the formation of the Board, paid \$118,362 into its treasury. There are one hundred and twenty organizations now connected with it.

The NORTH ESSEX BRANCH, Mrs. Boyd, Secretary, reported an auxiliary in every church but one, and that one was so feeble that it was about to be abandoned.

Only one of the four Conference Associations was represented — the ANDOVER CONFERENCE, Mrs. Cordley, Recording Secretary. They reported not only life, but a felt growth. One significant fact connected with the town leading their contributions is, that sixty-one copies of LIFE AND LIGHT are taken there.

The meeting closed with singing.

#### WEDNESDAY MORNING.

The devotional meeting, under the leadership of Mrs. Burdett Hart, was, as heretofore, an inspiration to those attending it.

The public meeting was opened by Mrs. Bowker; and, after singing and the Scripture lesson for the day, Miss Borden, of Fall River, offered prayer.

Friendly greetings from the Woman's Boards of the Interior and the Pacific were read by Miss Child; after which Mrs. S. H.



Hayes, of Boston, presented a paper respecting the work to be done in foreign lands by woman for woman, which will be given in full in the next number.

Another paper was read by Mrs. S. B. Pratt, on "The Open Door;" in which she said that half a century ago the prayers of Christian women went up from burdened hearts that God would open the closed doors into heathen lands, that the feet of them that carried good tidings might enter in. The work of the American Board was then in its infancy. There were many closed doors, and it required strong faith in God to believe that they could be opened. We, of to-day, see how she has "burst the gates of brass and cut in sunder the bars of iron," till all lands are open to the Gospel. We rejoice in the pictures these open doors reveal to us—the growing army of them that publish peace; the native churches springing up in all lands; the seminaries and schools sending out graduates to be themselves centers of influence; the dawning light chasing the thick darkness. But we must not forget, in the pleasure of seeing what has already been done, that these answered prayers lay a great responsibility upon us. We are to enter these open doors with the watchword, "In His name," and take the kingdom for Christ. These doors of opportunity open on all our paths—sometimes where we least expect it—sometimes where we least wish it; but, each for ourselves, we must enter in and possess the land, or refuse and forfeit the blessing. They are set there by Him who "openeth and no man shutteth;" and though we may refuse the privilege, no other power, in earth or hell can shut before us a door which Christ holds open.

The audience joined in singing an original hymn, "The Open Door;" after which Miss Payson, of Foochow, China, spoke of her work in that city. In speaking of the obstacles to labor in China, she mentioned the difficult language, the use of opium, and the universal worship of ancestors. There are eighty thousand different characters in the language, but only five hundred different sounds. Each character has many meanings. To read the Bible with fluency, one must know about thirty-six hundred of these characters. It requires the steady labor of two or three years to master the language at all, and men who have been there twenty-five years say they do not even then consider themselves masters of it. Ludicrous mistakes are sometimes made by the missionaries in giving the wrong inflection to a word. For instance, one told his congregation they must bite each other, when he meant, they must teach each other. The audience again adjourned for a collation, at which a thousand were abundantly fed.

## WEDNESDAY AFTERNOON.

The afternoon session was opened by singing, and a prayer, offered by Mrs. Warriner, of Springfield; after which Mrs. Barnes read, "The Responses from our Maidens Abroad."

The thirteen young ladies who have gone out during the year, and the seven more who are soon to follow, show that the missionary spirit has not died out.

Miss Child presented "The Outlook from Austria," briefly reviewing the seven years of work there, with its present aspect. A letter was read from Mrs. Schauffler, who herself went out from Springfield, containing a warm greeting specially for the meeting, and an earnest request for prayer. The audience joined in singing the German hymn translated by Mrs. Schauffler.

Mrs. L. E. Caswell, of Boston, who was for seventeen years a missionary to the Seneca Indians, spoke of the power of little children in missionary work, showing that here, as elsewhere, "A little child shall lead them." She illustrated it with a story of "Grandmother Destroy-town," who was converted through the instrumentality of her little grandchildren. Not the least interesting part of Mrs. Caswell's address was the singing of several Indian songs; bringing out the contrast between Christian and pagan music, and showing the softening, sweetening influence of our religion on even the songs of a country.

Mrs. Caswell was followed by Mrs. Mellen, of the Zulu mission, who said that the thoughts, the sympathies, the prayers of Christians, have of late so turned to Central Africa, that one can hardly realize the change in the minds of the great mass of the people in all nations. Almost the whole of the interior of Africa has been made known to the world since 1850. What geographies have told us was a vast, uninhabited desert, has been found to be the richest portion of the earth, and teeming with population. All classes are now finding something to attract them to this long-despised quarter of the globe. From the first Christian century there has been a fringe of light in Africa, beginning in the school founded in Alexandria; but the light there, spread not inward but around its border, dying away in the north. A brief sketch was given of the Zulu mission, from its commencement. It has been said that owing to faithful missionary labor during the last fifty years, South Africa has become a Christian nation, in turn carrying the Gospel to regions beyond. The marvelous opportunity now offered to the Church is not without significance to Christian women in this country; on them rests the responsibility of telling African women of a Saviour.

The address closed with an earnest appeal for labor and prayer for the *thousands in the "dark continent."*

By special request Miss Ogden made a short address, giving a description of some of the heart-rending scenes during the famine. Her thrilling appeal for help, both in means and laborers, in the great work open to a medical lady, in India, will not soon be forgotten by any who were present.

Mrs. Bowker then voiced the feeling of each one in the audience, in grateful expression of appreciation of the complete arrangements, the thoughtful kindness and the generous hospitality of the ladies of Springfield; and after a few glowing words, gathering up and impressing the main points of the two days' session, led in an earnest prayer for blessing on the work of the Board the coming year.

A vote of thanks to the Springfield ladies was passed, and the singing of the doxology closed the meeting, which was all too short for the earnest crowd of women.

#### EVENING MEETING.

One of the best sessions of the Annual Meeting was the public meeting on Tuesday evening. The clergymen of Springfield and vicinity were largely represented on the platform, and their hearty encomiums on our work were good to hear. Rev. L. H. Cone, of the Olivet Church, spoke warmly of the efficiency and success of the Board, closing with an argument against the objection so often brought against foreign missions—"So much to do at home." Rev. Mr. Harding, of Longmeadow, said that the occasion reminded him of the words of the prophet Joel, "It shall come to pass in the last days that I will pour out my spirit upon you, and your young men shall see visions and your young maidens shall dream dreams;" and of the other prophecy, "In those days seven women shall lay hold of one man." Although the gentlemen had not been admitted to the day sessions, he took comfort from the fact that all the angels in the Bible, including Gabriel, were all of his sex, and he was sure the ladies would be glad to have him give them salutations as Paul did, and to say, "All Hail!" as Gabriel did. Rev. Mr. Gladden gave a brief but interesting account of the trials of the missionaries in Austria, and read a hymn translated by Mrs. C. E. Schauffler, which was sung by the congregation.

Rev. Dr. Buckingham said he wished Paul were there to see what he never saw before, and what he would heartily enjoy. The women whom Paul knew were not intelligent and educated like this church full of women, whose influence was felt far and wide, working in the cause of Christ. He spoke of the high aims of the Board, saying that "It only needed the enlistment

ery Christian woman in the work to make it a powerful lever  
ve the whole Eastern world heavenward." Dr. Buckingham  
med the Board to Springfield, and introduced Rev. Dr.  
of the American Board, who was interesting and inspiring,  
al. Dr. Clark spoke of the small beginnings of the Board  
e years ago, and traced its growth from the Aroostook to the  
n Gate. He spoke of the enthusiasm and self-sacrifice  
oped by the work, resulting in broadening and deepening  
or Christ, gave a bird's-eye view of the missions in which  
oman's Board was specially interested, and closed with a  
picture of the glorious promise of future missionary work.

FORICAL SKETCHES OF WOMAN'S MISSIONARY SOCIETIES.—  
neat little book, called "Historical Sketches of Woman's  
onary Societies," has been recently published by the Woman's  
gn Missionary Society of the M. E. Church. It contains  
sketches of all the Woman's Missionary Societies in America,  
count of the origin of each one, lists of missionaries, and  
valuable information. We notice one or two little inaccura-  
one of which makes our Woman's Board of the Pacific a  
yterian organization; but otherwise it is calculated to do  
service as a book of reference.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM DEC. 18 TO DEC. 31, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.			
Cong. Ch.,	\$9 40	A. Sparhawk, Treas. Green-	
unk.—Hannah Dorman,		field, Aux.,	\$24 19
L. M. Miss Nellie Par-		Lakeville.—Aux., prev. contri.	
	25 00	const. L. M. Miss Betsey	
Total,	\$34 40	Kinsley,	10 00
		Lawrence. — Miss Sarah S.	
		Packard,	4 40
		No. Falmouth.—Aux.,	20 00
		Rowley.—Aux.,	3 00
		So. Hadley Falls.—Cong. Ch.	
		and Soc'y,	10 00
		Suffolk Branch.—Miss Myra B.	
		Child, Treas. Boston, Mrs.	
		Baldwin, \$5; Berkeley St. Ch.,	
		Ladies, \$6; Old Colony S. S.,	
		\$30; Roxbury, Immanuel	
		Ch., \$5; Dorchester, Second	
		Ch., "Young Ladies' Mission	
		Circle," \$200; East. Somer-	
		ville, "The Square Circle,"	
		\$100; Newton Centre, "Young	
		Ladies' Mission Circle,"	
NEW HAMPSHIRE.			
a.—Cong. S. S.,	\$6 19		
Total,	\$6 19		
MASSACHUSETTS.			
rd.—Academy,	\$19 00		
So. Conf. Branch.—Miss			
Osgood, Treas. Bev-			
Centreville, Aux., \$20.-			
Liddleton, Aux., \$8,	28 27		
In Co. Branch.—Miss L.			

\$100; Waltham, Miss L. L. Mitchell, \$1; West Medway, Aux., \$5,	\$452 00
Webster.—First Cong. Ch.,	16 00
Wellesley. — "College Miss'y Soc'y,"	200 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Burlington, Aux., \$18.22; Maplewood, Aux., \$14.02; Malden, Aux., \$50; Miss S's S. S. Cl., \$5; Lynden, Aux., \$10; Wakefield, Aux., \$30; Winchester, Aux., \$27.50; "Seek and Save Circle," \$19; The Baby's Money, \$1.50; Woburn, Aux., \$25; "Workers," \$10; Redding, Aux., \$37.50,	247 74
Total,	\$1,034 60

## CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Pomfret, Aux., \$17.76; "Little Women," \$1.32; Stonington, Second Ch., \$11.06; New London, First Ch., \$60.32; Second Ch., \$14.03; Norwich, "Oldtown Miss'y Circle," \$20; Broadway Ch., \$50; Mystic Bridge, \$8.44,	\$182 93
Total,	\$182 93

## NEW YORK.

Sidney Plains.—Aux.,	\$20 00
Total,	\$20 00

## OHIO.

Granville.—Welsh Cong. Aux.,	\$7 07
Pomeroy.—Welsh Cong. Ch.,	5 50
Vermillion.—Mrs. E. S. Morgan,	1 00
Total,	\$13 57
General Funds,	\$1,291 69
LIFE AND LIGHT,	865 09
Total,	\$2,156 78

JAN. 1 TO JAN. 17.

## MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Portland, Bethel Ch., "Ocean Pebbles," const. L. M. Miss Annie E. Farrington, \$25; State St. Ch., \$75.50; Second Parish Ch., \$30.50; Gorham, Aux., \$50; "Mission Workers," \$50; Cape Elizabeth, Lagonia, Aux., \$23.10; Thomaston, "Morning Star Circle," \$11; Orona, Aux., \$5; Bath, Mrs. H. E. Palmer, \$49.40; Machias, "S. S. Mission Circle," \$15; Kittery Point, First

Cong. Ch., \$12; Yarmouth, First Ch., Aux., \$35; Harpswell Centre, "Willing Helpers," \$3; Brunswick, Aux., \$7.60; East Bromfield, Mrs. Stickney, \$2; Minot Centre, Mrs. P. D. Hodgkins, \$2; Bethel, First Cong. Ch., Aux., \$4.45; Madison, Aux., \$4,	\$404 55
Total,	\$404 55

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Amherst, Mass., in memorandum M. E. C., const. L. M. Mrs. Henry Burt, \$25; Bath, Aux., \$19.25; West Bath, Aux., \$8.75; Deerfield, Aux., \$20; Dunbarton, "Hillside Laborers," \$10; Durham, Aux., \$9; Exeter, Aux., \$24.95; Fitzwilliam, two friends, \$10; Hanover, Aux., \$50.50; Keene, Second Ch., "Young Ladies' Sewing Circle," \$20; "Miss'y Garden," \$15; New Ipswich, "Hillside Gleaners," \$10; Orford, Aux., \$16; Plymouth, Aux., \$22.80,	\$261 25
Total,	\$261 25

## LEGACY.

<i>New Hampshire Branch.</i> —Legacy of Miss Lucy Everett, Francestown,	\$60 00
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## VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Cambridge, Aux., \$8; Newbury, Aux., \$12; Essex Junction, Aux., \$5; West Westminster, Aux., \$7; West Brattleboro, Aux., \$10; Waitsfield, Aux., \$4.50; Rochester, Aux., \$5; Medford, Aux., \$10; Quichee, Aux., \$7.50; Williamstown, Aux., \$8; Springfield, Miss Elvira D. Parks, const. self L. M., \$35; Aux., \$18; Burlington, Aux., \$10; Bridport, Aux., \$5; Manchester, Aux., of wh. \$25 const. L. M. Mrs. Edward Spring, of Factory Point, \$48.77; Dorset, Aux., prev. contri. const. L. M's Miss Lucy Kent, Miss A. E. Wooley, \$40.50; Randolph, Aux., \$12; S. S., \$5; "Penny Gatherers," \$3. Expenses, \$4. Balance,	\$250 27
Arlington.—Percy O. Judson,	1 40
Total,	\$251 67

## MASSACHUSETTS.

<i>Amherst.</i> —First Cong. Ch.,	\$3 00
<i>Andover.</i> —Mr. Geo. Gould, of	

5 const. L. M. Miss Temple; \$40 pupil at \$65 00  
 "Cent a Week Soc'y," 8 32  
 Branch.—Mrs. S. N. , Treas. Dalton, Mrs. Crane, const. L. M. Clara L. Crane, \$25; Id, First Ch., Aux., "Hochinosu Band," Mill River, Aux., \$10; atonic, "Berkshire rs," \$20, 68 33  
 Mrs. Catherine Lar- 1 40  
 —A friend, 2 00  
 Conf. Branch.—Miss Osgood, Treas. Glou- Aux., 79 00  
 Mrs. Darwin Adams, as Catherine Lamson, 6 00  
 ire Co. Branch.—Miss a G. Clarke, Treas. 7., \$50; Easthampton, \$131.50; "Little Emily Circle," \$12.50; Wil- urg, Aux., of wh. \$25 L. M. Mrs. S. C. Ken- 1; Chesterfield, Aux., 246 00  
 2.—West Cong. Ch., 14 02  
 e.—Central Ch., Aux., L. M's Katie E. B. Ide, Clark, \$50; "Central rs," pupil at Marso- 0, 90 00  
 ;—"Woman's Mission 7 50  
 Mrs. Abby G. Stevens, 5 00  
 —Aux., 6 00  
 x Branch.—Mrs. E. arren, Treas. Hollis- ux., 3 00  
 .—Miss Carrie Lom- S. S. Cl., \$4; Children, r pupil in India, 20 00  
 Conf. Branch.—Mrs. lin Shaw, Treas. Rock- Aux., \$25.25; Plymouth, \$72.26; Braintree, Aux., ington, Aux., \$10; So. uth, Aux., \$10, 129 51  
 stown.—Aux., 5 00  
 .—Miss Sarah S. Torrey, 4 00  
 eboro.—"Mission Cir- 14 50  
 fleet.—Aux., 10 00  
 Branch.—Miss Myra B. l, Treas. Boston, a , \$10; Mrs. J. W. Fiske, Mrs. C. C. Coffin, \$1; al Ch., Aux., \$353.54; ernon Ch., Mr. James all, \$10; Mrs. E. K. Al- onst. L. M. Miss Etta H. on, \$25; Roxbury, Im- el Ch., Aux., \$6.47; it Ave. Ch., Aux., of wh. om Mrs. Haley; \$5.50

Mrs. C. O. Tufts; \$5 Mrs. Dwight; \$5 Mrs. A. W. Tufts, \$47.50; Longwood, Ethel's pennies, \$1.04; Dorchester, Second Ch., Mrs. William Wales, const. L. M. Mrs. E. N. Packard, \$25; Jamaica Plain, Aux., \$50.90; Chelsea, First Ch., Aux., \$19; Gracie B. Allen's mite-box, \$5.25; Mrs. R. H. Allen, \$1; Cam- bridgeport, Prospect St. Ch., \$31.71; Somerville, Franklin St. Ch., "The Square Circle," \$50; East Somerville, Aux., \$16.75; Waltham, Aux., of wh. \$25 const. L. M. Miss Alice C. Scammon, \$35.40; Hyde Park, Aux., \$46.85; Walpole, Aux., const. L. M's Mrs. Frederic Guild, Mrs. Chas. Fitts, \$51; Newton, Mrs. H. J. Holbrook, \$5; Newtonville, Mrs. Coffin and the Misses Goodale, \$12, \$814 41  
 Waquoit.—Aux., 4 00  
 West Barnstable.—Aux., 7 00  
 Westhampton.—Mrs. H. Louisa Torrey, Mrs. Sylvia M. Rice, 2 00  
 Wilmington.—Cong. Ch., 25 00  
 Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. "Wo- burn Workers," \$10; Wake- field, Aux., \$10; Melrose, Aux., \$91; Winchester, Aux., a friend, const. L. M. Mrs. Irene B. Clark, Spencerport, N. Y., \$25; Eddie's "Mission Circle" const. L. M. Edwin D. Holt, \$25; Maplewood, Aux., \$1.50, 162 50  
 Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Clin- ton, Aux., \$19.65; Fitchburg, Rollstone Ch., Aux., \$20.13; Baldwinville, Aux., \$6; Ware, Aux., of wh. \$80 by Mrs. Wil- liam Hyde and Miss S. R. Sage const. L. M's Miss Sarah J. Hyde, Miss Bella Hyde, Miss Rose S. Perkins, \$135, 180 78  
 Yarmouthport.—Mrs. Azariah Eldridge, 25 00  
 Total, \$2,008 27

CONNECTICUT.

Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hartford, Center Ch., Aux., \$2; Miss E. Church, \$25; Pearl St. Ch., Mrs. W. P. Williams, in memory of Fred, const. L. M. Mrs. Geo. T. Goodwin, \$25; S. S., \$40; Park Ch., Aux., of wh. \$25 by Mrs. O. G. Terry const. self L. M., \$144.- 25; Enfield, Aux., \$104; Hampton, "Mission Circle," \$15; Ashford, "We Girls,"

\$20; Hebron, Aux., of wh. \$25 const. L. M. Mrs. Lucy M. Sullivan, \$26.75; Berlin, Aux., of wh. \$25 const. L. M. Mrs. Cornelia Crane; \$25 by Mrs. C. H. Wilcox, const. L. M. Mrs. Abigail H. Snow, \$87; "Golden Ridge Mission Circle," \$32.50; Brooklyn, Mrs. E. F. Baxter, \$5; East Windsor, Aux., \$23.25, \$549 75  
*New Britain.*—Mrs. Louise Nichols, 10 00  
*New Haven Branch.*—Miss Julia Twining, Treas. Guilford, Mrs. Chas. F. Leete, 5; Ansonia, \$40; Bridgeport, of wh. \$25 by Mrs. John W. Hincks, const. L. M. Miss Lizzie Worden, \$69.48; Canaan, \$12.22; Chester (of wh. \$20 fr. Mrs. Abbey, to const. L. M. Mrs. J. P. Hawley), \$25; Darien (of wh. \$50 fr. "The Sunbeams," \$19 fr. "Busy Bees," \$5 fr. "Wide Awake Club," \$70 fr. Society), \$144; East Haddam, a friend, to const. L. M. Mrs. Wm. E. Cone, \$25; East Haven, \$9.46; Greenwich, \$46; Haddam, \$22; "Willing Workers," \$10; Harwinton, \$42.90; Kent, fr. Mrs. Flora A. Edwards, to const. self L. M., \$25; Litchfield, \$18.05; Madison, \$110; Middletown, First Ch., \$68.75; Milton, \$10; Naugatuck, \$42; New Britain, Centre Ch. (of wh. \$15.80 fr. Primary Department of S. S.), \$114.40; New Britain, South Ch. (of wh. \$12 fr. "Banyan Seeds," \$25 to const. L. M. Miss Catherine A. Stanley), \$151.50; New Hartford, "Valley Wide Awakes," \$25; New Haven, Center Ch. of wh. \$25 fr. Mrs. W. H., to const. L. M. Miss Elizabeth Blakeslee, of North Haven, \$267.65; Ch. of the Redeemer, "Aurora," \$40; College St. Ch., \$14.39; Davenport Ch. (of wh. \$20 fr. S. S.), \$50; East Ch., \$19; North Ch., \$80; Third Ch., Mrs. R. S. Chidsey, to const. self L. M., \$25; Yale College Ch., \$125; Northford, \$30.10; Orange, \$24; Salisbury, \$9.85; Saybrook, \$6.81; Sherman, \$13; Southport, S. S., \$30; Stamford, \$61; Thomaston, "News Bearers," \$2.22; Wallingford, \$38; Watertown, "Young Ladies' Mission Circle," to const. L. M's Mrs. Chas. Bidwell, Miss Ruth M. Atwood, Miss Minnie M. Atwood, \$75; West

Haven, "Missionary Seed Planters," \$15; Winsted, \$42.19, \$1,983 97  
*North Woodstock.*—Cong. Ch., 5 00  
*Preston.*—Aux., 5 00

Total, \$2,553 72

## NEW YORK.

*New York State Branch.*—Mrs. G. H. Norton, Treas. Sandusky, Welch Cong. Ch., \$15.42; Lockport, Aux., \$25; Canandaigua, Mrs. Alex. H. Howell, const. L. M. Mrs. Mary H. Worthington, \$25; Albany, Cong. S. S., \$22.25; Smyrna, Aux., \$40; Orient, Aux., \$10; Franklin, Aux., \$21; Oswego, "Young Ladies' Miss'y Soc'y," \$18; "Gleaners' Club," \$18; Madison, a friend, const. L. M's Mary E. Hardy, Anna L. Hardy, \$50; Moravia, Aux., \$6.25, \$250 92  
*Fredonia.*—Miss Martha L. Stevens, 5 00  
*Suspension Bridge.*—Aux., 10 00  
Total, \$265 92

## PENNSYLVANIA.

*Philadelphia Branch.*—Mrs. Samuel Wilde, Treas. Balance in treasury, \$302.23; Washington, D. C., Aux., \$33.15; Orange, Trinity Ch., Aux., \$11.25; "Mission Circle," \$10; Montclair, Aux., \$25.05, \$381 68  
Total, \$381 68

## OHIO.

*Windham.*—"Mission Band," \$51 46  
Total, \$51 46

## WISCONSIN.

*Evansville.*—Mrs. M. V. Pratt, \$1 20  
Total, \$1 20

## IOWA.

*Iowa Falls.*—Mrs. R. Wright, \$4 00  
*Tabor.*—Cong. S. S., for pupil in Ceylon, 26 00  
Total, \$30 00

General Funds, \$6,209 72  
LIFE AND LIGHT, 1,426 57  
Weekly Pledge, 9 50  
Leaflets, 50  
Legacy, 60 00  
Interest on Baldwin Fund, 450 00

Total, \$8,156 29

MISS EMMA CARRUTH, Ass't Treas.



# Board of the Interior.

## TURKEY.

### LETTER FROM MISS SPENCER.

Miss Spencer wrote from Hadjin, Turkey, to the societies specially interested in her work, under date of Sept. 25, 1879, as follows:—

AFTER the close of school, July 2d, we spent seven hurried weeks in preparation for the coming year. Monday, August 25th, found me with six native teachers on the way to Hadjin, expecting to meet Mrs. Coffing, who started for Zetoon, the previous Saturday, at Geoksoon, on Wednesday evening. The journey was made without serious mishap, and we arrived here on Friday. Since then, with teacher Turvanda, I have made visits in the surrounding villages which have been very pleasant and heartening.

In Yerebakan most of the native brethren were away during the week, but we found the women at home, and for two days spent most of our time in calling on both Protestants and Armenians. They were generally welcomed, and found considerable readiness for serious conversation; but frequently the answer would be, "What can God expect of us on this mountain top?" When asked "Why?" they said: "We have to work in the field. You in the cities have nothing to do but sit in the house. We have no time to obey God's command." Poor, ignorant souls! Their almost as ignorant sisters in the city excuse themselves in the same way. Saturday evening most of the brethren came home for the Sabbath, and we were able to have a meeting for the arrangement of matters pertaining to the school, etc. I could but give thanks as I contrasted their present earnest spirit and readiness to resume half the salary of their teacher, with their indifference three years ago, when I first saw them, and the difficulty we then found in obtaining anything from them.

The Sis pastor was in Yerebakan for the summer, but returns soon as cooler weather sets in. The people plead hard for a teacher of their own; whether one can be found remains to be seen. Everywhere we hear the same plea for helpers, and the genuineness of the desire is proven by the readiness to give, out of their poverty, as never before.

From Adana she wrote, October 25th:

We have been here about a month, and the different branches of work are fairly started. Three girls' schools are in session,



numbering in all a hundred scholars in regular attendance. Among the women we have two workers; one is visiting and reading the Bible from house to house, the other is teaching women to read or write. The latter has now twenty-one on her list of scholars. Last week there were sixteen present at one week-day lecture — not so many as we wish, but more than at first attended. The lack of a Sabbath School here deprived us of one of our most effective means of reaching the women, so we have organized one, which meets Sabbath noon. Last Sabbath fifty-two women and forty-four children were present. Among the women were quite a number of Armenians and Catholics, who probably attended more from curiosity than any thing else. We are hoping and praying for God's blessing on the people and on ourselves, for without it all effort is vain. Pray for us.

Mrs. Coffing remained here two weeks, starting the schools, and then went back to Marash, to open schools there. I shall remain here till January, when I must return, also, and take her place in the "Home," that she may be free for village work again. We long to hear of some one coming to help us. Each of these three large places, Adana, Hadjin and Marash, needs one or both of us. As it is, we must work on separately and alone for the greater part of this school year, or until help comes.

A week ago a telegram from Marash brought the news of Mrs. Mardin's death. One more out of our little band has now taken her crown. That side is joyful, but oh, the other! Out of dear memories I bring the treasured words of by-gone days: "If you trusted mother, you wouldn't ask why." So I review this lesson, and plead for the trust that asks not, "Why."

November 19th. Scholars are coming in almost daily, work among the women is widening, and altogether our hearts and hands are more than full. My only trouble is that time and strength and helpers are insufficient for the much that might and ought to be done here, but which must wait, to say nothing of the letters waited for by all the dear helpers over the sea. But our Father knows best, and we pray daily for patience and wisdom.

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#### LETTER FROM MISS VAN DUZEE.

Miss Van Duzee writes of a visit to a village six miles from Erzroom, in which there was not a single Protestant:—

Miss BLISS and I, with our woman, Vartoe, came out here day before yesterday on an ox-cart. We are in the house of Vartoe's brother. The family consists of the widowed mother, two married sons, four unmarried ones, two daughters, and a grandchild. Six

oxen, two buffaloes, one or two calves and four cows, occupy the place with us at night. To light the room, which is about thirty-five feet long by twenty-five wide, there are three holes in the roof, one a foot square, one six inches square, and one between the other two in size. Only one of these is open to admit air, but there is an open fire-place to improve the circulation. Several of the family make rush-mats, rising between two and four in the morning to begin their work. One of the daughters is engaged to be married, and yesterday showed us her wedding outfit. Among the various articles were two silk dresses, a blue broadcloth basque, a handsome gold-washed belt-buckle, fifteen head handkerchiefs, and fifteen bibs, which fasten around the neck and waist.

This family seem very well disposed toward Protestants. Last night I talked and prayed with them, and they listened attentively. Two of the younger boys are the only members of the family who knew how to read. They wanted to know how many measures of wheat can be bought for six hundred paisters, if one measure costs six and one-half piasters. Neither of the priests can tell them; the school-teacher does not know; no one in the village can solve the problem.

Saturday we visited the Armenian school. It numbered about forty-five scholars, among whom I was delighted to find five girls. None of the children were over ten years of age, and not one could read well. The teacher has studied only as far as fractions in arithmetic, and when I tried to persuade him to study them, he thought it would hardly be worth while. "One almost never needs to use them," he said. He told me what hard work he had in persuading the fathers to buy writing materials for their children. "This is a village place," they said. "Why should they learn to write?"

Sunday morning I read, talked and prayed with the family for an hour and a half. A man from a neighboring village had come in and seated himself close by my side, apparently that he might not lose a word. Mr. Parmelee came from Erzroom just before noon and held a meeting, at which about half-a-dozen men and twenty women were present; and again the same man seemed to drink in all that was said.

In the afternoon we had a delightful woman's meeting. It would have made your heart rejoice to have seen some sixteen mothers leaning forward and listening so earnestly to every word. The room was small and cold, with only an open hole about a foot square in the roof; but what mattered it? We sat there an hour, reading, talking and praying. I sowed the seed imperfectly, but as well as I knew how, and the Lord only knows if there will be any fruit. Please offer one prayer that there may be.

## AFRICA.

## LETTER FROM MISS DAY.

Miss Day, who has recently returned to this country, — called home for a season by the afflictions and cares of her only sister, — writes in regard to the school at Amanzimtote, Africa:—

My work the past year has been much the same as in the eight previous years. The war so near us lessened our number of pupils, so that we had but thirty boys, and doubtless these were more restless and turbulent in consequence. I am sorry to say there was no special religious interest. The prayer-meetings were well attended, and now and then a new boy would say he wished to be good. Then I felt encouraged, and sure that our prayer would be answered in the conversion of many; but this blessing has been denied us. The progress in studies has been generally quite satisfactory, and I have been proud of some of the boys in my classes. I wish you could have heard my arithmetic class repeat the rules in decimal fractions and repeating decimals. They gave evidence that the rules were understood, by working examples under them, both from the book and from without the book. The definitions and rules in grammar, too, were promptly and correctly given. The history class, also, did well.

I was exceedingly gratified with the interest my class showed in the miracles, which they committed to memory and repeated. The readiness with which, in the review, they could give the order in which they were wrought, and could answer questions about the lessons which they learned, weeks before, in English, which made them more difficult, was surprising. A class made up from the Theological school and some of the older boys in our school were so persevering in their efforts to learn music, that some of them mastered the principles sufficiently to give readily the key-note to any signature, and read a piece of music not difficult, but which they had never seen before, each giving his own part independently. A class reading "Line upon Line," enjoyed the stories and assented readily to personal applications drawn from them, but they did not sink into their hearts as I wished. I tried to impress them with the thought that the salvation of their souls was the great end sought.

It seemed to me that the prayer of a dear friend, who was permitted to be with me, would be answered in the conversion of the boys if my own were not. But duty-doing is our part, and results must be left with God. Oh, if I could only be sure that mine were faithfully done!

## GLEANINGS FROM LETTERS.

We present this month some extracts from letters from several of our missionaries, believing that any recent information as to their welfare will interest those who contribute to their support. The first, from Mrs. Bissell, falls in aptly with our subject this month.

AHMEDNUGGUR, INDIA, Nov. 18, 1879.

WE had another Bible-woman's meeting in May, and one at the time of mission meeting in October. This latter we thought a special success. A class of twenty came together for examination in the Bible-lesson. They had prepared the lesson very thoroughly, and they enjoyed the tea which was served, afterward, to them and a few others, on our veranda.

Do you know of our Scientific Institute? It consists of lectures on the mornings and evenings of Monday, Tuesday and Wednesday, after the close of mission-meeting, on subjects likely to benefit our helpers. The Bible-women stayed to attend those lectures, and every afternoon they met for practice in reading and singing. These gatherings are to be semi-annual, hereafter. They have done good already.

Miss Parsons writes in regard to a Bible-woman who has been for some time in Bardezag:—

Serpoochie Hanum is not with us now. She followed her son-in-law to Broosa, where he is to supply the pulpit. We hope she will do a good work while there. She is a very pleasant elderly person, and wins her way wherever she goes. She has a wonderful knowledge of the Bible, attained by constant study of the Word itself, without commentaries, and her interpretation of certain passages are often quite original. She is reported to be hard at work visiting the families in Broosa, holding weekly meetings and a service on the Sabbath for such as will not go to the Chapel. Many of the silk-factory girls attend this service. She speaks of the great ignorance of Bible truth which prevails there among the Protestant women as in striking contrast to this place. She says they listen with interest, and often with tears, as they hear the "old, old story," so new to them.

All the women here love and respect Serpoochie Hanum, and would be very glad to welcome her back to this village, where she labored not in vain. There is no place in the field where there is so great a desire to hear and read the Bible. The whole village is often reported as thoroughly evangelical, and the priests, of late, have been stirred up, and seem quite anxious for the safety of their flock. They have advised the women to form a society, and meet every Sabbath just after we assemble for morning service. At one of these meetings the director of the boys' school made a speech

exhorting them to patriotism, holding forth the merits of the Armenian nation, the need of education, etc. But the women, with one accord, begged the priests to forbid his talking to them in such a strain, for they did not want the *nation* preached but the Bible.

Miss Diamant writes from Kalgan, Sept. 4, 1879:—

Miss Porter's return released me from my duties at Peking. We were all glad to see her back again. My stay in Peking was very pleasant, and I enjoyed the work there and the companionship of Miss Chapin. Still, it is pleasant to get back to the air of Kalgan. The weather is delightful, now, cool enough for a fire. I am with Mrs. Sprague, at present, but am going to my home as soon as I can. There is a good Chinese family living on my place, and I shall have their help and protection. In about a month several women, wives of helpers and preachers, are coming here to study. They will find rooms at my place and furnish their own rice, while we provide rooms and fuel. Thus I shall have work and company for the winter. I hope some from this village will join the class.

About Thanksgiving I shall expect Miss Clapp, and then she and I will live together. We hoped some brother would come to help Mr. Sprague, but no one, as yet, feels that he can. The Chinese women give me a very warm welcome back to Kalgan, and the little children address me by name on the streets. They are certainly more friendly here than in other places. I hope some may have their hearts open to hear and believe.

The next extract, from Miss Porter, shows how gladly she welcomed the new missionaries to China and sped Miss Clapp on her way.

PEKING, Nov. 21, 1879.

The last fortnight we have been delightfully occupied in welcoming Miss Clapp and Miss Haven, speeding the former on her northward way and helping the latter to get settled in her new home here. They arrived November 5th. Miss Clapp was detained a little more than a week, waiting first for the return of Mr. Roberts, who was to act as her escort, and after that there was trouble about getting litters. A week ago yesterday the bright face smiled good-bye from her nest in the great swinging-chair, and the awkward mules moved off, carrying, I am sure, a burden than which none was ever more eagerly looked for or desired in a home among strangers. They had beautiful autumn days for the trip, and, we hope, made it comfortably. We are all very glad for the Kalgan friends who have borne so bravely long loneliness and many disappointments.

Miss Haven has been with me while waiting for her own room, at Dr. Blodgett's, to be in order. She begins the study of the language bravely, and seems to enjoy her hours with her teacher.

She can already relieve Miss Chapin and me from some cares and steps, and we feel prepared as never before for work in new directions, if it open before us, since there will be some one to fill our places at home if we are called away.

Those who are watching with interest the progress of missionary work in Kioto, will sympathize with Miss Parmelee, as they read the following extract from one of her letters:—

My work is very different from what I expected when I came to Japan. It is this : only waiting — waiting to get a resident pass to Kioto. I am feeling very thankful in that I received a pass a day or two since from our American minister, Mr. Bingham, allowing me to reside in Kioto for six months. It does not allow me to teach, but I am hoping that I can be a little help to Miss Starkweather, who has been alone in her work there so long. Perhaps I can teach the girls foreign sewing, gymnastics and our hymns, which will be better than nothing, for I have observed that often real missionary work consists in much smaller things than I once supposed.

Miss Starkweather writes me that the prospects for the opening year of the Kioto Home are quite flattering. One week before school was to begin, twenty-four pupils had arrived, and a number were yet expected. It is quite an increase over last year. Most of the teaching is done in Japanese, though some is done in English.

You speak of your weekly meeting for prayer, and think it must be a source of comfort for workers abroad to know of the prayers of those at home. You cannot know, I assure you, how great a comfort it is unless you have been in similar circumstances. It is a mystery to me how anyone can doubt the power of prayer. I know that our Father does answer prayer, and that we here are helped and strengthened because people at home are praying for us.

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## Home Department.

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### SCRIPTURE LESSON.

BY MRS. M. S. THACHER.

**INDIA** — a nation given to idolatry. The men, women and children — “the heathen in their blindness” — shaping their gods out of the very *mud* in their streets!

(Ps. 115: 4 — 11). “They that make them are like unto them.”

Can these blind eyes ever behold the Lord God as their help and their shield? Is there *any* way out of the dull, hard life of the poor Hindu woman?

Our Bible is full of promise. God's ways are higher than our ways.

Nothing is too great for the Word to accomplish (Is. 55: 8 — 13). Like the river of Ezekiel's vision, this blessed Word shall flow over India, "And everything shall *live* whither the river cometh."

"See from Zion's sacred mountain."

"Mission Songs," No. 89.

"Say not 'for the harvest wait' ;

Lift your eyes, the fields are white ;

Laborers few, the harvest great ;

Short the day, and dark the night.

CHORUS. Pray ye, to the Master pray,

Send the workers forth to-day."

"Mission Songs," No. 117.

### PLAN OF STUDY.

INDIA has been chosen as the field of our research this month. And perhaps we cannot do better than to follow a plan of study prepared a year or two ago, for one of their monthly meetings, by officers of the New Haven Branch. The special themes were given out two or three weeks before the meeting, and eight or nine carefully studied papers were written by as many New Haven ladies. Their efforts were rewarded by the presence of even a greater crowd than usual at the Centre Chapel, and by an interest so deep that they were induced to follow a similar plan subsequently, in behalf of Turkey and Africa.

The meeting opened with a map exercise, describing that wonderful country, with an area more than half as large as that of the United States, and with a population greater than that of both North and South America. Various cities were pointed out, some sadly famous, as Lucknow and Delhi, and others, like Bombay and Madura, familiar as household words to those who love the missionaries.

Then followed a paper on Hindustan, the Hindu country, showing its conformation, protected in its unity by mountains, rivers and seas, and giving many facts as to its literature, dialects and religions. The next paper was entitled, "The Appeal made by India's Wealth and Calamities." It gave a graphic account of the destruction of the villages on the Bay of Bengal by the tidal-wave of October, 1876, and of the dreadful famine later. In strong contrast to all this misery it placed the great wealth and resources of the land which have for ages excited the cupidity of many nations.

Miss Hume—daughter of a well-known missionary mother, whose heart and whose treasures, her sons, are in India to-day—



then gave a sketch of the missionaries of the American Board, introducing each individually, and so skillfully that her hearers felt as if they had made a hasty trip through the country, and had visited every missionary home.

A brief outline of the "History of India" followed, culled from an article by Professor Whitney, of Yale College, describing the conflict between Brahmanism and Buddhism, which ended in the triumph of the Brahmins and the riveting of the fetters of caste upon the people. A verse of the missionary hymn, "Shall we whose souls are lighted," was a relief to all hearts after this sad picture.

Then came a poem, entitled "Caste," vividly portraying its evils, followed by an appeal in behalf of the women in their Zenana homes and the poor little widows.

After this was told the story of the "Mission to the Santals," a wild tribe of the hill country. This was undertaken by two Scandinavian missionaries, who went to India at their own charges, and have been blessed with great success in their work.

"What the Bible is doing for India," was the title of another paper. It gave some remarkable instances of conversions by means of a Bible, or a part of one, accidentally obtained. One poor man begged for the whole Bible, saying that the scrap he held in his hand, which contained little more than the verse "The blood of Jesus Christ His Son cleanseth us from all sin," had done him more good than all the books he had ever read.

The last paper was on the "Brahmo Somaj," a sect which has for many years been striving to free the people from the chains of caste and Brahmanism, teaching that there is one God, that a pure life is better than sacrifices, and exhorting its followers to read and accept all that is true in any of the sacred books, whether the Bible, the Koran or the Vedas. We are told that they honor Christ as a great teacher, but do not accept him as God. Surely, we may hope that they are preparing the way for the triumph of the Cross, and will in time own allegiance to its authority.

If we have said enough of this remarkable meeting to lead others to follow the same line of study, our object is gained. By the kindness of the New Haven Branch we are furnished with copies of all but two of these papers. That on "Zenana Homes" can be replaced by the article on "Girls in India," in the December number of **LIFE AND LIGHT**.

The account of the Mission to the Santals we hope yet to obtain in time for circulation. It is hoped that many requests for these papers may come to the Secretaries. All orders should be accompanied by stamps, for payment of postage. For further information we are referred to the articles on "India" and "Caste" in the Ency-



clopedia Britannica and the American Encyclopedia, also to "One Year in India," by Mrs. Murray Mitchell, and to Sir Henry Elliott's "Memoirs of the History, Folk-lore, and Races of India." In all these studies the Historical Sketches of Missions (eight pamphlets), published by the A. B. C. F. M., will be found most useful.

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#### YOUNG LADIES' MANUAL FOR FOREIGN MISSION WORK.

We would call special attention to this new leaflet, designed to aid young people in organizing and carrying forward missionary work. We hope its helpful suggestions may hasten the day when a "Missionary School with a Juvenile, Young-People's, and Woman's Department," shall be in successful operation in every church.

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#### LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents; "Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy—30 cents a dozen; "Birth-right of the King's Children," by Miss H. A. Hillis, 3 cents a copy—30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy, 30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset St., Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM DECEMBER 15, 1879, TO JANUARY 15, 1880.

MRS. J. B. LEAKE, TREASURER.

## OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Brownhelm*, for Miss Maltbie, \$10.-20; *Cincinnati*, Columbia Ch., for Miss Collins, \$10; *Columbus*, High St. Ch., \$13; *Edinburg*, for Miss Collins, \$10; *Elyria*, for Miss Maltbie, \$37.95; *Harmar*, const. Mrs. Abby M. Putnam L. M., \$25; *Hudson*, for Misses Parmelee and Collins, \$9; *Madison*, for Miss Parsons, \$9.88; *Mt. Vernon*, "Young Ladies' Miss'y Soc'y," \$18; *Oberlin*, for Miss Newton, const. Mrs. Ella Steel and Miss Josephine Ellis L. M's, \$50; *Paddy's Run*, for Miss Parmelee, \$10.15; *Sandusky*, for pupil at Samokov, \$20; *Springfield*, of wh. \$10 for Miss Collins and \$1.25 from S. S. infant cl., saved from candy money, \$24; *Twinsburg*, for Miss Parmelee, \$25; *Wakeman*, \$17.86.

Total from Branch,	\$290 04
<i>Brooklyn Village</i> , "M. F. Soc'y,"	5 00
<i>Elyria</i> , First Cong. Ch., S. S., for Bible-reader in Turkey,	40 00
<i>Parma</i> , S. School,	1 00
Total,	\$336 04

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Mich., Treas. *Armada*, with prev. cont. const. Mrs. H. Barrows L. M., \$15; *Alpine and Walker*, Ch., \$10; *Grand Rapids*, Park Ch., \$59; *Grand Blanc*, const. Mrs. B. F. Bush L. M., \$40; *Greenville*, "Cheerful Toilers," for Dakota and India Schools, \$7.50; *Jackson*, East Side, for Kobe Home, \$5.50; *First Ch.*, for Miss Hollister, \$35; *Kalamazoo*, Plymouth Ch., \$5.30; *Olivet*, \$17.07; *St. Joseph*, S. S., for Ft. Berthold School, \$8.87; *Somerset*, \$12.50; *Sandstone*, \$24.01; *Vermontville*, of wh. \$12 is Ch. collection, \$29; *Wayne*, \$3.60.

Total from Branch,	\$272 35
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<i>Adair</i> , Mrs. N. B. Clark,	\$0 80
<i>Almont</i> ,	10 00
<i>Olivet</i> , for pupil at Samokov,	25 00
<i>Royal Oak</i> , S. S.,	2 10
<i>South Boston</i> ,	8 51
<i>St. Clair</i> , Mrs. S. Hopkins, const. herself L. M.,	25 00
<i>Whitehall</i> ,	8 50
Total,	\$352 26

## ILLINOIS.

<i>Alton</i> , Ch. of the Redeemer, for Sultan Enflajian, Bible-reader,	\$15 00
<i>Aurora</i> , First Ch.,	33 00
<i>Blue Island</i> ,	9 50
<i>Buda</i> ,	4 75
<i>Champaign</i> , for Samokov School,	10 00
<i>Chenoa</i> , for Japan,	5 20
<i>Chicago</i> , First Ch., Mrs. Orton's S. S. Cl., for Kohar's successor, \$13; New England Ch., for Miss Chapin, \$25; Mrs. Hammond for Mrs. Walker's Missionary Children's Home, \$100; South Ch., \$17.05; D. V. Purington, const. Mrs. L. C. Purington L. M., \$25; Tabernacle Ch., Mother's Meeting, \$3.35,	183 40
<i>Geneseo</i> ,	54 64
<i>Granville</i> ,	9 42
<i>Lyonsville</i> , with prev. cont. const. Mrs. G. M. Vial L. M.,	3 20
<i>Moline</i> , Aux., \$16.99 for scholarship in Bridgman School; "Pansy Band," \$20 for same School,	36 99
<i>Monee</i> ,	1 00
<i>Oak Park</i> , for Manisa,	35 19
<i>Princeton</i> , for Miss Porter,	15 60
<i>Roseville</i> , for Samokov,	10 00
<i>Sheffield</i> ,	6 75
<i>Sugar Grove</i> ,	5 00
<i>Sycamore</i> ,	21 85
Total,	\$460 49

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Koshkonong*, for Miss Taylor, \$7.82; *Lancaster*, "Shining Lights," \$2.12; Aux., \$6.30; *Oshkosh*, Primary cl., 60 cts.; *Ripon*, \$25;

<i>Whitewater</i> , for Miss Taylor, \$7.25. Less expenses, 98 cts.	
Total from Branch,	\$48 11
<i>Beloit</i> , First Ch., \$8.25; Second Ch., S. S. \$4.90,	13 15
<i>Blake's Prairie</i> ,	2 00
<i>Bloomington</i> , Mrs. Tracy's thank-offering, \$5; Mrs. C. Whillian's birthday gift, 50 cts.,	5 50
<i>Delavan</i> ,	44 10
<i>Green Bay</i> , First Pres. Ch. S. S., for Bridgman School,	39 25
<i>Mt. Sterling</i> , for Bridgman School,	3 67
<i>River Falls</i> ,	11 65
<i>Sparta</i> , "Mission Band," for Samokov School,	20 00
<i>Waukesha</i> , for Miss Clapp,	18 00
Total,	\$205 43

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Chester</i> , for Miss Hillis, \$22; <i>Dubuque</i> , Christmas gift to the Lord, from S. N. M., \$1; <i>Davenport</i> , for Miss Day, \$16; <i>Fairfax</i> , for Afion K. Hissar, \$7.50; <i>Glenwood</i> , \$12.60; <i>Genoa Bluffs</i> , for Miss Hillis, \$2.30; <i>Grinnell</i> , for Miss Hillis, \$11.75; <i>Montour</i> , for Efdim, \$10; <i>Marion</i> , \$33.26; <i>Osage</i> , \$5.50; <i>Tabor</i> , \$15.	
Total from Branch,	\$136 91
<i>Chester Centre</i> , "Little Helpers,"	5 00
<i>Fairfield</i> ,	10 00
<i>Green Mountain</i> , for Mrs. Coffing's tours,	13 57
<i>Muscatine</i> , for Miss Day, const. Mrs. C. Lillibridge and Mrs. W. T. Butts L. M's,	50 00
<i>Newton</i> , "Willing Workers,"	5 00
<i>Wilton Junction</i> , "Little Gleaners," for Miss Day,	20 00
<i>Winthrop</i> ,	6 00
—, From a friend,	25 00
Total,	\$271 48

## MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. <i>Austin</i> , Aux., \$30; "Scatter Good Soc'y," for Fem. Dep't of Harpoot Coll., \$5; <i>Faribault</i> , for the same, \$35; <i>Carleton Coll.</i> , \$13.38; <i>Mankato</i> , \$8; <i>Minneapolis</i> , First Ch., for Miss Barrows, \$25; <i>Plymouth Ch.</i> , for Miss Barrows, \$75; <i>Owatonna</i> , "Merry Hearts," for pupil at Samokov, \$8.50.	
Total from Branch,	\$200 38
<i>Minneapolis</i> , <i>Plymouth Ch.</i> , "Young Ladies' Miss'y	

Soc'y," for Samokov Scholarship,	\$ 8 50
Total,	\$208 88

## MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Breckenridge</i> , \$16.10; <i>Kansas City</i> , \$13; <i>Springfield</i> , \$17.50; <i>St. Louis</i> , Pilgrim Ch., \$3; "Pilgrim Workers," \$3.06; Third Ch., "Coral Workers," \$3.86.	
Total from Branch,	\$56 52
<i>Sedalia</i> ,	6 65
Total,	\$63 11

## KANSAS.

<i>Mound City</i> , Mrs. E. M. Kincaid,	\$2 00
<i>Topeka</i> , First Ch.,	7 00
Total,	\$9 00

## DAKOTA.

<i>Sioux Falls</i> , Mrs. J. C. Morgan,	\$1 00
Total,	\$1 00

## COLORADO.

<i>Colorado Springs</i> , Pike's Peak, "Mission Band," for Rachel,	\$16 00
<i>Denver</i> , "Monument Soc'y," for Miss Dudley's tours,	22 00
Total,	\$38 00

## MASSACHUSETTS.

<i>Melrose</i> , "E— Shien Mission Band," for support of E— Shien, Bridgman School,	\$12 00
Total,	\$12 00

## PENNSYLVANIA.

<i>Allegheny</i> , "H. C. Crane Mission Band,"	\$25 00
Total,	\$25 00

## DISTRICT OF COLUMBIA.

<i>Washington</i> , First Ch., "Willing Workers," for pupil in Marash,	\$35 00
Total,	\$35 00

## MISCELLANEOUS.

Sale of pamphlets and envelopes,	\$33 88
Sale of envelopes, Jackson, Mich.,	1 10
Total,	\$34 98
Total for the month,	\$2,052 73
Previously acknowledged,	1,613 11
Total since Nov. 1, 1879,	\$3,665 84

# Board of the Parfir.

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## OFFICERS.

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## JAPAN.

BY MISS A. J. STARKWEATHER.

I HAVE been thinking more of late of the favored lot of those who know the joy there is in our Saviour, and in working for him. A very old thought, to be sure, but, dug out of new experiences, it is the ever old *new* story. Mr. Neesima's crippled sister, O'Mijo San, is low in consumption. Her faith has always seemed especially bright, and her prayers have been an inspiration to hear. Now she is only waiting the Master's coming, her only anxiety being for the aged mother.

The dearly beloved pastor at Osaka, Sawa Yama San, is so poorly that he has been relieved of pastoral care. It is painful to think of such removing so early, though they leave such sainted memory. Every such case makes me feel the more deeply the obligation to teach the young committed to us how to care for their health.

Our school is in a most prosperous condition, now. There are twenty-five boarders; one day scholar, only. We have never been so well equipped for progress before, and the girls are enthusiastic in their studies.

We were called upon recently by two of the Board of Education, one of them English-speaking, for six years, at the Imperial College, Tokio. He seemed quite enlightened, humble and refined — slightly in contrast with his predecessor. They came shortly before dinner, and at last yielded to our urging them to remain and dine with us. It seemed the most natural thing, as they were visiting both

schools, and wished to continue during the afternoon. We were truly glad of such an opportunity of showing them our kind intentions. The note of thanks, received a day or two after, was not strictly called for, but none the less agreeable, as showing, what we had good reason to believe, sincere appreciation. One of them is the closet companion of the governor, and a fine Chinese student. He was very much impressed to find the scholars all studying quietly, as in Japanese schools there is such a Babel of tongues. They were much interested in the singing, and promised to come again to hear more fully. It is often trying to the independent, straightforward republican citizen, to come here and have to submit to a "go-between," involving misunderstanding and misconceptions, as it would seem sometimes.

On entering Kioto the missionaries desired, if possible, a personal, friendly meeting with the governor; but our best Japanese advisors said it would not be prudent, etc. Our recent dinner was our nearest approach to our ideas, as yet, perhaps. Everything in that line presents quite a contrast to the reception tendered missionaries by a progressive, friendly governor at Okayama.

Our guests were much pleased with the graham rolls made of Japanese flour, and inquired minutely about the Graham mush the girls have sometimes. I could not resist the temptation to speak a good word for our waffles and the iron. This utensil is especially adapted to the Japanese pot of coals, and will be introduced, I feel quite sure. The gentleman said he had recently brought up a stove from Kobe, which must have been quite expensive there. But the governor, I have known, has wanted the girls taught foreign cooking, and is sparing no pains to make his a model school.

The inclosed article was written by the teacher of one of the missionaries, at her request, and I had it copied by one of our girls. It may be of interest to you:—

#### "THE BUDDHIST RELIGION.

"The Buddhist religion teaches three states of life: the present, past and future; and those who were good in the past are fortunate in the present. Those who were bad in the former world are unfortunate in this. So one's fortune is the very fruit of his past conduct. It teaches, also, the alteration of bodies through death: i. e., wicked persons are supposed to fall sometimes into hell of beasts, worms or birds, and there get their bodies changed, after terrible torture, to those of beasts, etc., to be sent again on this earth with a soul immortal as ours. If you come to Japan and visit the Buddhist temples, you will sometimes find something like

a picture-gallery, where are several pictures of men and animals, and, most probably, the horrible picture of hell painted in contrast with a most happy scene of paradise. Poor, ignorant people, will gaze at the picture, get terrified, and worship idols. This is one way by which they threaten and draw people into their faith. This method, connected with the skill of the priests and some moral instructions, were the cause of the spread of this religion. But it is passing away before the Gospel light like water under the influence of the noonday sun. But habit is second nature; the habit of worshiping idols for many, many years, cannot be eradicated in a day.

“Besides, there are millions who do not hear His words yet. So millions upon millions of your strange friends are given up to idolatry and death. The priests are generally well educated, and they are not idle. They have long tongues with which they prevail upon the ignorance of people. I recollect, now, a story which I heard from a priest in my childhood. ‘Children,’ said he, ‘I will tell you the mystery of one’s fortune. There was once a rich man who left a large property to his son. The son was a good man, but he lost his inheritance by a couple of misfortunes, and his family was carried away by a fever, suddenly. Now, this millionaire became a beggar, and must beg for his bread. Alas, this is bad enough for any one, but there was something worse still in his case! What’s that? Why, the poor man may go begging for days and nights, but none will give him a morsel of food. He did not know what to do, but prayed, turning toward a temple. Meanwhile, he fell asleep and saw a priest in his red robe. “Poor man,” said he, “thou wast covetous, and didst no acts of mercy in the past life, yet there is one hope. Thou wast eating a fruit in the field on a hot summer day, when the soil was parched with drought; thou didst finish it half, and throw the rest to the ground. There was an ant going to die from thirst, but he was saved by thy fruit. That ant is now born as a rich man. Arise; go this way (pointing with his finger), and thou shalt find him in a large mansion.” No sooner had he said this than a halo was formed around his head, a cloud came down from heaven, and he was nowhere. The man arose, went his appointed way, found the ant and was made his guest. Therefore, children, you must be merciful to receive mercy.’ The story like this is told even in this day, and in my own city, and believed; but how can such a story or religion be true? How can an ant be born again as a man? How can exist such a thing as a former life? If there is such, why do we not remember what we were once. Of course, no intelligent person will believe in such. Therefore, the intelligent

persons are atheists, and the unlearned given up to idolatry. All are wandering in the way of darkness and death. But now the pure religion is come — a religion which learned as well as ignorant, wise as well as unwise, can believe; and “the light shineth in darkness,” showing the right way for all. Oh, Light, how long did we pant after thee! Now whom ought we to thank for all this? First God, and then you.”

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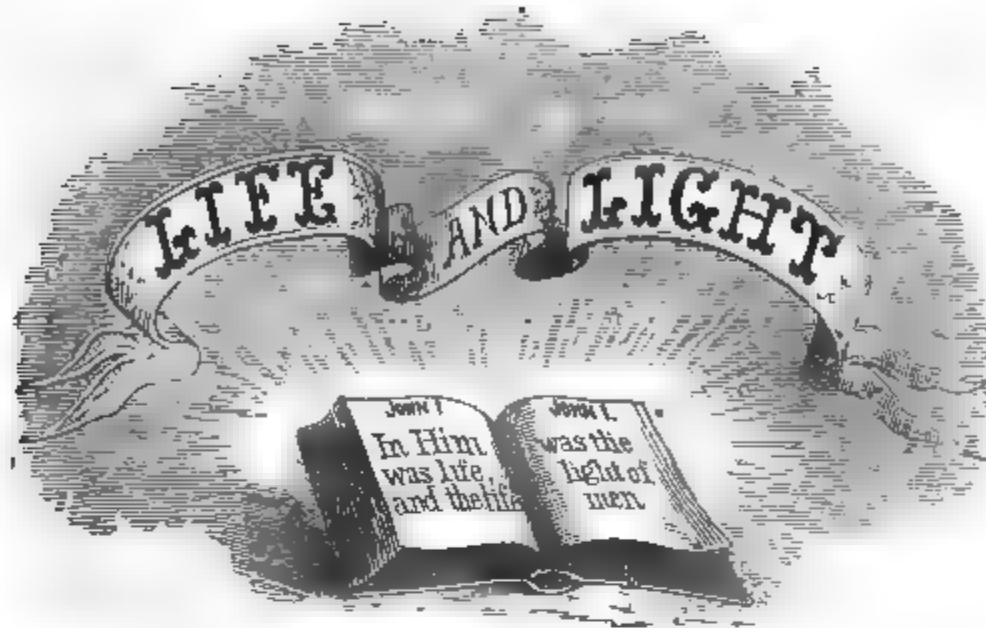
WE are entering upon another year, with its possibilities for greater usefulness; and in view of the many fields opening up before us as a Christian people, Central Africa, with its benighted hordes, and China, with its millions who have never yet heard the name of Jesus, we are filled with courage and confidence, when we remember the gracious promises of our God. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown to spring forth, so the Lord God will cause righteousness and praise to spring forth before *all* nations.” The promise is sure; it *will* be fulfilled in His time; and though to our finite minds the time may seem long till its accomplishment, yet to him a thousand years is as one day; and as the work of evangelizing the world takes a firmer hold upon Christian hearts, yet greater things will be accomplished even in our day. When we hear how the Lord is opening the hearts of men of wealth, and filling his own treasury with the needed means to carry on the great enterprise, need we have any fears that he is able to do *all* things? “Call unto Me and I will answer thee, and show thee *great* and mighty things which thou knowest not,” is the promise; and the many earnest prayers that have been rising as incense before him, during the week of prayer, all over Christendom, must bring down showers of blessings. “Seek ye out of the book of the Lord, and read: no one of these promises shall fail.”

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“THERE are now in Syria five hundred girls attending evangelical churches, and twenty of them have learned the Westminster Catechism by heart.”

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A WRITER in the *Foreign Missionary* says: “One boy, at a late examination, repeated the entire New Testament without missing a single word or making a single mistake. He is also well up in the Chinese classics. He is now committing to memory Dr. Martin’s ‘Evidences of Christianity.’”



## FOR WOMAN.

VOL. X.

APRIL, 1880.

No. 4.

### OUR WORK.

#### THE NEED—THE CALL—THE METHOD.

BY MRS. S. H. HAYES.

[Read at the Annual Meeting of the Woman's Board, in Springfield.]

[ABRIDGED.]

We meet here, to-day, a company of Christian women pledged to a special work—the elevation of women in heathen lands. We desire to do our work thoroughly, with wise economy, intelligently; we would not squander time, strength, money, nor even our sympathies; but, with clear minds and tender hearts, we would so plant and so water the seeds of truth that the Lord of the harvest will give the increase.

In order that we may labor with restful faith, three things, it seems to me, are necessary: we ought to have an intelligent conception of the condition of women in these lands; we would be assured that they need our help; we must feel that we have been called to the work, that we have not caught it up from vague unrest or caprice; and we must do it, not in our own way, but with teachable minds we must hear what the Spirit saith—must seek to do his work in his way. The subject thus presents itself in its threefold aspect,—the need, the call, the method.



## THE NEED.

Our Constantinople Home stands, upon its beautiful height, a beacon-light to the thousands of women who sit in darkness, as lofty in its ideal, as beautiful in its promise, as it is in situation. From this vantage ground let us, in imagination, overlook the whole heathen and Mohammedan world, and strive to catch a glimpse of woman's life, from the cradle to the grave. No welcome awaits her entrance into life; she is her father's shame, her mother's grief. "The threshold weeps forty days when a girl is born," says an old oriental proverb. By violent hands, often, the frail life is quenched—the disgrace is buried out of sight.

In China and in India the crime of infanticide still prevails; although contact with Western civilization, and the strenuous efforts of Christian governments, have made it less frequently, or, at least, less openly, practiced than formerly. Yet recent statistics show that in both these countries thousands of female infants perish yearly. It is the boast of Islam that it has eradicated this terrible crime; yet the Koran, speaking of a man who hid himself from the people because of the ill tidings of the birth of a daughter, asks, "Shall he keep it with disgrace, or shall he bury it in the dust?" It has been said, also, that "the only time Othman was ever known to shed a tear, was when his little daughter, whom he was burying alive, wiped the grave-earth from his beard."

The causes of this crime are various. One is the poverty of the people, which makes the marriage expenses of daughters an intolerable burden, but a burden that must be borne, on pain of social ostracism; so the poor burdened fathers come to feel, with the old Arab proverb, that "The grave is the best son-in-law." With certain Indian races family pride is the procuring cause. Rather than brook the fancied disgrace of uniting with inferior tribes or celebrating a marriage with other than princely profusion, they prefer to consign them to regions of forgetfulness. In certain other Indian tribes their peculiar religious or philosophical notions furnish the incentive to this crime. They believe that each child born is the reappearance of a soul originally attached to the tribe; but should an infant be destroyed before its seventh day, it does not reënter the circle of tribal spirits, and so the addition of a new female soul is averted. Thus, poverty, pride and superstition lay their iron hands upon the holiest bonds of natural affection, and crush them without mercy.

But if the infant is spared, what is the brief life of the maiden in her father's house? Avoided or sullenly endured by him to whom she is a perpetual reminder of marriage expenses, foolishly indulged or capriciously punished by a fond and ignorant mother,

taught nothing to make her useful or happy, only to pray to the gods to send her a husband before she shall reach the prescribed age. In all oriental countries the one absorbing question of a girl's life is her marriage. The Hindu shasters say she is marriageable at the age of seven, but, should circumstances prevent, she may wait till she is ten. In Syria, where Christian education and influence are not felt, marriages take place quite as early. Dr. Jessup quotes from a letter in an Arabic newspaper of Beirut, in 1872, the account of a young woman who was married when she was nine and a half years old, and a grandmother at twenty; and adds that such instances are not uncommon in Damascus and vicinity.

These poor children leave their fathers' houses and enter their husbands' without education, without experience, with no incentive to useful or honorable lives, and with little hope of happy ones, yet with gentle, loving hearts, and large capacities for making and enjoying happy homes. But the boy-husband has a new slave, the mother-in-law a new household drudge. Amid all her ignorance the Eastern woman learns one thing, and that is obedience. The Chinese classic says: "A woman has three obeyings: the daughter obeys her father, the wife her husband, the widow her oldest son." The wife must obey not only her husband, but his mother, his older brothers and sisters. She is not only the family drudge, but the family scape-goat as well. The meek and gentle ones patiently endure toil, abuse, pain and weariness until a younger brother of her husband brings home a younger wife, or until she is the mother of a son, when her life becomes more bearable. But often long before this, proud and passionate souls beat out their lives against the bars of their terrible prisons, and free themselves from this awful servitude by suicide or murder.

Hard as the lot of a wife appears, in India, at least, a widow's is still harder. Deprived from all sympathy and respect, despised, and loaded with reproaches and execrations, as the cause of their husbands' death, what wonder that they should sometimes have chosen to immolate themselves in the funeral pyres of their husbands rather than live under such conditions. Dark as are these phases of life, there are some even darker. Thousands of heathen women are living in depths of degradation and shame into which we dare not even look. In obedience to parents, in the name of religion, young girls are dedicated to the service of some foul god of the Hindu pantheon, and set apart in the temple to lives of unutterable infamy.

But there is no need to pursue the sad theme. What wonder that they should cry out in despair, "Why did God make me a woman?" It is not to be supposed that the lives of all heathen

women are always like this. No doubt there are many, especially in the higher classes, who are fondly loved, are contented with their lot, and are as happy as human souls can be when deprived of all cultivation of the intellectual and moral faculties. Under existing religious and social conditions, such a life as has been described is a possibility to every woman, and a fact to most. As infant, maiden, wife and widow, heathenism lays upon our sex an awful burden of suffering and degradation.

#### THE CALL.

If these nations are to be regenerated, help must come to these women, for "it is heathen women who keep the idols on their pedestals;" and it must come from women, simply because nobody else can have access to them. Thus, God is calling on every Christian woman to do what she can to lift up these lowly ones. Our responsibilities are commensurate with our opportunities. This is the "law of Christ:" "To whom much is given, of him will much be required." Every power and privilege with which we are endowed, is a divine call to labor for those less highly favored. We have the priceless gift of liberty. God says, "Remember them that are in bonds." We have wealth, knowledge, education — we are to carry light to those who are groping in darkness. The light of Revelation shines upon our future life, and faith in God brightens our pathway thither: let us tell those who have no hope, of Him who will go with them into the valley and shadow of death.

God is speaking to every one of us to-day through some grace or gift of his bestowing. Many of you are mothers, and by that holy love that thrilled your hearts when your arms opened to receive the little life committed to your care, God is calling you to help the thousands of your sisters whose arms are empty, because a little defenseless life was cruelly extinguished before the mother-love was born in their souls. You who are happy wives, the centers of Christian homes, honored as much as loved, respected and obeyed by your children, the source of all the sweet amenities and charities of social life — by all this protection and love and honor, God calls you to reach out a helping hand to your sisters who are wives to men who hold all women soulless, irresponsible beings, whose faces are never to be seen, whose names are never to be mentioned but with contempt and ridicule. You who are beloved daughters in your fathers' houses, the light of those homes, who call out all that is most manly, most tender in your fathers' hearts, your mothers' trusted companions, your brothers' equals — your minds are fed on noble thoughts, your hearts are molded to tenderness and pity, your consciences

educated to know right from wrong; you walk freely about, protected only by your own innocence and the restraints of a Christian civilization: by all these blessings and all these privileges, God calls you to work for these poor, ignorant, wayward girls, shut up for a few years in an unloving father's house.

It may be that some are here to-day whom God has greatly bereaved, whom he has called to walk the last of life's journey alone, who will always wear the widow's robe. Yet what tenderness and sympathy have friends bestowed upon you! What divine consolations have been afforded you—the hope of a blessed and eternal reunion, the present support and comfort of Him who has promised to be “the father of the fatherless and the judge of the widow.” By all these consolations he is calling you to tell poor, wretched women bereaved like you, that “God loveth whom he chasteneth,” that “a bruised reed he will not break.”

Let us all hear the divine call, obey the divine voice, and at the beginning of this new year consecrate ourselves anew to Him and to his work.

#### THE METHOD.

Let us now inquire by what method the work is to be effected. Good intentions are not sufficient to insure success. We live in an age of feverish, self-directed schemes of reform, big with promise, often, but achieving little. Sin and sorrow are awful verities in human life; they confront us with the first dawn of intelligence; they touch our sympathies, move our pity, and we run hither and thither seeking to reform and soothe. Generous souls, like the old Roman in the legend, cast their time, their wealth, themselves, into the yawning chasm of crime and misery, but the black gulf is never filled. Yet we know that it is God's purpose to recover the world to himself. All along the centuries, with infinite patience, He has sought to win back an apostate race. To this end, prophet and seer, divinely illumined, have brought messages from heaven to earth. For this, the Son of God laid his glory by and bore the sins of the world. For this, the Holy Ghost, the Comforter, is now among men. As surely as God has this purpose, he has a plan by which it is to be effected; and it is only as Christians put themselves into harmony with God's methods, that they can hope to have a part in bringing in his kingdom; and this method he revealed when he gave the Church her great commission, “Go ye into all the world, and preach the Gospel.” It is the story of the cross, of the new heart, the cleansing of the inside of the cup and the platter, the leaven hidden in the meal.

There is but one true Light in the world. Other methods will fail, as they always have failed. Schools for secular education,

merely, whether supported by government or private philanthropy, have signally failed to elevate heathen women. They have made them more restless, more ambitious, but have left them, without moral safe-guards of any kind, a dangerous element in heathen society. Education they sorely need, and must have, but it must be founded upon the Bible. The Saviour first broke the chain with which woman had been bound: to be free in Christ Jesus, is her true freedom.

There has been a theory that if a people's own religion could be purified, and made true to its ideal, it would provide a sufficient force to elevate and reform without Christianity. This claim has been made specially for Buddhism. This is one of the most venerable of all religions, whose votaries number a third of the human race, with an extensive literature, a lofty philosophy, a code of morals higher, perhaps, than any other heathen religion. "It has won admirers," Prof. Griffis says, "if not professors, in London, Boston and Berlin." Its admirers have doubtless been increased by the recent publication of Mr. Arnold's "Light of Asia," a poetic exposition of the spotless life of its great founder. This is not the place to speak of the darker side of this religion, its atheism, its dreary transmigrations, of the blank annihilation which is its highest conception of final blessedness. Mr. Arnold, in his preface, says "that the doctrines of Buddha should be estimated by their influence, not by their interpreters." So, applying this test, when a Boston lady,—all whose intellectual and æsthetic surroundings are furnished by a Christian civilization,—fresh from the "Light of Asia," says, "If true to its ideal, I would as soon be a Buddhist as a Christian," I remember those poor old Chinese women, seventy or eighty years of age, seen by a lady missionary three hundred miles from home, worshiping at a Buddhist temple, with tears reminding their gods of their long and faithful abstinence, and imploring that in the next state of existence they may be born men! I doubt not it is easier to be a Buddhist woman in Boston; than in China.

It has been suggested that commerce, by promoting frequent and familiar intercourse with more enlightened lands, would elevate and refine; but what Christian nation is ready to accept its purely commercial and trading spirit as its highest standard of moral excellence? Has it been the testimony of our missionaries that they have regarded the presence of a merchant ship in their port as, in any sense, a civilizing force? Others seem to think that political reforms may be forced upon a people, as the Berlin treaty would do upon Turkey; but all Eastern nations are slaves to custom, and are slow to change. The Sun of Righteousness must shine in those hard hearts and melt them, before they can be

molded into the forms of Christian civilization. Even if they could be induced to adopt the forms and customs of Western nations while their hearts are unchanged, nothing could be more disastrous for our sex. Better, a thousand times, the veil, the close seclusion, perhaps even the early marriage, than the freedom of Western women, while public morals are in their present state.

But commerce, railways, telegraphs and steamships are bringing these nations near our doors. The Crescent is surely waning, and all Pagan religions are slowly fading out, unable to cope with a vigorous Christianity. Japan is restless; China sad and dissatisfied. Christians must take large views, and put forth mighty endeavors, if they would keep abreast of God's footsteps. Let them learn a lesson from the past. About the year 60 of our era, it is said, while St. Paul was telling the Gentile world of their Saviour, a Chinese emperor, having heard that "there were sages in the West," sent an embassy to inquire for a holy one who could give them salvation from sin. In India they met the priests of Buddha, returned to China, and for eighteen centuries Buddhism has been the religion of that country, and, for a great part of the time, of Japan.

And now another great wave of unrest and dissatisfaction is sweeping over these lands. Scientific men are there, unbelievers are there, mercenary traders are there, and Christian men must be there, strong and able, and Christian women, too, or another civilization will spring up based upon this so-called science and an atheistic humanitarianism.

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## CHINA.

### LETTER FROM MRS. SPRAGUE.

Mrs. Sprague, of Kalgan, sends to us the following account of a visit to a mandarin widow during a recent tour.

AT one of our afternoon talks with the women, I noticed two young girls quietly sitting on the opposite side of the room. The younger was well-dressed, in red gown and green pants, with flowers and silver ornaments in her hair, with finger-shields and a gay fan. The other presented a strong contrast, in a soiled white gown, blue pants, large feet and unkempt hair; in her hand she held, very daintily, one of our books.

During a lull in the conversation, I asked:—

"Have you bought a book?"

"Yes."

"Can you read it?"

"No," she answered, with a look of amazement.

"Then why did you buy the book?"

Before answering she whispered to her companion, and then coming to me, she said:—

"My lady and great girl can read?"

"Ah! your lady and great girl can read?"

"Yes; and they invite you to come and see them."

"What?"

"They call Lei Sai-tai to come to their house."

"What are their names?"

"Hesing Whang, the great man, died this year; my lady sent me to escort you. Will you come now?" And she took hold of my hand, and tried to help me from my chair.

At the close of our meeting I found, with Lou Yi's aid, that these accomplished ladies were the wife and daughter of a mandarin who died about New Year's. The girl gave us to understand that they wanted to see and read our books, and were anxious I should come and explain the doctrine to them.

"Well, you go and tell them that there are many women coming here to see me, and I must be here to talk with them; tell them, also, that we will be very happy to see them at our house."

By this time teacher Li had joined our circle, and he advised me, strongly, to go. "Why," said he, "they are mandarins; just think of that; you had better go." Finding I was not to be persuaded,—I had the conviction that these people did not so much want to hear the doctrine, as to see what I looked like,—he said: "Go and tell your lady Tei Shen Shung (Mr. Sprague) is not at home; to-morrow you can come, and Tei Shen Shung will settle this business." I was amused at this display of authority, and left him in his exaltation. We returned to our room, full of women, and again Sin Yi was explaining, "Thou shalt have no other gods before me." When the two girls again entered the room, and began to plead with Lou Yi, he said to me: "She will not go; she says she is afraid to go without you. Perhaps you could go late this afternoon; it is not far from here. Ma-da and I will go with you; and you know she says they want to hear the doctrine." I could not resist their pleading, so we agreed that they should call for us about five o'clock.

The hour arrived, and we were prepared to follow our girl escort, who had been waiting for us an hour. Ma-da was dressed in her best silk gown and had her walking-cane, and Lou Yi was ready, with his Bible and other books. I was very graciously received by the lady, and was assigned the seat of honor on a stool at her left hand. Ma-da took a seat on the kang, and Lou Yi was bidden to



enter a room opposite, much to his chagrin. A large table stood between the lady and myself, and in front of it was a low, smaller one, in the center of which was a hole filled with coal ashes, and on which stood two water-pipes. After the salutations, our young guide brought in some red coals, arranged the pipes, and offered one of them to me, saying, "Please eat a smoke." As I refused she handed the pipe to our hostess, who puffed away as if she were accustomed to it. The room began to fill with women, and soon tea was served. With a flow of tea commenced a flow of questions, which varied very little from those asked us fifty times a day. Finally, the conversation turned on our coming to China, and this gave me the desired opportunity to talk about the truth to the large company of women. Several times we said, "Let us call in our helper; he will read God's words to you and tell you their meaning." Our request was passed by in silence; but in the intervals his voice came floating in to us as he talked to the men of the household—sons, sons-in-law and servants. At last, "His son died on the cross to save you," came in clear and strong.

"Who did he say died on the cross to save us?" asked our hostess.

"Jesus," answered Ma-da. "God loved us so much that he sent his only son, Jesus, into this world to take our sins upon himself, to suffer and die for us that we might be saved. First, we must repent of our sins, give up the worship of idols and ancestors, and worship only the true God."

"Who is this God?"

"He is a spirit. He is everywhere; he sees you and hears everything we are saying."

"How do you worship him?"

"We pray, sing hymns, and read his Book."

"Do you pray?"

"Yes, I pray every day. I kneel down and ask God to have mercy upon me and take away all my sins. I tell Him I do not want to sin any more; I want a clean heart; I want to love him very much; I want all my friends to love him, and I ask him to have mercy on them, that they may quickly put away their idols, and love him and be Christians, and quickly to do all this for Jesus' sake."

Ma-da was a surprise to me. She grows every day, not only in boldness but in the Gospel spirit.

Up to this time I had not been introduced to the "great girl." That she was in the room I was very sure. Singling out from the crowd four young women, three of whom had a babe in their arms, I asked our hostess if they were her daughters-in-law.



"Yes," she answered; "I have four sons married, and two who have no wives, and that is my daughter sitting on the edge of the kang," pointing to a young girl whom I had noticed as watching my every movement and listening intently to every word we had spoken. She was dressed very unlike her sisters-in-law. She wore a long, dark silk gown, and loose, blue silk pants which almost covered her tiny feet. Gown, pants and sleeves, were profusely trimmed with embroidery in various colors. Her hair was combed down smoothly over her ears, carried to the back of her head, and tied up in a loose, long knot. The ornaments lacking on her hair seemed to have found a place on her fingers, as they were tipped with beautifully carved silver nail-shields.

"Have you read our books?" I asked.

"I saw this book yesterday, for the first time," she answered, taking up the first chapter of Genesis, which lay upon the table, and she began to read. The daughter drew near and stood close beside me, and soon began to ask questions. "How old were you when you were married? Do all the women in your country read books? Why did you leave your country to come here? And did you come here for no other purpose only to tell us women of God and Jesus? Are you rich? And the people in America that send you money, are they Jesus' men? Do you read characters? Please read to us."

Opening my book of Bible-texts with much fear and trembling, I began to read, stopping only to ask if she understood. "Yes, yes," said she; "go on." And on I went, reading here and there till I came to John iii. 16, when I halted, inwardly praying that this word of God's love might be blessed to their good, as it has been to so many others.

At last the time came to go. I had been looking forward with no little dread to our leave-taking, as our girl guide came into the room several times, saying, "A great crowd is at the gate;" or, "The crowd is noisy, because of waiting." But tying my large sun-hat down close over my face, I proceeded to draw on my gloves. These attracted the attention of all, and the "great girl" must have one to try on, while Ma-da rehearsed to them the remarks we heard in the street, such as "She has black hands." "No, they are bags," and the like. As the street gate was opened for us, my first thought was that the whole population had turned out *en masse* to greet my appearance. Turning to Ma-da, I said, "We can never pass through." But Lou Yi took upon himself the policeman's privilege, and marched boldly in advance, swinging his arms and bag of books right and left, and in a loud voice called out, "Open up, open up!" In this way we passed through; and so ended our visit.

## DAKOTA WOMAN'S BOARD.

THE following account from the *Word Carrier* of a meeting of this Board, cannot fail to interest our readers. It was formed at the Yankton Agency, September, 1878. At a general missionary gathering, the church, one afternoon, was given for a woman's meeting. "There had been a missionary society, or sewing circle, formed in most of our churches," Miss Shepard says, "and we thought it would be well to have a Board, that each society might be stimulated by correspondence, and an annual meeting to look forward to; so an intelligent quarter-blood woman was chosen President, and Miss Collins, Secretary. After the opening exercises the president called on each church to report. There were prompt responses, each woman giving a brief account of what had been done, and the money raised, which in one case was over fifty dollars. The last year, this Board raised over \$200, a part of which was given to their native missionary society, and the rest was sent to the Woman's Board of the Interior.

THE Dakota women's meeting met, in connection with the regular yearly meeting, at Brown Earth. There were present about one hundred and fifty. The house was so well packed that we thought at one time the floor would break through. Quite a number stood at the doors and sat on the ground outside, unable to gain an entrance. Mothers, with babies, were seated on the floor—old women and children all packed closely together, and listening eagerly to the good news. The meeting was opened with prayer by a genteel-looking middle-aged woman named Hohpe-tokeca-win. We then sang the grand old church-rallying hymn, "Coronation," beginning, "Itancan kin ciyuskin." Mrs. Ainslie told, through an interpreter, a story of a little Cherokee girl who lived in her family, and who, when she came to die, said, "How long have you known these things that Jesus loves us, and that he died for us?" And when she responded, "Oh, a great many years—always," the child said, with bitter tears, and reproachfully: "And you never told us! My mother and my grandmother died without knowing Jesus. Why did you not come *before* and tell this great thing to us, so they, too, could have known the way of life?"

Mrs. Hall, of FORT BERTHOLD MISSION, spoke in Dakota to the women, and all seemed deeply interested. When one speaks to them in their own language it does far more good than to speak through the aid of an interpreter; for they get all the emphasis and the expression of the face as they could not in any other way. We received reports from the different societies. Almost all of the churches have societies; a few are still without any. The church at Fort Sully station has none, as the women have had all they could do to learn to read and sew and to keep house. However, they expect soon to be able to help others on in the new way.

The Church at Mayasan raised six dollars last year. It is a small church with native pastor, and there are but a few women to work.

The church at Flandreau, where some of our people have settled and support themselves, gave last year to the native missionaries and the church and the *Word Carrier*, in all, seventy-three dollars and forty-two cents. These are the brave people who, with a strong desire to be men, lived one season on roots and herbs, while they plowed and sowed their fields and built a house of worship almost before they had houses to live in. They wanted to make homes for their children, not wishing them to continue paupers, but to be able to earn their own living. They have a good church and school, and enough to eat and wear; and it is all their own.

The Advance Society, at Ascension Church, gave sixty-five dollars and twenty-five cents toward the support of the missionary at Good River. This minister is teaching the people who, in war-paint and feathers, yet in their native blankets, cried out to the missionaries, "Come over and help us!"

Good-Will Church came in with forty-six dollars and fifty cents. Twenty-seven dollars of this helps support a native missionary; eight dollars lends a helping hand to the Dakota paper, so much in need of it; and eleven dollars and fifty cents was given to the Woman's Board of Missions of the Interior. No doubt some of these, yea, many, gave *all* they had earned.

The Santee Church reported twenty-three dollars and fifty cents. They did plain sewing and made little articles for sale, which were sold by friends, and so raised this amount.

Yankton Agency reports thirty-two dollars and sixty-seven cents. They meet every week to sew and work. They still have unsold work on hand, as do most of these societies. Thirty dollars of this goes toward sending the Gospel to those still in darkness, with a prayer that still another Dakota may turn to Christ.

The Hill Church, near Yankton Agency, reports five dollars and ninety cents. This is a new church, with a small congregation.

Brown Earth Church gave six dollars. They have just built a comfortable church, and are building houses for themselves. They, like the Flandreau people, work as well as pray; and doubtless lifted many a log when, if they had eaten their breakfast, the log would not have seemed so heavy. But these Indians, even the Sioux nation, would rather be men than children; and some of them possess this desire so strongly, that they leave the clothes and food the Government will give, to go out with empty hands and toil for their bread. They say, "We do not want our children to be what we have been." May God give them strength to go on, and may he abundantly reward.

M. C. COLLINS, Secretary of the Woman's Society.

# Young People's Department.

CEYLON.

OODOOPITTY SCHOOL-GIRLS.

BY MISS E. TOWNSEND.



THE first term of our school year closes in a few days. It has passed very pleasantly indeed. The girls are as good as they can be. I frequently have to order them to put away their books, and really have to check, rather than spur them on to study. I think them the most wonderful of girls for promptness and energy about their work. Every morning, at five o'clock, I hear them at their rice-pound-  
ing, and the little ones who sweep the yard are sure to wake me by scratching around under my window with their brush-brooms. Once a month a vestal procession of virgins comes marching round into the front yard, to clean it of leaves and rubbish in the most thorough manner possible. Our compound is full of pine-trees, and when the grass is green, and the leaves are swept away, it is very pleasant, but now it is brown and bare.

We have twenty-five girls, nearly all of whom are members of the church, though it is only a few years since they were inmates of heathen homes. Five have nearly completed their course of study, and are expecting soon to leave us. Several others have arrived at an age when we may expect their friends to be planning to provide husbands for them, and, consequently, taking them from school. I wish we might keep them longer; the senior class do not seem to be as mature as those we have had before, and I long to have them stronger, and better settled for the trials I know they will meet hereafter. One of the former pupils has been compelled by her relations to marry a Roman Catholic, and another was married to a heathen, against her most tearful remonstrance; this man has beaten and shamefully abused her, in order to compel her to attend heathen temples, and does not allow her to have any communication with Christians. As she has prayed for years that she might have a Christian home, this is a severe test of her faith. The earnest efforts of our pupils to overcome temptation,

and their conduct while at home among their heathen friends, are gratifying pledges of what we may hope from them hereafter. I will give a little incident which shows that their religion has real power over them. One day last summer the brother of one of my pupils came to take her home, to see her mother, who was sick. As soon as she was told her mother was sick, and would like her to come home, she threw up her hands and fell on her face on the floor, screaming and crying like one distracted. I tried to quiet her in every way I could, but did not succeed, until I asked her, "Are you a Christian?" She calmed down at once, and said, "I want to go home and tell her about Christ." "Yes," I said, "I want you to; and for that reason I want you to be calm, and ask God to teach you how to lead your mother to Christ." Her mother has since died, and this Christian daughter was permitted to lead her feet in the way of life everlasting, and to hear her say "that the fear of death had been taken away through Christ."

The Tamil Christians have two great days in the year which they much enjoy. The first, in May, is the anniversary of the Native Evangelical Society, which carries on missionary work in adjacent islands. The other is the American Board meeting, in October. The tribes go up to Jerusalem to attend these two great feasts, and, for the women, this is their only change. The Oodoo-pitty Girls' Boarding School usually turns out *en masse*, making the journey in two-wheeled ox-carts, leaving home about two or three o'clock in the morning, jolting over the roads for sixteen miles, and returning again at night. Last year they went in their school-dress, wearing no jewelry except the ordinary gold necklace. This was a step which required something more than courage, for the love of custom has a strong grasp on this uncultivated people; and this custom demands that whenever a woman goes abroad she must add numerous necklaces, ear-rings, hair ornaments, bracelets, anklets and toe-rings, to those in usual wearing. These rich, golden ornaments do add greatly to their appearance, and we do not wonder at their fondness for them. But when so much of it has been borrowed, and so much time spent in getting and cleaning it, to say nothing of the thought which the unaccustomed wearer must necessarily bestow on her fetters, it seems a sorry practice for those who worship God.

Last year, at the annual meeting in May, Mrs. Howland, who was then in charge of the school, presented the matter to the teachers and scholars, telling them that she wished them to do just what they thought Jesus would like them to. The Christians of the neighborhood were also interested, and the discussion of the subject resulted in the school-girls and others deciding to go

with no more than their ordinary jewelry. In order that all might be alike, those who had more than others left the surplus at home. Friends were told not to lend them anything, and those who met them on the road or after they reached the church, with ornaments, pressing their acceptance for the day, saying, "Do you want to disgrace us?" were persistently refused. The Oodoopitty women and girls were nearly alone in their plain attire; they found it harder to bear the ridicule of their Christian sisters than to hold their own with their heathen relatives. When I asked them this year if they were going as they did before, they looked rather sober. The teacher's wife and second teacher approved of it. One of them said, "I never enjoyed a meeting so much before; I had nothing to think of, only to listen to what was said." These two said from the first, "We shall go as before; it would not do to turn back now we have begun." And, finally, all came to the same conclusion, saying, "We prefer to go as we did last year." The matron could hardly consent to have her daughter leave all her beautiful rich necklaces at home, but the dear girl insisted, wearing only such as her younger sister did; and so they all made their sacrifice the second time, esteeming reproach for Christ as better than all self-pleasing.

Mrs. Howland was asked by several in different parts of Jaffna, previous to the meeting, if the school-girls would go to the meeting this year dressed as they were before. Some said, "It will be a great thing if they do, but we don't believe they will have the courage to attempt it."

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#### FESTIVAL OF "THE MERRY-WORKERS."

**O**UR mission circle "The Merry-Workers" have recently held a "Paper Festival;" and as the result is satisfactory, and the preparations not very arduous, some account of it may be helpful to other mission circles.

The little girls of our church have been working for about a year, preparing fancy articles for sale. They have, with the exception of the hot months, met once a fortnight with one of our young ladies, under whose loving care and supervision they have worked for two or three hours, listening, meanwhile, to reading from "LIFE AND LIGHT" or from other sources of missionary intelligence; and, after an early supper together, they have gone to their homes happy in the thought that they, too, were helping in the great work of bringing the world to Christ.

For various reasons the festival was delayed; but the right day came at last, and our chapel was prepared for the long-expected event, assistance being rendered by the older young people of the parish.

Our pleasant, home-like vestry, with its pretty new carpet, piano, mottoes, etc., was made very attractive by its lovely trimmings of tissue paper, cut and prepared in tasteful and elaborate designs.

The adjoining room was arranged for refreshments (cake and ice-cream), the tables being covered with white paper, and provided with tissue-paper napkins, prettily fringed.

One end of the larger room was curtained off for a mock art gallery, which, with its tempting announcement of treasures within posted conspicuously on the outside of the curtain, made a very imposing appearance. Catalogues were sold at the entrance by girls dressed in oriental style. Behind the curtain there was also a table well filled with curiosities from heathen lands.

In the main room was the fancy-table, attended by young girls prettily dressed, with paper aprons and jaunty paper caps. Another table held stationery, little books and various articles furnished by one of our booksellers, to be sold on commission. A candy-table of home-made candy was presided over by a girl in Eastern dress and a boy elaborately attired as a "Heathen Chineese," not forgetting the queue. Two little girls, whose white dresses were tastefully trimmed with paper, and wearing paper caps, bore about the room dainty paper baskets filled with paper button-hole bouquets, which met a ready sale. Representatives of many foreign nations, if we may judge by the costumes, circulated freely among us,—Turkish, Japanese, Chinese, South-Sea Islanders, etc.—making a motley gathering, and adding to the brilliancy of the effect; the whole making one of the most successful and delightful entertainments we have ever had.

The result, financially, was sixty dollars; forty of which went to the "Kioto Home," and the remaining twenty help support Mrs. Schneider in her city missionary work in Constantinople. Five dollars of this sixty deserves special mention, as it has a history.

Our pastor's only child, "Little Louie," was much interested in meeting with the band last winter, and although only eight years old, was anxious to make something, all by herself, to put upon the fancy-table. She looked forward with much pleasure to this festival; but last September she was stricken with diphtheria, and the dear Saviour took her to himself. She had, from time to time, laid aside little gifts of money which she received, and her parents felt that this was sacred money; so, on the night of the festival, her

father handed to the directress of the "Merry Workers" a five-dollar gold piece, accompanied with the following note:—

"Left behind by a dear little 'Merry Worker,' who was taken to the home above, Sept. 9, 1879. May it help bring another to Jesus.

CLAREMONT, N. H.

E. L. G."

#### THE DOINGS OF THE MT. VERNON FOREIGN MISSION CIRCLE.

**I**T was a cold night, and I was comfortably seated at the tea-table, beside a warm fire, when I was interrupted with, "Here's a boy, ma'am, and he's wanting to know will you buy some tickets?" "Tell him no," I said. I heard the childish voice replying, "Ask her if she won't look at the tickets; they are for the mission circle." Of course those magic words melted my heart; but when I beheld the invitation, "The Mt. Vernon Foreign Mission Circle will give an old-fashioned Quilting Party, with the 'Hanging of the Crane,' and Illustrations," I really wanted to go. When the happy evening came we found within our chapel a new apartment, with three walls, and the front side obligingly left out like a child's baby-house. Within these walls—which were hung with old-fashioned quilts and looking-glasses, and lighted by innumerable candles—was a quilting-frame, and half a dozen of the beauties of our grandmother's time were busily quilting upon it. Some wore great combs, some wore half handkerchiefs, some had white hair, and some had brown, but every one looked like a picture that had come to life, and stepped out of its frame. The dear old ladies kindly left their work and sang a few songs; and then our minister, whose helping hand is always reached out to the young people, began to read the poem, and at the words,

"For two alone, there in the hall,  
Is spread the table round and small,"

the quilted hangings parted; we saw the fire-place, the table, the polished silver and the evening lamps, and the two

"That said not mine and thine,  
But ours, for ours is mine and thine."

When the reader came to

"A little angel unaware,  
A royal guest with flaxen hair,  
Who, throned upon his lofty chair,  
Drums on the table with his spoon,"



the hangings parted again; we saw the proud father and mother, and the sweetest possible baby. And so on through the book, Mary Hallock's beautiful designs were copied by living figures, and Longfellow's words were repeated by the living voice. It was over too soon; the baby was carried away out of our sight, but the rest of the artists mingled with the company, and all had a nice supper together.

Now, dear young ladies, try this in your circle. I believe you will have a very good time, and you may honestly earn sixty-five dollars as our young people did.

M. P. C. H.

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## Our Work at Home.

### TWELVE PILLARS OF MISSIONARY WORK.

NUMBER SIX.

#### PERSEVERANCE.

BY MRS. HELEN C. KNIGHT.

A LADY was asked to contribute to a scholarship in one of the mission schools of Japan.

"How long am I expected to give this?" she asked.

"For life," was the reply. "When we enlist in this work we enlist for life."

That is it; we enlist for life. No withdrawal or withholding of our prayers, our gifts, our service; rather, increase of prayer, increase of gifts, increase of service, according to our means and opportunity; that all along the line of our marching Christianity it be conquering and victorious, as it certainly will be—if not by us, by others.

That noteworthy illustration of the worth of holding on in the missionary annals of the Telooogoos, may well be kept in mind. For a quarter of a century Christian men and women had wrought with all earnestness among this strange and intractable tribe of India; twenty-five years, and no results; twenty-five years, and then came the question of giving up. In the missionary councils at home it was decided to abandon so hopeless and forlorn a field. One brave man stood valorously against the decision. "Give up!" "Never!" "Try, try again!" His single voice reversed the decision. Another, and another, and another year of unrequited toil, when lo! the seed long ago planted, long germinating, long watered, watched and waited for, the divine seed, broke through the dry, hard sod, sprung up, and such a harvest of souls the

world never saw since Pentecost. Hundreds, thousands, gave up their idols and turned to the living God — a glorious premium on the price of perseverance. God is not unmindful of the work of his believing ones. “In due season they shall reap, if they faint not.”

*“If they faint not.”*

Is there not apt to be a great deal of fainting and faint-heartedness in spiritual husbandry? and is this not one secret of short crops and failures in the harvesting? for we live in an age of tools, and good tools. Good tools mean better, swifter and more successful work. This we see in the merited progress of missionary enterprise in all pagan lands. Steamships, railroads, telegraphs, improved presses, more and better books, sewing-machines, freer intercourse with one another, all help, in one way or another, to quicken, to multiply and to concentrate the moral and spiritual forces of the Gospel.

Think of but one Bible in a parish, and that chained to the pulpit stairs! Think of going to the forest to saw and split a cord of wood for twenty-five cents! Think of every rag of clothes spun and woven by house and hand-loom! Think of spending ten hours on fifty miles! There was no converting the world then. There were neither tools nor time for it. We have come into the age of tools, and all the responsibilities which such an age lays upon us; and the great Head of the Church, expecting his people to use them in carrying out the good plans of his kingdom, has opened the doors of every land to their redeeming work. To a wise and persistent use of them there is no possible failure. Still, the warning of the apostle is never amiss. There are always tired workers — tired, lagging, slipping out before their time; always somebody wanting encouragement and help to go on — always somebody who has fits of seeing “no use in it all.” How timely, then, and comforting, is the apostolic counsel, “Be not weary in well doing, for in due season ye shall reap if ye faint not.”

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IF AND WHEN.

“ALL who are willing to engage personally in the work of foreign missions, *if* and *when* the Lord shall call them, are invited to meet the Secretaries of the Board,” etc.

It was at the communion season of the Annual Meeting of the American Board of Commissioners for Foreign Missions, that a notice like this was read to a large congregation, whose presence there testified both their faith in the Lord Jesus and their interest in missions. Yet not a few in that great company were startled at the comment from a returned missionary that this invitation

included them all, since every Christian should be ready to go if, and when, the Lord should call him.

Is it too much to ask of everyone who reads these pages, that she should be ready and willing to enlist in this service *if, and when*, the Lord shall call? Not unless the Lord shall call! "No man taketh this honor upon himself, but he that is called of God," was said of the office of the high-priest; and it was Jehovah's complaint against certain false teachers in the days of old: "I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied."

You do well to question whether this be your duty. But if the Lord does call, give heed, I beseech you, to his voice. Again and again have you said and sung, "Here, Lord, I give myself to thee," and have acknowledged the obligation resting upon you to be wholly his, and that forever. Listen, then, for the voice that may bid you go work to-day in His vineyard.

How can you know that He calls you? "To have the bread of life to give, is one call; to be able to go, is another; to be willing to go, is a third. If I have these three calls, I must listen: the vocation in the Word of God to proclaim it, the vocation in my heart, the vocation of Providence."

Here is one call: "Freely ye have received, freely give;" "Let him that heareth, say, come." "Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us?" Are you ready to answer, "Here am I; send me"?

*When* the Lord shall call. It may not be for immediate service that the Lord has chosen you and has thus deeply stirred your heart. Although Paul had been separated from his very birth that he might preach Christ among the heathen, there seems to have been required, even after his conversion, a period of preparation — three years in Arabia — before he was to take his place among the apostles. There may be a similar experience needful in your case — opportunity for the fuller training and development of all your powers, that the servant of God may be thoroughly furnished unto all good works — lessons of patient waiting, of loving self-sacrifice, of fidelity in home duties, of entire submission to the will of God, before you can be permitted to enter the wider sphere of usefulness. Be sure of this: the Lord's time is the best time, and you do well to wait quietly and hopefully for the tokens of his will.

Long years have passed, it may be, since your interest in missions led you to consecrate yourself to this work. You have not wholly forgotten that Sabbath evening when, deliberately and prayerfully, you determined to spend your life in some foreign field, and subscribed your name to a written covenant to that effect.

But the way was hedged up about you for a time, and by degrees you relinquished this purpose, and began to regard it as a mere dream of youthful enthusiasm. Yet even now the appeal for more laborers in the great harvest moves you deeply, and once more you are led to consider the matter of your personal responsibility. Is God calling you now? Be it yours to answer, "I will hear what God the Lord will speak;" and if he summons you to participate in this great work, doubt not that you shall receive from him grace and strength according to your need, and be richly blessed in his service. Every sacrifice you make for Christ's sake shall be counterbalanced with "manifold more in this present time, and in the world to come, life everlasting."

But you, dear friend, who have longed so earnestly for the privilege of carrying the bread of life to the perishing heathen, but who have learned, with regret, that such is not the Master's will for you,—you who would so gladly enter that open door of usefulness before which others hesitate, but who are compelled to admit that your health and strength are inadequate, that you lack the necessary qualifications,—need not be disheartened. The Lord will not forget your desire to serve him, "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

If you may not engage actively in this work, you are not wholly prevented from sharing in it. It may be your part to give the cup of cold water to refresh the thirsty laborers; to speak or write words of sympathy and cheer which shall be a cordial to their fainting souls; to help them by your generous gifts and your constant prayers. It may be your privilege to train up the little ones who shall one day take a place in the ranks of the King's army; to enkindle the zeal of others better fitted for the warfare than yourself; to surrender some loved one, dear as your own life, who shall be your substitute on the field. If, and when, the Lord shall call!

"I dare not choose my lot,  
I would not if I might;  
Choose Thou for me, my God,  
So shall I walk aright.

The kingdom that I seek  
Is Thine; so let the way  
That leads to it be thine,  
Else I must surely stray.

Not mine, not mine the choice  
In things or great or small;  
Be Thou my guide, my strength,  
My wisdom and my all."

E. S. G.

## SHE "BEING DEAD, YET SPEAKETH."

THE Memorial of Eliza Butler Thompson, wife of Rev. Dr. Thompson, of Hartford, Conn., is a beautiful tribute of affection paid by a daughter to a mother of rare excellence and loveliness. It was written for the circle of relatives only, but is published at the request of other friends who also wished to read the story of one whom they loved and respected.

Written with a charming vivacity, and with a truthfulness of detail which makes each person and event a reality, it portrays a character attractive by nature, and early sanctified. Tracing its development in woman's sphere, of home and social influence and Christian activity, through a life of nearly three-score years and ten, it becomes a book for mothers and daughters, suited to stimulate the young, and to cheer and strengthen amid the burdens of later years.

"The late afternoon" of life, when released from household demands, was devoted by Mrs. Thompson, with all the enthusiasm of youth, to works of Christian benevolence. As the president of the Hartford Branch of the Woman's Board of Missions, she labored efficiently, and her last public service was in connection with the Annual Meeting of that Board in Boston, in January, 1879.

This attractive and precious little volume comes to us from the house of A. D. F. Randolph, of New York, and can be obtained in Boston, from the Congregational Publishing Society.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

## MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Bath, Central Ch., S.S., \$9.37; Searsport, Aux., \$3.40; Bangor, Aux., \$13; Rill, \$40; Boothbay, Aux., \$8; Harpswell Centre, "Little Helpers," \$1; Lebanon Centre, "Little Cedars," \$15; Greenville, Aux., \$10,	\$99 77
<i>Norridgewock.</i> —Cong. S. S.,	30 00
Total,	\$129 77

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Manchester, Franklin St. Ch.,	\$50 00
<i>Lyme.</i> —Cong. S. S.,	10 00
Total,	\$60 00

## VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Jericho, Aux., \$5; Grafton, Aux., \$20.89; Pittsford, Aux., \$17; Bradford, Aux., \$15; Waterbury, Aux., \$26.50; Lyndonville, Aux., \$5.80; Barnet, Aux., \$4; Bakersfield, Aux., \$9.50; Essex Junction, Aux., \$8.55; Thetford, Aux., \$12; Danville, Aux., \$13; Orwell, Aux., \$80; Peacham, Aux., \$3; Rochester, "Mission Circle," \$20; Montpelier, Aux., \$9; Mrs. Lord, \$1; Bethany, S. S., \$7.40; Townshend, Aux., const. L. M. Mrs. Harvey Holbrook, \$25; Vergennes, Aux., Miss C. Sutton, of New York City, \$20; St. Johnsbury, Miss S. T. Crossman, \$10; Mrs. Geo. Cross, \$20; "Girls' Be-

nevolent Soc'y," \$3; No. Ch., \$5; Rutland, Mrs. John B. Page, const. L. M. Miss Susan E. Aiken, \$25; Aux., const. L. M's Mrs. Anna E. Hopkins, Mrs. S. G. Putnam, \$56.14. Expenses, \$13. Balance, \$408 78  
*Coventry.*—"Chick-a-dees," 5 00  
 Total, \$413 78

MASSACHUSETTS.

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Hinsdale, Aux., \$16; Blackinton, Aux., \$22; Pittsfield, First Ch., "Snow Flakes," \$5, \$43 00  
*Boston.*—Mr. Henry F. Durant, for support of a teacher in China, 700 00  
*East Douglass.*—A friend, 4 00  
*Essex No. Conf. Branch.*—Mrs. J. A. Perkins, Treas. Haverhill, No. Ch., "Pentucket Mission Band," \$75; Newburyport, Aux., of wh. \$25 const. L. M. Mrs. Sophia C. Hale, \$50, 125 00  
*Essex So. Conf. Branch.*—Miss H. K. Osgood, Treas. Danvers, Maple St. Ch., \$87.73; Beverly, Dane St. Ch., Aux., \$90; "Ivy Leaves," \$50; Swampscott, Aux., \$21; Topsfield, Aux., \$40; Marblehead, Aux., \$53; Lynn, Central Ch., const. L. M. Mrs. L. B. Russell, \$25; Salem, Tabernacle Ch., "Willing Helpers," \$30, 396 73  
*Foxboro.*—Aux., 40 00  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Whately, Aux., \$14; Sunderland, Aux., \$5; Greenfield, Aux., \$7.65; Second Cong. Ch., "Mission Circle," \$20, 46 65  
*Franklin.*—Aux., 7 00  
*Hampshire Co. Branch.*—Miss Isabella G. Clarke, Treas. Amherst, Aux., \$211.50; "Mission Circle," \$100, 311 50  
*Hingham.*—Evan. Cong. Ch., 1 56  
*Lancaster.*—Miss Mary A. Marvin's S. S. Cl., 30 00  
*Middlesex Branch.*—Mrs. E. H. Warren, Treas. Concord, Aux., \$26; S. S. "Miss'y Association," \$40; Acton, Cong. Ch., \$5; Needham, "Cong. Friendly Soc'y," \$10; So. Natick, Anne Eliot Aux., \$10, 91 00  
*No. Middleboro.*—Aux., 10 00  
*Norfolk Conf. Branch.*—Mrs. Franklin Shaw, Treas. So. Weymouth, Aux., \$25; Abington, Aux., \$18.43; No. Abington, Aux., \$5; Plymouth, "Mary Allerton, Mission Circle," \$5; Easton, Aux., \$20; Brockton, Aux., \$50, 123 43  
*Norfolk.*—Mrs. Levi Mann, 4 40

*Phillipston.*—Aux., const. L. M. Mrs. Eunice Smith, \$28 00  
*Rehoboth.*—Aux., 10 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Longmeadow, \$23; Brimfield, \$7; Indian Orchard, \$1.35; Springfield, First Ch., of wh. \$50 by Mrs. D. P. Smith const. L. M's Mrs. Frances Adams, Mrs. Julia Bliss Colton, \$63.52; So. Ch., \$105.77; "Young Ladies' Mission Circle," \$17.12; West Springfield, Park St. Ch., "Young People's Soc'y," \$40, 257 76  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, Mrs. S. R. Shafter, const. L. M. Miss Eva R. Shafter, \$25; Miss Carter, \$3; Old So. Ch., Mrs. Alpheus Hardy, \$100; "Bartlett Band," \$23.65; Shawmut Ch., Mrs. A. D. Webber, \$10; Mt. Vernon Ch., Aux., \$65; Mrs. J. C. Howe, \$200; "Young Ladies' Foreign Miss'y Soc'y," \$220; Union Ch., of wh. \$50 by Mrs. Arthur Wilkinson const. L. M's Miss Rebecca L. Dorsey, Miss Leila McKee; \$25 by Mrs. A. W. Stetson const. L. M. Miss Carrie B. Ellis, \$445.10; Roxbury, Eliot Ch., Aux., \$97.85; "Eliot Star Circle," prev. contri. const. L. M. Mrs. B. F. Hamilton, \$10; "May-Flowers," \$1; "Ferguson Circle," \$1.50; "Thompson Circle," \$2; "Anderson Circle," \$5; Immanuel Ch., Aux., of wh. \$25 by Mrs. James Fisher const. L. M. Ethel Winthrop Blake, \$29.76; Cambridgeport, a friend, 50 cts.; Pilgrim Ch., Aux., of wh. \$25 const. L. M. Mrs. H. L. Burrage, \$30.62; Dorchester, Second Ch., "Young Ladies' Mission Circle," const. L. M's Mrs. Geo. C. Bailey, Miss E. Jennie Mayo, \$50; Neponset, Mrs. Curtis, \$5; Wollaston Heights, "Little Sunbeams," \$5; Wattertown, Aux., \$15.14; Newton, Mrs. Charles A. Reed, \$1; Aux., \$289.27, \$1,635 39  
*Wareham.*—Aux., 3 62  
*West Haverhill.*—Aux., 10 00  
*Woburn Conf. Branch.*—Mrs. N. W. C. Holt, Treas. Lexington, "Hancock Mission Circle," \$73; Aux., of wh. \$25 by Mrs. C. C. Goodwin const. L. M. Miss Hattie M. Lunt, \$40.36; Winchester, Aux., \$10; No. Woburn, Aux., \$3.50, 126 86  
 Total, \$4,005 90

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Anna T. White, Treas. Little Compton, Aux., \$15; Washington Village, \$4; Tiverton, Aux., \$10.35; "Pilgrim Mission Circle," \$25; Newport, Aux. and S. S., \$500; Central Falls, Mrs. Joseph Wood, \$100, \$654 35

Total \$654 35

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Norwich, "Lathrop Memorial Soc'y," \$50; "Zenana Band," \$27.10; Second Ch., \$18.95; S. T. B., New London Co., \$5; No. Stonington, \$7.39; New London, First Ch., \$6.50; Second Ch., \$22.51; Putnam, \$27; Griswold, "Pachany Acorns," \$10; a friend, \$1; No. Woodstock, "Coral Workers," \$10; Willimantic, Aux., \$48; Chaplin, "Happy Workers," \$37; Old Lyme, \$33; Dayville, "Youths' Mission Circle," const. L. M. Miss Lena F. Curtis, \$25, \$328 45

*Hartford Branch.*—Mrs. Chas. A. Jewell, Treas. Hartford, Pearl St. Ch., Aux., \$134.50; Mrs. C. R. Hillyer, const. L. M. Mrs. Dotha B. Hillyer, \$25; Asylum Ave. Ch., Aux., \$106.29; Centre Ch., Aux., \$10; East Hartford, Aux., of wh. \$25 by Miss Mary Hanmer const. self L. M., \$42; Unionville, Aux., \$16.26; "Little Twigs," \$40; West Hartland, Aux., \$10; Berlin, "Golden Ridge Mission Circle," \$20; Windsor Locks, Aux., of wh. \$25 const. L. M. Mrs. S. W. Burnap, \$36; Terryville, Aux., \$15; West Hartford, Aux., const. L. M. Miss Susan L. Hatch, \$25, 480 05

Total, \$808 50

## NEW YORK.

*New York State Branch.*—Mrs. G. H. Norton, Treas. Owego, Cong. S. S., \$15; Randolph, Aux., \$7.07; Antwerp, Aux., \$25; Albany, S. S., \$1.56; Rochester, "Mt. Hor Miss'y Friends," \$8; "Cheerful Workers," \$6.25; Saratoga Springs, Mrs. J. M. Davison, \$10; Cambria, "Willing Work-

ers," \$9.20; Walton, Aux. for Agavni, \$25; Crown Point, Aux., \$40; Fairport, "Pine Needles," \$70; Gaines, Aux., \$6.50; Rensselaer Falls, Aux., \$20; "Young Ladies' Mission Band," \$5; Norwich, Aux., \$9; Sherburn, Aux., \$25, \$282 58

*Alden.*—Mrs. Henry Wickes, 10 00

*Binghamton.*—A little girl, 2 00

*Malone.*—Mrs. Mary K. Wead, 5 00

Total, \$299 58

## NEW JERSEY.

*Newark.*—Mrs. C. S. Flichtner, \$2 15

*West Elizabeth.*—S. S., 22 00

*Woodbridge.*—Aux., 25 00

Total, \$49 15

## DISTRICT OF COLUMBIA.

*Washington.*—Miss Anna M. Pratt, \$1 40

Total, \$1 40

## WEST VIRGINIA.

*Huntington.*—Aux., \$2 10

Total, \$2 10

## OHIO.

*Milan*—Aux., pupil Ahmed-nuggur, \$26 30

Total, \$26 30

## ILLINOIS.

*Elmwood.*—Mrs. Jennie J. Smith, \$1 10

Total, \$1 10

## MINNESOTA.

*Winona.*—Cong. S. S., \$1 00

Total, \$1 00

## IOWA.

*Bellevue.*—Cong. Ch., Aux., \$2 50

Total, \$2 50

General Funds, \$6,455 43

LIFE AND LIGHT, 1,610 92

Weekly Pledge, 4 00

Leaflets, 2 15

Total, \$8,073 10

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

CEYLON.

## MEMORIES OF PANDITERIPO.

BY MRS. E. F. DE RIEMER.

ONE of the oldest stations of the Jaffna Mission is Panditeripo. It is about three miles from Batticotta, and doubtless some readers of **LIFE AND LIGHT** will associate with the name pleasant memories of old Dr. Scudder, who lived there many years, and first preached among the Tamil people in that locality. In the early days of the Jaffna Mission there was a wonderful revival, and from that same mission compound, earnest prayers went up to Heaven, and beneath the spreading trees, which linger still, souls saved from heathenism found Christ a precious Saviour.

In 1869 I made my first visit to Panditeripo. The mission-house looked desolate, then, as no missionary resided there, and a catechist conducted the Sabbath services. A little circle of Christian women met me to hold a prayer-meeting. There were only eight or nine persons present. We spread mats on the floor of one of the empty and spacious rooms of the mission-house. The women sat upon the floor, as is their custom, making a circle around my chair. I had been but a short time in Ceylon, then, and could only speak a few Tamil words. One of the Christian women understood English, and acted as my interpreter. Of course, I could not understand their prayers, but the joy with which they received the new "Ammah," and the earnestness of their voices as they prayed, touched my heart. At the conclusion of the meeting, as I was returning to my home at Batticotta, the women gathered around the carriage, and said: "Oh, if we could only have an Ammah of our own. We've been praying for one this afternoon."

It is a pleasant thing for me to recall that this little band of women did not grow discouraged, and their prayer was answered some years later, when your own Miss Hillis became the "Panditeripo Ammah." Another fact is still more worthy of record—that nearly every one of those women, encouraged by Miss Hillis' counsel and example, has done voluntary missionary work among the heathen women of their villages. They have gone, two by two, from house to house, explaining the Bible and gathering the children into the village schools. The natives about the mission-house are many of them Roman Catholics, and the field has



been a hard one to cultivate. To my mind, a Hindu Romanist is a degree further from Christ than a Sivite.

My last visit to Panditeripo was quite different from the first. The mission-house had been brightened up, to receive Miss Hillis, and looked very cheery and home-like. The whole force of the American mission, save a few sick ones, was there. The yard was full of natives, men, women and children. Under the trees the bullocks were feeding, and the carts, having been unloaded, were disposed in various places, and surrounded by drivers and coolies.

A meeting of the Evangelical Society — the missionary organization of the Jaffna Christians — had drawn this assembly together from every station and village connected with the American Mission. The bell rang, and the old church was filled. The pulpit had been placed near the center of the church, and the men sat down upon the floor in rows, facing the speaker, while the women and girls sat behind the pulpit and along the sides of the church. Tamil hymns, accompanied by the cabinet organ, prayers, and interesting addresses by missionaries and natives, and reports of the work upon the islands adjacent to the main land of Jaffna, formed the order of exercises. At noon a brief intermission for lunch, which consisted of biscuit and plantains, and then all assembled in the church again. That was a solemn hour when, together, missionaries and native Christians remembered a common Saviour and partook of those precious emblems which symbolize the love of Christ for the whole world. I remember particularly the deep tenderness of that occasion, as one after another alluded to the absence of their venerable father and mother Spaulding, who had then but recently gone on before to the actual presence of our risen Lord and Master.

Since Miss Hillis' residence at Panditeripo the girls' schools have grown in number, the women's prayer-meetings have been attended with more interest, and heathen women have been attracted to the mission-house in large numbers, to be taught sewing and the Bible. A large school-house, for the boys' English school, has also been built. Part of the time Miss Hillis has had a boarding-school under her charge, and many girls besides those whom she could accommodate have been prepared in the station-school, and sent either to Oodooville or Oodoopitty. I can recall some very interesting girls in the Oodoopitty school who were sent to us from Panditeripo. One was particularly pleasing in character and history. She belongs to the washerman's caste, and is still a member of the school. As her parents are considered of low caste by the other girls she has had many trials to bear; but she has persevered, and has become one of the best scholars in her class. During the

cholera season, in one of our noon prayer-meetings, I called upon her to pray. Her heart seemed to be full, and such a prayer of faith and earnestness fell from her lips as seemed to bring down a blessing upon herself and all the rest of us. When she closed, all in the room were in tears, and many of her classmates turned their thoughts to Christ that day, and began to seek him as their personal Saviour. She returned to Panditeripo at vacation. When Miss Hillis next visited me it gave me much joy to learn that our little washer-girl was trying to work for Christ, going about fearlessly among the villagers, doing what she could for those who were sick and dying of cholera. In a letter recently received, she says: "I joined the Church in September last. The first vacation after joining the church was not a happy one to me. My parents and friends did not love me. I prayed for them all, and now they all love me but my uncle, who still has a *black face* toward me."

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## LETTER FROM MISS HILLIS.

Do letters from our missionaries serve, to the extent that they ought, the end of which Miss Hillis speaks in the following letter? Are they valued chiefly as incentives and aids to prayer? Do we deeply feel that there is a vital connection between our prayers and the success attending their labors, realizing that in *this* respect, as well as in furnishing material aid for their work, we are important factors in this great enterprise?

Writing to the society at Grinnell, Iowa, which contributes toward her support, she says in response to their inquiry if she cannot write oftener:—

WHEN I look at the work to be done, and the little I do, it seems clear that the little should not be less. "This one thing I do," must be my motto, is the feeling when I am out among the people. Then, burdened with the conviction that it is not so much more work as more blessing that is needed, I am constrained to take my pen, knowing that the blessing comes through prayer, and prayer, as does faith, through hearing—your hearing of our work.

Four years and a half have passed since I came to this station. You can understand how, while preparatory work taxes strength and patience, the trial of faith does not come here so much as after some measure of success brings us to the end of our own resources. The first work to be done in a Hindu community is to make a way through its prejudices and indifference. Because these at first look formidable, success in overcoming them gives, perhaps, undue satisfaction; for they are only natural, and hinder no more than the thousand briers of the jungle through which the besieging force approaches the fortress. Patience and love will bring us through; and it is not until we find ourselves under the

wall of adamant—the wicked, obdurate will—that we realize what the contest is.

Although I have been unable to do much hard work this year, the Bible-women have been very faithful, and no plan has failed, no effort seemed in vain. So far as the outward aspect of the work for women is concerned, everything is unusually encouraging. A successful examination has secured for the school a grant from the government; and this, with an unexpected fall in the price of food, has enabled me to increase the number of boarders to twenty-eight; and, with day-scholars, the pupils now number seventy-six.

The number of girls has increased in the out-schools, and the degree of interest in learning to read is very unusual. In two important villages night-schools have been very successful.

The improvement of the women in the "Helping-Hand" has been very satisfactory, as has also been the progress of those who have been under instruction in their own homes. Going from house to house, teaching often but one or two at once, consumed so much time that three of us could do almost nothing for the great mass, and it seemed necessary to devise some plan for bringing them into companies; therefore we adopted the idea of the "Helping-Hand" for the women, and have taken pains to gather the girls into schools.

For two years we have followed one plan of giving religious instruction. I have also used the same in teaching the Bible-lessons in the English boys' schools. The first chapter of Genesis we dwell upon for several weeks, in order to bring clearly before their minds the idea of the one personal God, by whom and through whom and to whom are all things. That there is a Supreme Being, and that he is the creator and upholder of all things, is acknowledged by all. Even the most ignorant women seem to have an instinctive and certain knowledge of this fact, yet the many deities they worship practically keep God out of all their thoughts. It is said that in all India, as in Ceylon, there is not a temple or altar to the Creator.

The right of the Creator to his own work they readily acknowledge, and also his exclusive right to determine what laws and regulations shall govern his own world; that any other god is a usurper, and all offerings to him of God's creations are stolen gifts. We dwell a good deal on the natural law of day and night, and of the animal and vegetable, each bringing forth after its kind; also on the unchangeableness of these laws, directing special attention to the fact that all these laws are the same for us and for them. The penalty of exposure to fire, of taking poison, is the same for the Englishman and for the Tamil. From the natural

we pass to the moral law. The ten commandments are committed to memory and repeated frequently, for months, till we think they are fixed in the mind too firmly to be forgotten. Verses teaching the essential truths of the Bible are selected and committed to memory. The addresses of Paul at Lystra and at Athens are frequently read, and the verses, "The times of this ignorance God winked at," etc., and, "In times past suffered all nations to walk in their own ways," are repeated to every new pupil and wayside hearer, and are made the texts for more of our meetings, perhaps, than any others. The Tamils have a feeling that they are under obligation to keep the religion handed down from their ancestors. These verses meet their case, and I have taken a good deal of pains to have all understand that the Christian is not the English religion. For that purpose I have often told them of the gods of our ancestors, Woden, Thor, etc., and of the Druids, contrasting the state of England then and now. To those who are acquainted somewhat with the Old Testament, I speak often of the fact that even the Jews' religion is no longer acceptable to God, though he himself gave it to that people in their times of ignorance. It has seemed necessary to press this thought in order to dispossess them of the opinion so tenaciously held, that religions are alike good, and that each man may choose for himself.

The question often comes to us,—is asked even by Christians here as in America,—if they cannot be saved if they faithfully observe their own religious ceremonies? With Paul's explicit statement in Romans ii., and at Lystra and at Athens, I have not felt that I was wise above what is written in replying that the Bible teaches that, while all these false ways tend to destruction, for every soul loyal to its own sense of duty there is a way of escape, and ever has been, through the Lamb slain from the foundation of the world; that for every soul whose purpose has been to express obedient love and homage, any act of worship, however abhorrent to God in itself, would be accepted through the blood of Christ; that, though that soul never heard the name that is above every name, Christ will recognize it as his own at his coming.

The Bible does not teach that the various tests are matters of importance in themselves. According to the counsel of His own will he has given to us severally as it hath pleased him; whether by natural law or revelation it matters not, if only we are found faithful. As surely as fire burns without reference to the body consumed, so surely will God's law be a rock grinding to powder every soul that elects to oppose it. The law now sounding "into all the earth," the words going "to the end of the world," are these, "Believe on the Lord Jesus Christ, and thou shalt be

saved." This is the Word we teach, the Word which only the anointing that teacheth all things can instruct us how to teach.

The Spirit has promised, "It shall be given you in that same hour what ye shall speak." That I may have this is the one thing for which I would ask you to pray, as I sit at the foot of the impregnable fortress. Only from above can it be ever entered; only by prayer answered can we be brought into Edom, and led into the strong city.

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### "THE HELPING HAND."

Of the origin of the *Helping-Hand*, to which reference is made by Miss Hillis, she wrote, in 1874, as follows:—

"THIS Society was started for the benefit of poor women, who meet once a week to sew. They spend about two hours together, the first part of the time being occupied with sewing, for which they are paid a cent and a half; after which a short meeting is held for religious instruction. Several attempts in this direction failed altogether. Nothing that I could say to induce the women to come had any effect. One of the Christian women even offered to take the place of two or three in the fields, standing guard while they should come in; but it was only after several weeks that we at last made a beginning with six for the first meeting. Since then there has been a decided increase, and we have now an average attendance of sixty, besides about thirty girls."

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## Home Department.

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### STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

### A SUGGESTION.

SINCE some of our friends find that the meeting of the next month follows too soon after the receipt of LIFE AND LIGHT to

allow of suitable preparation of the lesson, we suggest that, at the meeting immediately following the coming of any number of the magazine, the topics be assigned to individuals who shall prepare themselves for the meeting of the following month. This plan, generally adopted, will probably promote unity of thought and study. We give in the foregoing, the order proposed by the Editorial Committee for the lessons of the year.

### SCRIPTURE READING.

BY MRS. M. S. THACHER.

Isaiah lx. 1-14; 2 Cor. viii. 12, ix. 6-8; 1 Cor. xvi. 2.

It is delightful to read the inspiring words of Isaiah in connection with the interesting history of the fruitful sixty years of missionary labor in Jaffna. Truly, "the morning light is breaking." The patient missionary band entreat us to join with them in the earnest prayer, "O Lord, revive thy work!" With the outpouring of the Holy Spirit on all these native agencies, the glory of Lebanon shall indeed come to Ceylon's isle.

We wonder and give thanks and pray. But do we inquire what is *our* part in this great work? We must search the Scriptures diligently, and find what is said of the "willing mind;" of him "who soweth sparingly," and of him who "soweth bountifully;" and of the laying by for the Lord's treasury as God hath prospered.

"The morning light is breaking." "Onward speed thy conquering flight." ("Mission Songs" 99, 50.)

### LESSON ON CEYLON.

BY MRS. G. F. MAGOUN.

Where is Ceylon? Size, population? What proportion of the island is mountainous?

What part rests on coral reefs?

Climate — how affected by mountains?

Comparative length of days?

What is the healthiest season?

Chief articles of food raised?

Present government, civil service?

When was promotion by merit introduced?

Language used in courts? What kind of courts have native judges? Education?

What European races have successfully gained a foot hold in Ceylon?

When did the English land?

How are intoxicating liquors licensed to be sold? (See Cyclopædia Britannica; Johnson's Cyclopædia.)

How many distinct races inhabit Ceylon?

Among which race are the missions of the American Board?

Origin, language, literature and religion, of the natives of Jaffna?

Characteristics of the Tamilians?

Where are the Tamil-speaking people found besides in Ceylon?

Condition of the Tamil women? (See *Missionary Herald*, Feb., 1880, page 60; "Tamil Women of India;" *Johnson's Cyclopædia*, Vol. iv., page 720.)

To what part of Ceylon are missions of the A. B. C. F. M. confined?

Population of Jaffna?

History of missionary efforts in Jaffna previous to 1816?

History of American Missions in Jaffna?

Give the history of the female boarding-schools?

Jubilee of the Oodooville school-work among the women of Jaffna?

(See Dr. Anderson's History of Missions in India; *Missionary Herald*, October, 1874; *Life and Light*, August and September, 1874; June and September, 1873; February and April, 1874; June and August, 1875; August and September, 1876; March, 1878; July and December, 1879.)

Present prospect for missionary work in Jaffna?

(See *Missionary Herald*, February, 1880, page 61.)

The "Memoir of Mrs. Harriet Winslow" is of interest in this connection.

## ANNUAL MEETING OF THE ILLINOIS BRANCH.

BY MRS. H. W. TAYLOR.

THE Third Annual Meeting of the Illinois Branch of the Woman's Board of Missions of the Interior, was held in the First Congregational Church, Springfield, Feb. 11th and 12th, the sessions commencing Wednesday afternoon, and continuing through Thursday. As the President and Vice-President had resigned, during the year, Mrs. Blatchford, of Chicago, was invited to preside over the meetings.

The key-note of the meeting was sounded in reading from the prophecy of Isaiah, and the beginning of its fulfillment, in the Acts of the Apostles.

The Secretary's Report gave a view of the foreign and home work of the Branch. It was mentioned as special cause of gratitude, that of the two new missionaries sent out by the Board in 1879, one, Miss Haven, went from her home in Chicago, and the other, Miss Clapp, whose parents live in Wisconsin, went from the

missionary culture of Rockford Seminary. These daughters, now in China, were prayerfully remembered throughout the meeting. Eight missionaries have been supported by this Branch: four in China, three in Turkey, and one in Japan. It also aids in supporting six boarding-schools, and has a share, in other departments of foreign work. There are twelve associations in the State, and one hundred and ten auxiliaries — sixteen more than last year. The number of new societies is very encouraging — but the gifts do not keep pace. If Illinois raises her proportion of the thirty-three and one-third per cent advance, she will send to the treasury nearly \$8,000 this year. Reports from associations and numerous auxiliaries evinced great improvement in methods, and in many cases a spirit of new consecration. Mrs. Willcox, a recent gift from the New Haven Branch, spoke of the "Need of Woman's Boards," from the stand-point of heathen women and our foreign missionaries. Mrs. Case spoke of the royal law of "giving," *first*, ourselves, next, our *all*, including money. Other speakers appealed to the young ladies to organize. Incidents were related showing that it is the seed sown in the hearts of the little ones that springs up and bears a hundred-fold in the mature missionary. Mrs. Davis, of Galesburg, gave the names of five missionaries who have gone out from one Bible-class in the church, all members of the "Prairie Gleaners," and another who is soon to leave. One interesting feature of the meeting was the presence and coöperation of the "Jenny Chapin Helpers," whose president gave the address of welcome, and all together rendered an effective dialogue, "Use of Mission Bands." Another stimulating fact was the union of workers, from the northern and southern portions of the great State. The intensest interest, however, centered around three of our devoted missionaries — Mrs. Sturges, who left America for Micronesia twenty-eight years ago, on her "wedding-trip;" Miss Patrick, who is resting a year, after eight years' work in Erzroom and the Constantinople Home; and Miss Day, just returned from her eight years' teaching of Zulu boys. Each gave a stirring account of her work, and the country in which she wrought. Standing with these veterans was one whose untried feet were to walk in the same path. Miss Kellogg, of St. Louis, a descendant of Harriet Newell, now under appointment by the American Board, briefly described the way in which she had been led to consecrate her life to this work. At a public meeting Wednesday evening, Rev. Robert Nourse, and Rev. Dr. Goodell, of St. Louis, made addresses, and Mrs. Willcox read Mrs. Purington's paper, "Work for the King's Young Daughters." Want of space forbids but a passing mention of the courtesies received at the



capitol, of the large-hearted hospitality of the citizens, of the elegant collation prepared by the ladies, and the spirit of loving union manifested by all in attendance. Truly, "it was good to be there."

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### RECENT PUBLICATIONS.

WITHIN a few days we have welcomed to our office a copy of "Historical Sketches of Woman's Missionary Societies in America and England," a valuable compend of information. It includes statements from twenty-one different societies, whose aggregate receipts have already exceeded \$3,000,000.

Copies may be obtained on application to Mrs. L. H. Daggett, 287 Bunker Hill Street, Boston.

Another visitor, to which we tender a cordial greeting, is "*The Gospel in all Lands*" (illustrated), which promises to meet a need long felt, in its combination of intelligence from different societies and from many countries. Its attractive exterior and the variety of information included in its first issue, lead us to believe it will prove a valuable co-worker in the cause of missions. Published monthly, by A. D. F. Randolph, New York. Terms, \$2.00 per year, or 25 cents for single numbers.

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### LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents; "Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy—30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy—30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset St., Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JANUARY 15 TO FEBRUARY 15, 1880.

MRS. J. B. LEAKE, TREASURER.

### OHIO.

<b>OHIO BRANCH.</b> —Mrs. Geo. H. Ely, of Elyria, Treas. Akron, for Miss Parmelee, \$10; <i>Bel-pre</i> , \$12.50; <i>Cincinnati</i> , Seventh St. Ch., for teacher in Erzroom School, \$20; Vine St. Ch., for Miss Collins, \$50; <i>Cleveland</i> , First Cong. Ch., for Miss Collins, \$10; <i>Huntsburg</i> , for Miss Parsons, Aux., \$3; S. S., \$10; young girl, \$1; <i>Ironton</i> , "Cheerful Givers," \$5; <i>Marietta</i> , for Panka, at Samokov, of wh. \$25 from Mrs. Beman Gates const. self L. M., \$45; "Young Ladies' Miss'y Soc'y," for Mrs. Coffing, \$40; <i>Painesville</i> , for Miss Parsons, \$35.40; <i>Ravenna</i> , for Miss Parmelee, \$15.90; <i>Tallmadge</i> , \$18.53; <i>Wayne</i> , \$5; <i>Wellington</i> , for pupil at Samokov, \$5.	
Total from Branch,	\$292 33
<i>Oberlin</i> , Mrs. L. G. B. Hills, const. Mrs. Mary C. Hopkins, of Chicago, L. M.,	25 00
<i>Rollersville</i> , Mrs. E. W. McDaniels,	1 00
Total,	\$318 33

### INDIANA.

<i>Indianapolis</i> , "May-flower" Aux.,	\$8 00
Total,	\$8 00

### MICHIGAN.

**MICHIGAN BRANCH.**—Mrs. Geo. H. Lathrop, of Jackson, Treas.

*Ann Arbor*, "Young People's Soc'y," \$40 of wh. is for pupil in Bridgman School, \$56.54; *Bronson*, for Miss Spencer, \$7.42; *Canandaigua*, \$3; *Ceresco*, \$5; *Clio*, "Light Bearers," \$5; *Charlotte*, with prev. cont. const. Mrs. Elizabeth A. Wilson L. M., \$20; *Detroit*, First Ch., for Mrs. Coffing, \$69.75; "Young Ladies' Circle," \$100; *Eaton Rapids*, "Children's Band," \$2; *Fredonia*, \$8; *Grass Lake*, Aux., \$12.50; S. S., for schools in India and Dakota, \$8; *Greenville*, for Miss Spencer, \$23.50; *Jackson*, First Ch., for Miss Hollister, \$25; *Kalamazoo*, "Helping Hand, Soc'y," \$10.15; *Lexington*, \$5; *Marshall*, Aux., \$9.93; "Busy Bees," \$5; Cong. S. S., for Dakota schools, \$2.08; *Michigan Centre*, \$4; *Morenci*, \$2; *Manistee*, "Young Ladies' Miss'y Soc'y," for Miss Irvine, \$12.50; *Northern Central Conference*, two ladies, \$6; *Pontiac*, \$13; *Romeo*, "Sunbeam Band," for Kobe School, and const. Miss Maria Muzzey L. M., \$25; *Romeo*, Aux., for Bridgman School, and const. Mrs. M. W. Fairfield and Mrs. Josephine Reid L. M.'s, \$50; *Saginaw City*, Little Paul's gift, \$1; *Sandstone*, a friend, 50 cts.; *Stanton*, for two years, \$10.

Total from Branch, \$501 87

*Alpena*, \$25; *Flint*, \$16; *Summit*, \$5.67.

Total, \$548 54

## ILLINOIS.

*Aurora*, First Ch., \$19; *Chesterfield*, \$6; *Chicago*, Bethany Ch., Aux. and Juv. Soc'y, \$5; *New England* Ch., for Miss Chapin, \$52; *Plymouth* Ch., \$90.55; *Union Park* Ch., for Miss Haven, \$59.42; *Downer's Grove*, \$7; *Elgin*, "Young Ladies' Miss'y Soc'y," for O Fugi San, \$25; *Englewood*, \$2.15; *Galesburg*, First Ch. of Christ, for Miss Bliss, \$20; *First Cong. Ch.*, \$16.50; *Galva*, for Miss Bliss, \$6.25; *Geneseo*, "Band of Sisters," for school at Malatia, East Turkey, \$10; "Missionary Rill," \$1.66; *Geneva*, \$10.60; *Glencoe*, \$14; *Greenville*, \$10; *Gridley*, "Young Ladies Miss'y Soc'y," \$2; *Huntley*, \$8.79; *La Moille*, \$8.80; *Naperville*, \$10; *Oak Park*, for Manisa, \$43; *Payson*, \$20; *Peru*, for Miss Porter, \$8.87; *Quincy*, for Miss Evans, \$7; *Roscoe*, \$12; *Turner Junction*, for Manisa, \$18; *Waukegan*, \$7; *Waverly*, for Miss Evans, \$18.70; *Winnetka*, \$5.73.

Total, \$525 02

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Arena*, \$6; *Ft. Atkinson*, \$2.77; *Milwaukee*, Grand Ave. Ch., \$37.48; *Spring St. Ch.*, "Mission Band," for ass't teacher at Manisa, \$50; *Racine*, for Manisa, \$56; *Whitewater*, for Miss Taylor, "Willing Workers," \$3; *Aux.*, \$4.02; *S. S.*, primary Cl., \$2. Expenses, \$3.22.

Total from Branch, \$158 05

*Alderly*, \$6; *Fond du Lac*, \$30; *Janesville*, const. Miss S. A. Watson L. M., \$25; *Sparta*, \$15.27; *Stoughton*, \$3.

Total, \$237 32

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, \$6; *Burlington*, \$10; *Des Moines*, for Miss Hillis, \$35; *Durant*, for Miss Day, \$8; *Grinnell*, for Miss Hillis, \$23.85; *New Hampton*, \$3; *Lyons*, "Whatsoever Band," const. Mrs. D. L. Balch L. M., \$50; *Logan*, for Miss Hillis, \$12; *Montour*, for Efdim,

\$10; *Oskaloosa*, for Miss Hillis, \$1; *Rockford*, for Hadjin, \$3.46; *Stewart*, J. A. A., for Miss Hillis, \$1; *Waterloo*, with prev. cont. const. Mrs. James Ellis and Mrs. Lucy L. Johnson L. M's, \$14.

Total from Branch, \$177 31  
*McGregor*, for Bible-reader at Chermook, and with prev. cont. const. Miss Julia G. Benjamin L. M., \$7.45; *Mason City*, \$5.45.

Total, \$190 21

## MINNESOTA.

*Alexandria*, Mrs. T. T. Hicks and Mrs. Q. L. Dowd, \$5 00  
*St. Paul*, of wh. \$35 is for Miss Barrows, 75 00

Total, \$80 00

## MISSOURI.

*Memphis*, "Willing Givers," for pupil in China, \$20 00

Total, \$20 00

## KANSAS.

*Valley Falls*, Mrs. J. Hillyer, \$1 00  
*Wyandotte*, for Bridgman School, 11 00

Total, \$12 00

## NEBRASKA.

State Missionary Society, Mrs. A. F. Sherrill, of Omaha, Treas. *Camp Creek*, \$3; *Exeter*, \$3.40; *Lincoln*, \$25; *Omaha*, \$25.

Total, \$56 40

## COLORADO.

*Denver*, "Buds of Promise," for Bridgman School, \$25 00

Total, \$25 00

## WYOMING.

*Cheyenne*, \$16 00

Total, \$16 00

## FLORIDA.

*Jacksonville*, from an Episcopalian, \$5 00

Total, \$5 00

## MISCELLANEOUS.

Sale of pamphlets and envelopes, \$15 12  
Cash, 90

Total, \$16 02

Total for the month, \$2,057 84  
Previously acknowledged, 3,665 84

Total since Nov. 1, 1879, \$5,723 68

# Board of the Parifir.

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## OFFICERS.

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## MEXICO.

### EXTRACTS FROM MRS. WATKINS' LETTER.

OUR woman's meeting, Thursday evening of each week, of which I have written you before, is growing in interest and members. Two weeks ago we changed it, somewhat, for the evening, so that six or eight men from a town some leagues from here who had never attended a Protestant service in the city, could enter and have the benefit of the explanation for the evening. We had seventy present. Our hearts are rejoiced as we see the interest manifested in the study of the Scriptures and in these meetings for prayer. The men are not expected to take any part in them; but they crowd around the door, in their desire to hear, and we trust that even among them good seed may fall into good ground. My prayers go out for those that gather here, that God may bless them with wisdom and knowledge, and obedience to his will, and may aid me in instructing them in the path of holiness. Oh, for more of His Spirit, that I may be no "blind leader of the blind," but may be helpful to these poor and needy women, strengthening their faith, and teaching them of Christ's love and mercy for lost sinners! Pray for us, and for this special work among the women.

Our good woman Rita has been very sick, but the Lord has raised her up again, and she is once more about her "Father's business." Daily does she work for her Master; and, with God's blessing, she is doing a great work. I almost envy her the privilege of going from house to house, as a ministering angel, carrying consolation and balm for the wounded soul, and pointing the sinner to the Lamb of God that taketh away the sin of the world. But each, in our way, have work to do, and if we only work for the Master, it matters not so much the way, as the work.

We had a few meetings on Monday evening, for the children, in order to teach them some new hymns; but we told them one night that there would be no more gathering at our house for that purpose. But they came again, and again, and have continued coming, and we cannot get rid of them without shutting our doors against them. Not that we wished to, but it seemed best at the time to discontinue these gatherings. As many as sixty or seventy men, women and children gather, and the organ that you ladies gave me sends forth its sweet notes for nearly two hours, guiding them in their praises to Him who is worthy of all praise. After the singing a few remain to pray, and we are waiting for, and beholding, the answers to these prayers. Pray for us, that our hearts may be imbued with love and *filled* with the Spirit.

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### SUNDAY IN MEXICO.

Do you Christian women love the Sabbath? Is the holy of the Lord a delight to you? Do you believe that the very life of the nation is bound up in the consecration of the Sabbath day? And can you look with indifference on a land where there is no Sabbath? Here the saints' days are counted by hundreds, and they are the holy days. "In them thou shalt do no manner of work," says the Church. "Thou shalt go to church in the morning, and thou mayest carouse and get drunk the rest of the day, but if thy family are starving, thou must not work. But on the Sabbath, factories and foundries and shops are open. If any conscientious Christian should say he would not work on the Sabbath day, he must lose his place. It is not St. John's or St. Cecilia's day; it is only the Lord's day. In the light of these facts does it not seem to you that this nation needs the Gospel preached to it as much as the idol-worshippers of China and India, or the followers of the False Prophet? Those who, living and continuing in sin, hoping to buy pardon with money or penances, need to know that "the soul that sinneth it shall die," continuing in sin, and that salvation is not to be bought.—*Woman's Work for Woman.*

## TURKEY.

## MARRIAGE CEREMONIES IN BROOSA.

ALL nationalities in Turkey have local differences in their manner of celebrating the marriage rite. Here, in Broosa, my observation has extended only to the Turks and Greeks. This autumn a great harvest of ingathering of united candidates has taken place. Soldiers, returning from the war, have remembered their plighted troths; and the infection spread to other nationalities.

Every Sunday evening nearly all the streets near us were lighted with moving torches, and the air filled with the shouts of those forming the rejoicing processions.

The custom of exhibiting the dresses, mattresses, pillows, crocheted covers, copper cooking utensils, and other articles forming the bride's dowry, as they are spread out in the rooms she is to occupy, seems to be common to all classes.

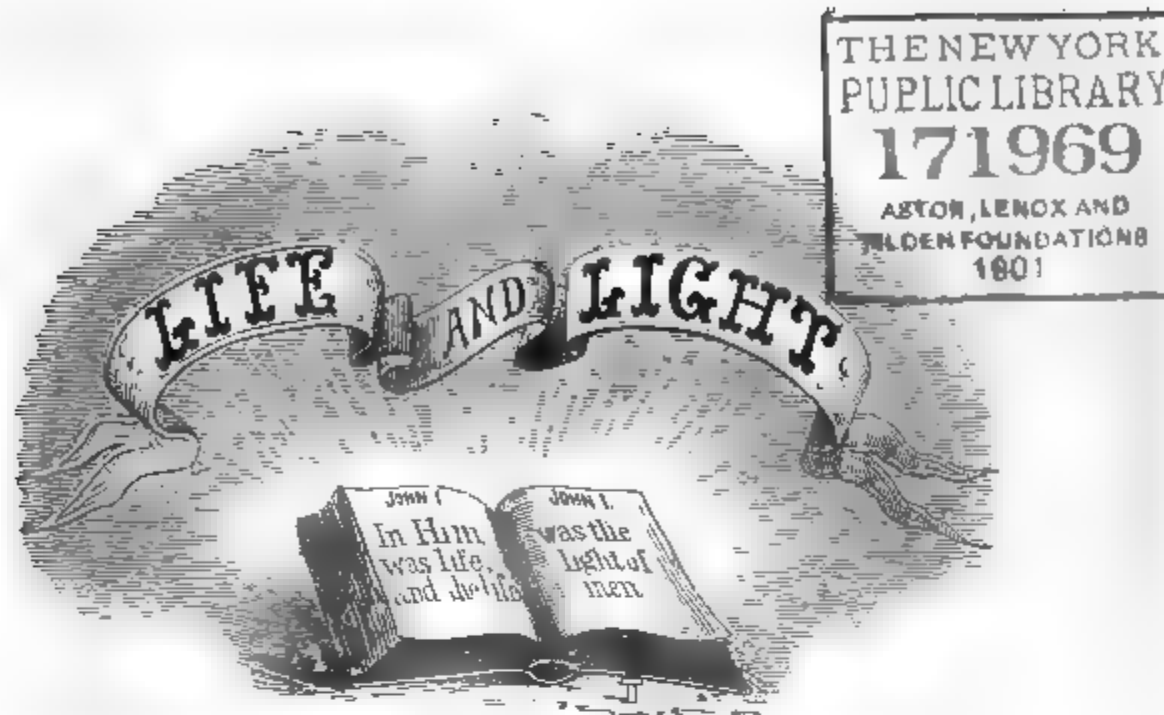
The procession, which brings the Turkish bride to her future home, takes place in the day-time, and usually on our Sunday. Our services are often seriously interrupted by the noise of the drums, fifes, banjos, and other instruments, mingled with the screams of a rabble of street-boys. The bride is in a closed carriage, over which a large shawl is thrown, to make assurance doubly sure that no view of her face may be had. The carriage, sometimes, has to halt for the tardy escorts,—all men and boys;—for every little while the groom will sit down in the middle of the street, and he seems to need urging forward, in order to end his cares of single life. At every such stoppage a bottle of brandy is passed around to the persons who immediately surround him—groomsmen, (?) I suppose. Screams and rude jests from all mouths make a great din. The streets are lined with Turkish women, dressed in their gayest robes, to look on, and all the windows are filled with heads, to see the passing party.

When the house is reached, the bride is taken from the carriage and introduced to her future home. Some Turkish priests read from the Koran and perform some ceremony, but the bride herself keeps secluded, with her women friends.

A Turkish wedding procession coming in from the country, would exhibit only an ox-emigrant wagon. The ever-present trombones would announce the approach of the slowly-moving train. The bride would be in the extreme back end of the first wagon, whose corner keeps her from the gaze of passers-by. She would be dressed in red and yellow cotton, if poor; the most nicely embroidered satin, if rich. The veil is red; tinsel threads are suspended from the head, and float down sometimes to the bottom of the dress.

Greek wedding-processions usually take place in the evening, and invariably on Sunday. The marching, though, is done quietly, and without carousals. For short distances the bride walks, accompanied by her bridesmaids, and friends of both sexes. She is dressed in her bridal costume, which is neat and tasteful, in European style. She wears no hat or wrappings. When she arrives at the entrance of her new home, there are rained down from the windows above, upon her, grains of rice, to bespeak for her prosperity. The bridegroom meets her at the door-way and conducts her into the reception-room, where are seated the ladies invited to the feast. The gentlemen are in another room, where they have passed the long time of waiting, quietly smoking cigarettes, or drinking a little wine. Soon the priests, clothed in their ceremonial robes, approach the bride, swinging a censer of burning incense, that the smoke may purify the people; and soon after the husband-elect enters and leads the bride to the hall, or largest gathering-place in the house, and the ceremony begins. The rings are blessed, and placed on the fingers, respectively, of the parties, and exchanged back and forth three times—all amid the incantations of priests. The couple interlace the little fingers of the right hand during the ceremony. The two crowns, made of artificial orange-blossoms, with long streamers of white ribbon, and connected by a ribbon a yard long, are taken from the table by a priest, blessed, and put upon the heads of the pair by the godfather, standing behind them. After exchanging them from one head to the other three times, he holds them in place upon their heads, while the whole circle, consisting of the bridal pair, bridesmaids and grooms, pass around the center-table, on which are laid the silver or gilt-bound holy books, from which passages are read by the priests three times, keeping their faces toward the center-table—a sort of side step, in a slow and graceful motion. During this part of the ceremony the guests, who are standing around the walls of the room, shower upon the party rice, corn and confections, and even coins, to express their desires for a fruition of all worldly riches to the happy pair; and at its close the sacramental cup—after being blessed—is partaken of three times each by the priests, groom, bride and godfather, in turn.

Then congratulations are offered, the nearest friends of the bride lead off, the ladies kiss the bride on both cheeks, the gentlemen on the forehead. Refreshments are served; dancing commences, and continues until near daylight. The bride is at home for several days to callers, and treats them all to sweetmeats. On following Sundays, or some other holiday, the husband accompanies the bride in returning these calls.



## FOR WOMAN.

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### INDIA.

#### MADURA BOARDING-SCHOOL.

In the southern part of India, on the right bank of the river Vygar, is the city of Madura, supposed to have been founded about the beginning of the Christian era, and containing at present a population of over thirty thousand inhabitants. It is surrounded by a high wall of stone, with massive square bastions, but now in a ruinous condition in many parts. The streets are wide and regular, and there are spacious market-places, but most of the private buildings are mean. The public edifices, though now falling into decay, present some of the finest specimens of Hindu architecture in India. It is a city of temples, the largest of which has a wall half a mile in circumference, containing as many as ten thousand stone pillars, on which are carved curiously wrought images of every description. The people are of a dark-brown color, small, restless, social, and more given to seafaring and emigration than any other Indian race. On this soil heathenism has flourished for centuries, and idolatry has one of its strongholds. It was among this people, and into this mass of moral corruption, that our missionaries went, more than forty years ago, to carry the light and purity of the Gospel, and to establish schools and churches. It was no easy task to lay foundations, especially when so bold a thing was attempted as the education of women and girls. Aside



from the difficulties growing out of a foreign tongue, the prejudices of caste, an enervating climate and oft-recurring famine, the pioneers in this work had to combat the idea that it was degrading for a woman to learn to read and write. Literary acquirements, it was fancied, made her less docile and obedient. However, as early as 1842, through the efforts of Messrs. Ward and Poor, five boarding-schools, for the benefit of girls, were established in the Madura mission. Absurd reports were circulated that the missionaries would make slaves of these girls, and force them to drink doses which would bewilder their minds, and so compel them to become Christians; but in spite of such hindrances the school steadily increased, until, in 1847, it numbered seventy-two pupils.

The next year the mission was reinforced with new helpers, and the care of this boarding-school was assigned to Mr. and Mrs. Chandler. It was during their administration that an incident occurred showing how rigidly rules of caste prevailed. Although different social grades were represented among the scholars, they were most scrupulous to avoid all contact with each other at meals, and on no account would one touch food prepared by another of lower caste. It was in vain that they were taught that "God hath made of one blood all nations." At last a girl of high caste dared eat bread with some little pariahs; but the event, and the disturbances growing out of it, caused such a commotion that a number of scholars precipitately left. The fluctuation in numbers continued for a long while, but still a great deal was being done to destroy that main prop of Hinduism — the ignorance of the Hindu women. Characters were being molded by the good influences thrown around them, and the seeds of truth were surely taking root downward, though they might not for generations, perhaps, bear fruit upward.

After a lapse of five years the school again changed hands, this time being under the leadership of Mr. and Mrs. Rendall, who faithfully carried on the work in the spirit of their predecessors. Meantime, outward changes were taking place in the city. The railroad and telegraph stretched their bands of iron and steel across the peninsula, bringing not only a fresh civilization, but better facilities for Christian work. Hook-swinging and other barbarous forms of torture gradually faded out, and doors of darkened homes were slowly turning on their hinges to admit the noble army of the King's daughters, who, in their turn, were being prepared to enter in, bringing the glorious liberty of the gospel of Christ.

The year 1859 was an important one in the history of the school, as it marked the time of the first graduating class. Mr. and Mrs.



A GRADUATING CLASS IN INDIA.

Capron were then in charge, Mrs. Rendall being absent in America, and the former writes: "A class of eight pupils graduated on the 28th of March, an address well adapted to the occasion being delivered by the principal teacher. These girls are all members of the church, and have become very much endeared to us by their correct deportment and by the pleasing evidence they give that they are truly children of God. Seven of the eight are teaching school, and some of them speak of spending their leisure in teaching the women of the village congregations to read, or in reading to them, and holding prayer-meetings with them. One of Mrs. Capron's proposals to them, on their leaving school, was that they should choose some spot at home for secret prayer, and that on every Wednesday afternoon they should retire there and remember her and each other and the school at the throne of grace. They remind her in every note that they have not forgotten, and will not forget, their pledge. Some of these girls are from very poor families, and one of them could not think of any retired spot at home except behind the door of the only room of the house; and there, no doubt, she daily resorts for her private devotions." It was expected that these graduates would prove useful in schools for girls and young lads, and thus inaugurate, on a small scale, the employment of female teachers in India, though the day is yet far distant when they will be regarded in the same light as in our own favored land.

Ten years rolled away, during which important changes took place both at home and abroad. War cast its dark shadow over the American continent; famine and pestilence wrought deadly destruction among heathen nations; while political strife convulsed many parts of Europe. Yet during all this outward agitation, the little school at Madura quietly held its own, making gradual and nearly uniform progress. Let it not be supposed, however, that prejudices against it had become extinct. As late as 1869, we read of two girls who were detained at home from fear of their conversion. One of them was from a nominally Christian family, but the Romanist relatives alarmed the mother by declaring that if the daughter was left any longer in the school, no one would marry her. The other, from a heathen family, went home for the vacation, when her father made all haste to dispose of his daughter in marriage. Unable to do any better, he gave her as the second wife to the husband of her elder sister, and so put her out of the reach of harm.

Owing to enlarged work in other directions, Mrs. Capron relinquished the care of the school, at this time, to a new missionary, Miss Rosa Smith, under the supervision of Mrs. Chandler. Its

location was also changed to Pasumalai, three miles out of the city, that the wives of the catechists, studying theology in the seminary there, might have some advantages not obtainable in the city. For two years Miss Smith taught these Hindu women with a rare enthusiasm and devotion, raising the standard of education so as to receive only those who would take the full course of study, and thus be well fitted for teachers. After a brief service of two years, failing health obliged her to return to this country, and the school resumed its old quarters in Madura, with Mrs. Chandler for teacher. Again, two years later, it was placed in the care of Miss Mary Rendall, whose mother had charge of it so many years before. The daughter was eminently fitted for the work by several years' successful teaching in the Battalagundu boarding-school, by her superior knowledge of Tamil, and a warm, loving, earnest heart. In 1876 she resigned her position—not because “weary in well-doing,” but to unite herself in marriage with a devoted servant of the Lord in a neighboring mission. Meantime, within the precincts of Wellesley College, another daughter was preparing to enter the service to which both mother and elder sister had consecrated themselves, and to-day Miss Henrietta Rendall is principal of the Madura Girls' Boarding-School.

Thus far nothing has been said of spiritual results; not because there are none to record, but that a more striking picture may be presented by grouping them together. And who so competent to count the gain of these years of patient toil as Mrs. Chandler, who is familiar with the history of the school from its commencement? In a recent letter she writes: “The school has ever been blessed with annual revivals, and of all those who, during the past forty years, have enjoyed its advantages, I know of only five or six who are not professing Christians. Many of them are still active workers in the vineyard, but many have been called to join the innumerable company before the throne. In all our stations we have wives, and mothers, and teachers who were educated in the boarding-school, and whom we value as fellow-laborers and sisters in Christ. When we left, in 1874, there were forty-five pupils in regular classes, and of these, seventeen are teachers—three of them in their *Alma Mater*. A normal class has recently been formed of the most advanced girls and eight or ten of the former scholars, who are daily taught the art of teaching. We see a great advance in the ideas of parents on this subject of having their daughters educated, which is very gratifying. I was permitted, last September, to attend the general gathering of the women from the different stations. About seventy were present,

and over twenty reported their work. Their enthusiasm and delight in being able to say they were doing something, was an inspiration. Many of their reports showed much fidelity and hard work, which was a cause for thanksgiving to us who had known these women from infancy. We bless the Lord for what we have seen, and look for greater blessings each successive year."

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## TURKEY.

### SOME RESULTS IN AINTAB.

BY MISS E. S. PIERCE.

\* \* \* YEAR by year we see our work growing, and taking on aspects which surely indicate the final and full triumph of the Gospel, and the firm establishment of good educational institutions among this people.

Here, on a prominent hill overlooking the city, stands a solitary house, built for the residence of a missionary family—a monument to Christian courage, for not a Turk or Armenian could have been induced to go outside the city to live. Here, from my summer retreat, I look across the crumbling grave-stones of the Moslem burying-ground to the city, and there, more conspicuous than any thing else, is our girls' seminary, to which I shall call your attention later. Again, I look to the left of the city, and see on another hill the college, which is truly "a light set on a hill." How plain it is that these church-schools and colleges have been planted in the faith that is sure to conquer.

Still another monument I see as evidence that the good work is going on. Between the seminary and the college, on the outskirts of the city, on another eminence, is the new hospital, in process of erection. When I look at this, can I doubt that Jesus of Nazareth has passed by, and has heard the calls of the weary and sick ones of this land, the blind and the lame, hitherto so much neglected? And again I give thanks that in faith in His name we build our colleges, our hospitals, our seminaries and churches, and give ourselves to this blessed work.

I have called your attention to some of the landmarks which more conspicuously designate our work in Aintab to the outward eye. But what significance would these have were it not for the Christian homes, obscure in outward appearance, occupying no particular part of the city, often standing side by side with Moslem or Armenian, and whose narrow alleys and humble portals we learn only by frequent visits? If we have planted a pure faith, if

we have any assurance of the final elevation and Christianization of this people, we must seek in these homes, more than anywhere else, for proofs of it; and, had I time to describe them more fully, it would be no difficult task to find them.

The pleasant tones of a bell, which make me feel, for the instant, that I am transported to the dear home-land, come floating past mosques and towering minarets and Turkish bazaars, where the sullen Moslem frowns and curses this innovation, to my quiet room on the hill. Since the arrival of this bell, some two or three years since, until within a few weeks, it has not been taken from the box in which it came. Fear of the Moslems has prevented its being hung before. Now, indeed, we do not get the full benefit of its rich tones, for it is hung only a little way from the ground, and is not fully rung. We hope before long to make another step in advance in the line of Christian liberty, and have it hung from the heights of a worthy tower.

This First Church in Aintab is the largest Protestant church in Turkey. The church with a blue dome, and standing midway between the seminary and the hospital, is the Second Protestant Church, which has outgrown its congregation to an uncomfortable degree. In another quarter of the city is the Mission Church, which has only been started a few years, but soon bids fair to stand side by side with the others, in size and importance.

Another sight attracts my attention as I turn my eyes toward the city. There is the emblem of the faith of the thirty thousand Moslems of Aintab — the fifty towering minarets one sees scattered here and there in various parts of the city; this is food for thought for you and me. When will these Moslems learn that their Prophet was a deceiver, and that besides their faith in one God, there is also one Saviour, the Lord Jesus Christ?

The large Armenian Church is conspicuous, too, with a membership outnumbering all our Protestant churches. There is one Catholic Church, but it is doing little in the way of proselyting. There is also a small Church of England, but so small that it need hardly be mentioned.

From this bird's-eye view of the work we are trying to do in the city of Aintab, can you not see indications of what God intends to accomplish by just such means as have been used to bring about these results? If I had time, I could take you nearer to the heart of our work. I could tell you of the life of these churches; of the Sabbath Schools; of the success of the college, seminary and common schools; of many hopeful indications as regards the general elevation of the people, and the deepening of religious experience.

My special work is in connection with our girls' seminary —

indeed, I seem to be almost entirely shut off from other fields of labor. I find head, heart and hands full here, and little time or strength for anything else.

Our school term opened on Wednesday, October 16th. If any time during the months of August and September you could have made the tour of our seminary building, you would not have imagined that the cobwebs could all be brushed down; the closets and cupboards put in order; the dust, as it seemed of centuries, be swept and washed into pleasant oblivion; the larders filled for from thirty to forty girls, to say nothing of the teachers — in less than six weeks.

The finishing up of this preparatory work I shall not soon forget. A telegram had come, saying that our long-expected teacher, Miss Bingham, would reach us at such a day. There were yet many last things to be done before our house could be considered in perfect order, ready for the return of our girls, and to welcome the sweet young lady who had already so warmly enlisted our love and sympathy. The last day had come — Saturday; many feet were flying here and there, busy putting perverse last things in their places.

At noon I announced the work completed, even to putting the vase of flowers into the guest-room; and soon after we started to meet our friends. It was a bright, beautiful day, and the girls and those who were on foot went as far as the college; we who were mounted went on and on till we reached a village, about two hours out; here we waited for awhile, but were obliged to return without our friends. We had not been at home long when one of the college students came running over to the seminary, to say that the party was near. It was dark when I went down to the street door, to meet our dear friend; and although I could not well see what she was like, her cheerful, brave tones assured me that she had come through all right, and that she was not at all dismayed at her first introduction to so new and strange a life. She has seemed very happy ever since, and we are very happy, too, to have her with us.

When the school opened, to our surprise every one of our forty desks was filled, and six girls were left without seats. Our number has since increased to fifty-six; and to accommodate this extra number we have been obliged to make temporary seats, making them look as much as possible like the nice desks which came from America three years ago. It has been quite a puzzle to know how to crowd them into our already crowded school-room. We have a very pleasant school, and encouraging in many ways.

One thing has especially pleased me this year, and that is an

unusually good attendance, both absences and tardinesses being quite rare; this I take as a good evidence of the general enthusiasm in the school-work. The bare sight of our well-filled school-room—every face almost beaming with intelligent interest—rejoices my heart daily, and would yours, if you could see it, I know. If you can estimate the good results of one such school in America, may you not multiply them many fold here?

If we should scatter these fifty-six girls about among your homes, and give them work according to their capacities, how quickly they would be overshadowed by those of superior culture and attainments; but how very different it is here, where every grain of true culture and real piety shines in the darkness with a luster in proportion to the blackness of the background from which it is reflected.

Perhaps you would ask me if we have any really cultivated girls, who, when they leave our school, can be said to be fairly educated? I might say "Yes" and "No" to this question. Our present course of study would perhaps give them a training equal to that of our best grammar schools at home, and perhaps one year in the high school in addition. But I can give you no idea of the work done for our girls by comparing it to a grammar and partial high school course at home, when the chief aim of such schools is to put their pupils through a prescribed course of study in the most thorough manner:

We receive our girls, generally, not from homes of refinement and culture, where the lessons from father and mother, or elder brothers and sisters make it more practicable for the teacher to devote her time and efforts to the intellectual training of her pupils, mainly. We must, in addition to this, do what we can for the moral and religious training of our girls, for the cultivation of all good habits.

The domestic department, too, has a large share of our care. We wish our girls to be educated for model housekeepers. They are all expected to learn to cook, to wash, to sweep, to sew, and habits of neatness, order and system are constantly enforced. So you see, if our girls were to compete for a prize with your girls at home, we should wish to take all these things into consideration.

What is more precious to us than anything else, is the thoroughness with which we oblige them to study the Bible; it is an every-day lesson, for the week-day as well as the Sabbath.

I would not exchange this for the intellectual drill of any other lesson, to say nothing of the moral and religious effects. I almost blush when I think of the ignorance of many of our young people at home of the Scriptures—sons and daughters, too, of Chris-



tian parents, and often members of the Sunday School. I am more and more convinced that the Bible, as an educator both of head and heart, is a wonderful book. It is our strong tower here; and while we cannot show to you what music, drawing, painting and numerous other accomplishments have done for our dear girls, we feel that we have more complete characters, more enduring graces, developed by an intimate knowledge of God's Word, than by all the many accomplishments considered necessary for a well-educated person. Not that I in the least underate a thorough education, in the ordinary sense of the word; but I feel that it is only God's grace in the hearts of our dear girls which gives me any assurance that what we have done for them will be a permanent good, and that when they go out from us they will be lights in the dark places, leading *humble* lives, surely, but brightened by lovely Christian graces. In this, more than in anything else, lies their success as teachers and Christian workers.

Of Miss Bingham's reception, and her first impressions of the work in Aintab, we give the following, in her own words:—

It is now three months since I reached Aintab, but my overland journey and my welcome to my new home, where Miss Pierce had made everything as pleasant as possible for me, are still fresh in my memory. I was not at all sure that the friends here knew the time at which I should arrive, but no sooner did our steamer reach the port than I found some of them waiting for me. Mr. and Mrs. Fuller kindly came down to the coast to meet me, and made my overland trip so delightful that it will always be pleasantly remembered.

And now, after having been made welcome by every one, I am commencing my new life and my work among this people. We have fifty-six girls in school this year, thirty-three of whom are in our family, and each day as I see them gathered in our cheerful school-room, singing together the morning hymn, or intent upon their books, I thank God that he has given me the privilege of coming here to teach them. I try each day to talk with them, and I fear that I am almost impatient at the slowness with which the language must be acquired. The girls are never idle, but outside of study and school-hours they always have knitting of some kind, sewing or housework. Many of them are lady-like, and all have pleasant, intelligent faces, showing the effect of thought and cultivation. If you could spend one day here and see this busy company, and see everywhere the perfect neatness, and the order and system with which everything moves, you would know that there must be a watchful eye and a guiding hand for it all. The work speaks for the workers. But better than anything else is the

strong Christian character possessed by some of these girls, which will have its influence wherever they may be. I enjoy their weekly prayer-meetings, for though I cannot understand their words, I can understand the earnestness. My class in singing I enjoy very much; for though the girls have but little idea of real music, they are willing and anxious to learn better things, and sing over and over the same old exercises for training their voices, without becoming impatient in the least.

I am just as glad as ever that I am a missionary, and would not change places with any of my home friends. One old man, who came in to see me, said he was so glad that Miss Bingham came out to work among them, for it showed that they were not forgotten, and that we were not tired of the work. I find everything better than I had anticipated, and am quite contented in my new home with Miss Pierce, where I wish, by God's help, to live a life devoted to his service.

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## Young People's Department.

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### GIRLS IN INDIA—THEIR RELIGION.

"TRULY," said a girl-wife in a zenana to her Christian teacher, one day, "your Bible must have been written by a woman, it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us."

This is one of the great elements in the lives of girls and women in India which renders their condition so hopeless. Their degradation and their wrongs are not so much owing to the wickedness of rulers, or to a brutishness that leads the strong to oppress the weak in all countries; it is owing mainly to a cruel and false religion. It is in obedience to principles laid down in the sacred books of the country, that fathers and mothers stifle all feelings of natural affection, and put out the lives of infant daughters; in their sacred books, harsh and selfish husbands find full license for any cruelty they may wish to perpetrate on their helpless wives. From the Shasters a girl is taught that her first and greatest duty—that which will give her favor with the gods and bring reward in a future world—is quiet submission to her father, her husband, or her son. She learns that she is classed "with animals, with the stupid, the blind, the deaf, the dumb," and she soon comes to consider this her rightful, her chosen place in the world. By the

Code of Manu, the formal declaration of the Brahmin faith, "she is incapable of rendering, through her own efforts, acceptable service to the deity. She is forbidden to read their Scriptures, to offer prayer or sacrifices in her own name and right. She exists only in her father or husband. If she has any hopes for the future, they are based in her husband; without him she is soulless." Her religious knowledge must not rise higher than the Shasters. The "Holy Vedas" are reserved for men, and for them alone. According to Dr. Butler, a Brahmin is required to "suspend his reading of the Veda to his disciples, should a woman happen to come in sight while he is so employed; and he must not resume the utterance of the holy texts until she has passed beyond the possibility of hearing them. Her ear is not pure enough to hear what the vilest man in the bazaar may listen to freely."

While the spirit of their religion is thus denied to females, they are burdened from their earliest childhood with wearisome ceremonies, poojahs, ablutions and observances too numerous to mention in detail. The minds of the little girls are also filled with absurd and vulgar legends and poems relative to the lives of the gods and goddesses, and the various transmigrations of the soul before it attains to eternal happiness. Among the multitude of these deities the favorite of Hindu maidens is Krishna; a kind of Indian Apollo. He is supposed to have had sixteen thousand wives, and many of the Hindu songs relate to his adventures with pretty girls. He is believed to have been born of human parents at Brindabun, on the banks of the Ganges, where he spent his youthful days playing on the flute and frolicking with the milk-maids. One of the best of the songs about him is like this:

"The pipe is heard of Nundh's sweet boy (Krishna):  
The milk-maids' hearts beat high with joy;  
They gaze, by his bright beauties burned,  
And soon their pails are overturned."

They then go to Jasooda, Krishna's mother, and make the following complaints:—

"Jasooda, listen to our prayer,  
Thy son's audacious frolics hear!  
To Brindabun we bent our way,  
He seized our arms and bade us stay;  
In vain we've milked, in vain we've churned,  
For he our pails has overturned."

Jasooda replies:—

"Go, bold and forward milk-maids, go!  
No one your wily ways can know;  
Often in laughing groups you're seen,  
Bending your steps to coverts green;



*A BIBLE-READER IN INDIA.*

There in the cool retreats you rove, .  
And pass the hours in mirth and love.  
Then tell me — from your pranks returned  
Forsooth, your pails are overturned."

One of the worst religious customs which affect the lives of young girls is that of marrying them to the idols. They are usually taken from the lower classes, and are either sold to the priests, to gratify the cupidity of relatives, or given up as a sacred duty at the command of the "holy" Brahmins. They live in the temples, where they are made to dance and sing and display their charms for the benefit of devout worshipers; they are well educated, and are always beautifully dressed, often covered with costliest jewels; but their lives sink into a degradation such as we may not speak of here. Aside from these, girls are seldom seen in the public worship in the temples; they are at home, performing household drudgery, while the older women flock to the temples in crowds. At certain times, however, in case of sickness or some other calamity, they go to offer sacrifice to the idols, and, on rare occasions, they are permitted to attend a *mela*, or religious festival. It is to these girl-wives and mothers, these women grown old in degradation and sorrow, that we wish to carry the blessings of Christianity. And Christianity means a great deal to them: it gives life to the infant daughter, and keeps the murderer's stain from the mother's hand; it means the freedom of an upright life instead of slavish subjection; love and honor instead of contempt and abuse; a happy home instead of prison walls.

Notwithstanding the degraded position of women and girls in India, it is the universal testimony of travelers and missionaries that the wives and mothers, especially the older women, wield a wonderful influence, particularly in matters of religion. A moment's thought will show the importance of bringing the women of India to accept Christianity. Those who have grown old in bigotry and idolatry are difficult to reach, and our missionary ladies turn more hopefully to the younger ones. So it comes to pass that the friends of India and of Christianity build great expectations of the elevation of the girls of India. Work among them is committed mainly to woman's missionary societies; and, for the portion of the immense country intrusted to our care, we ask the coöperation of the girls in the Congregational churches in America. It will require self-denial and a sacrifice of time and money, and perhaps a few pleasures, a few ribbons and ornaments may have to be given up, to support a girl in one of our mission schools, but the result is well worth the sacrifice. Too much time

*GIRLS IN INDIA.*



*A DANCING GIRL IN INDIA.*

and space would be required to give in detail the wide difference between the two extremes of a girl devoted to a life in a heathen temple, and one who was devoted to teaching the Christian religion to her country-women as a Bible-reader; but perhaps some idea of the wide separation may be gained from the contrasting pictures in the preceding pages.

A beginning in this work has been made. Two years ago it was estimated that by means of government schools and through missionary societies, there were seventy thousand women and girls under instruction — a gain of fifty thousand in fifteen years. These numbers seem large; but when we remember that there are over a hundred million women in India, and only one in fifteen hundred can read, we may well say that the work is only begun.

It depends on the present generation of girls in Christian churches whether fifty thousand more shall be brought under the same influence the next fifteen years — fifty thousand who shall learn the blessed truth, that in the Christian religion there is neither bond or free; neither male or female; for all are one in Christ Jesus.

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## Our Work at Home.

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### TWELVE PILLARS OF MISSIONARY WORK.

NUMBER SEVEN.

HOPEFULNESS.

BY MISS F. J. DYER.

AMONG the beautiful specimens of ceramic art to be seen in our museums, none possesses a deeper interest than what is known as the Palissy ware. While gazing at the delicate enamel, the quaint devices of bird and beast seem to fade away, and there arises the vision of a potter sitting day after day, before his furnace fires mixing the clay that will bring him wealth and fame. An Italian cup of exquisite workmanship caught the eye of this poor French man, and he resolved to possess himself of the secret of enameling then unknown to any man in the nation. Regardless of labor expense, hardship and discouragement, he set about his task, and for sixteen years worked as only one can work who is confident of success. When his wife begged him, with tears, to desist from his purpose, he replied by taking the household furniture, and even

the floor of their little cottage, to feed the hungry fires. His family was reduced to penury, and he himself suffered scorn and reproach; but he lived to see his wonderful decorations in castles and palaces, and to receive honor from kings and princes. With such a spirit we are not surprised to learn that, later in life, he barely escaped the St. Bartholomew massacre, because of his loyalty to the Protestant faith, and was finally hurried off to the Bastille, and ended his days within those prison walls. But amid his darkest hours, Bernard Palissy never once lost his hope, either in his ultimate success as an artist, or in the triumph of that truth for which he sacrificed his life; and now, after the lapse of three hundred years, we can see how both have been fulfilled. It was something besides a consciousness of his own powers that carried this poor potter onward to victory. That, alone, might have given him success in his avocation, but could never have laid the foundation for an abiding hope of eternal life. His warrant for that was found where each one of us must seek for it—in the unchangeable word of God; and upon his sure promises we may build the strong pillar of hopefulness, both in individual character and in our temple of missionary service.

There is a picture in the gospels which sets before us very vividly the power of this grace in human lives. We see a little company of dejected disciples gathered, one morning, on the shore of Galilee, bereft of the loved presence of their Lord, and feeling that their cause, without him, must be an utter failure. Peter, usually so bold and brave, can think of nothing better than to return to their old employment of fishing, and we can almost hear his disheartened tones as he proposes to launch their boats upon the lake. A night of fruitless toil adds a heavier burden to their spirits, and during the days of doubt and uncertainty which follow, we find them in the same despairing frame of mind. They are cheered with occasional glimpses of the Master, but there comes a day when he leads them out as far as Bethany, and with a parting blessing is taken from them to return no more. And now, strangely enough, we read that these same men returned to Jerusalem with *great joy*. How can this be? What secret and wonderful power has wrought such a change? Only this, that the Scriptures have been opened to their understanding, and the certain hope of resurrection life and power has been infused into their souls. Just this difference is seen between the nations who are living "without hope and without God in the world," and those who are looking forward to a blessed immortality.

What shall be the fashion of the pillar erected upon the foundation which Christ himself has laid? Above all things else it



must be upright, for just in proportion as it leans, it will lose strength. A beautiful illustration of this truth is found in the fir-tree. In the best-developed specimens there is one upright shaft, pointing directly to heaven, and the straighter this is the more healthful will be the branches circling about its base. And so in the life-work set before each one of us; if there be no deviation from a perfectly upright purpose before God, no leaning toward worldliness or selfishness, we shall find all other interests taking their true place around this central purpose, and growing strong or weak according as that is firm or wavering. And besides being strong and upright, our pillar should be beautiful. On the top of the columns in Solomon's Temple there was a row of pomegranates for an ornament, which typified fruitfulness; and what more fitting crown for the shaft of hope, founded upon the eternal word of God, than the fruit of constant service toward those sitting in the region of the shadow of death?

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#### WORK BY THE FIRESIDE.

"EVERY man hath his proper gift from God, one after this manner and another after that," wrote St. Paul, long ago. And by just this variety of gifts bestowed upon his children by an All-Wise Father, his work has been carried on through all the eighteen hundred years from St. Paul's time to ours. In our day, as of old, there are those who have the gift of prophecy, understanding all knowledge and all mysteries; those who have a faith strong enough to remove mountains; those who have large goods to bestow upon the poor; and those who have the best of all gifts—a love which includes in its great tenderness the sad and sorrowing the world over.

Often and often we hear people, especially women, longing for the shining gifts which shall give them a power and influence which they would gladly devote to the promoting Christ's kingdom in the world, while scorning the best gift of all, because it shines best by their own firesides.

Many a mother, in the quiet of her own home, may be planting and watering and watching some wonderful seed whose fruit may affect the fate of empires; and yet how little she realizes it! Perhaps the consideration of one such instance may give comfort and courage to other worn and weary workers.

More than thirty years ago there lived in a little Massachusetts village a noble Christian woman, the mother of a large family. With limited means and many cares, to outsiders her life seemed

a wearisome round of duties incompatible with her rare endowments of mind and heart. Many wondered at her unfailing patience and cheerfulness, but their secret source was known to few—a constant communion with Him who was willing and able to supply all the needed strength and courage and patience.

During the long winter nights and the bright summer afternoons, when she often found time for a quiet hour under the trees, she carried her burdens and anxieties to the foot of the cross, and left them there, going back to her life strong to do and bear all the duties and trials before her, whether large or small. It was during one of these hours of sweet communion under the trees that she allowed her thoughts to flow into words that have been a refreshment and inspiration to thousands, in the hymn, "I love to steal awhile away."

One of the glimpses of the outside world vouchsafed to this care-worn mother was through a son who was a missionary in China. Through his letters her heart was often stirred in deep sympathy for the sorrow and misery of which he wrote, and when he returned, one day, to his childhood's home, bringing with him three little Chinese boys, without a moment's hesitation she received them to her home and her heart, lavishing upon them a wealth of love and tenderness. As a natural consequence, these boys, Wong Fen, Wong Shing and Yung Wing, all became earnest Christians. One of them, Yung Wing, entered Yale College, and soon became an apt scholar, and graduated with credit in 1854. While making the best of his advantages there, with true Chinese attachment to the land of his ancestors, he earnestly coveted for China the blessings of a Christian civilization.

One of his college dreams was the establishment of a Chinese Educational Commission in America. Soon after his graduation he returned to China, and for sixteen years he never lost sight of his cherished plan. At every opportunity he brought the subject to the notice of men of influence, and when at last, through the benefits of his Western education, he was made a mandarin and was called to a responsible government office, he laid his plan before the higher officials, and his college dream was realized. A grant of \$1,500,000 was made for the founding of such a commission, which was afterward established in Hartford, Conn., with Yung Wing at its head. As a result of its operations, in ten years from now there will be perhaps a hundred young men in the employ of the Chinese Government, well versed in Western civilization, learning and diplomacy, and also, let us hope and pray, in the teaching and actual experience of the Christian religion.

A noted lecturer, standing on historic ground in Boston, not

long since, with two of these Chinese students by his side, one of them the son of a member of the Imperial Court, said:—

“The tide is rising for China. I listen to the waves of Chinese progress. I listen to the rising of the new tide which will carry the slow junks of Chinese custom over the sand-bar of exclusiveness; over the sand-bar of Confucianism; over the sand-bar of all Pagan customs. The first ripple audible in this rising-tide is the sound of the American hymn, ‘I love to steal awhile away.’”

If the patient toiler in the country town could have seen the result of her labors, what more could she have desired?

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#### ANNUAL MEETING OF THE SUFFOLK BRANCH.

THE first annual meeting of the Suffolk Branch was held on Tuesday, March 2d, in the vestry of Park St. Church. A devotional meeting, conducted by Mrs. S. E. Herrick, of the Mt. Vernon Church, occupied the half-hour preceding, and was well attended; and when ten o'clock, the hour for commencing the meeting, had arrived, the vestry was nearly filled with ladies. The secretary's report showed a gratifying increase in the number of missionary organizations in the home churches within the year, and a growing interest in the cause, especially in the young ladies' and children's circles. The Branch represents seventy-two churches, in which there are fifty-two auxiliaries and sixty-two mission circles. It supports fourteen missionaries, nine Bible-readers, ten schools and seventeen scholarships, in Africa, Turkey, India, China, Japan, Spain and Ceylon; also at Santee Agency, Dakota.

The treasurer reported the receipts for the ten months since the organization of the Branch, \$8,465. Each of the auxiliaries and mission circles was called upon for a report of the year, and there was a very general response, either written or verbal. The former officers were re-elected for the ensuing year. The exercises were pleasantly interspersed with music kindly furnished by a volunteer quartette of young ladies from the church in Jamaica Plain.

A paper was read by Mrs. S. B. Pratt, entitled “An Open Door,” in which she referred to the early days of the American Board, and the strong faith required to believe that the doors then closed could ever be opened, while we to-day rejoice in seeing all lands open to the Gospel.

Miss Julia Gilson, from South Africa, gave an account of the work in her school at Wellington, which, although self-supporting and not under the care of any missionary Board, has proved itself a very valuable auxiliary to missionary work in foreign lands.

There are also six other boarding-schools, in which thirty American ladies are teaching, the pupils numbering six hundred. There have been in all over one thousand pupils, many of whom are now teachers. Miss Gilson stated that there had been no quarter in her own school in which some had not come to Christ. She spoke of her girls having been stimulated to special missionary work by reading the Tenth Annual Report of the Woman's Board. She also told us how our missionaries are entertained at her home — of Miss Price, remaining there to acquire the Zulu language; of Miss Hance's stay of six months, on account of ill health. "From Miss Hance," she said, "we learned of the trials, temptations and blessings of missionary work. She was a great blessing to the girls." She also spoke of welcoming Miss Pinkerton and Mrs. Edwards.

At the beginning of the afternoon session the audience completely filled the vestry. Mrs. H. C. Knight, President of the New Hampshire Branch, gave a kindly greeting, and expressed "pleasure in hearing from those churches from which the Woman's Board sprung." She said: "The influence has gone out from this Jerusalem not only to our Samaria, but to all the region round about. This age of telegraph, telephone, increased facilities on every side — this is the age to convert the world. We are called upon to increase our contributions by thirty-three per cent. What does this mean but increased faith, love, service, work? Have we prayer enough? Do we believe in it?"

Mrs. L. E. Caswell described the work of her early womanhood among the Seneca Indians — going among them at the age of seventeen, and remaining with them seventeen years. She spoke of a habit of the Indians of being late at church, and said, "I see Father Gleason, as he sat at his desk in church, violently pulling the bell-rope behind him, and singing all the while, 'The voice of free grace cries, 'Escape to the mountain,' while the Indians came tardily straying in.'" Mrs. Caswell closed her address with these words: "Young ladies, I would go again a hundred times quicker than I went then. If you want to be happy, devote your lives to the service of Christ."

The closing address of the day was given by Miss Ogden, M.D., from Sholapoor, India. In graphic words she painted the arduous labors of one day in the life of a medical missionary. She said, "The more wicked a place is the better for a consecrated Christian soul to work." The President of the Branch, Mrs. J. Stedman, of Jamaica Plain, followed with a few earnest words; and then, with a broader view of the missions for which we are especially at work, and, let us hope, with increased faith and hope and love for souls, the members of the Suffolk Branch dispersed to their own so highly-privileged New England homes.

## ARMENIA COLLEGE ENDOWMENT.

The many friends of Armenia College among our readers, will be glad to have us repeat the following paragraph given in the *Missionary Herald* April:—

IN view of certain misapprehensions, it may be well to state that the endowment of \$60,000, originally asked for, for Armenia College, has been practically secured, although several sums pledged, one for a large amount, have not as yet been paid. But these pledges are deemed so sure that it is safe to congratulate the college on the completion of the endowment. The Christian work already done by the college, and the auspicious openings now before it, give assurance that it will be in the future a beacon-light throughout Eastern Turkey.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18 TO MARCH 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

## MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Bethel, Second Ch., Aux., from the late Mrs. Sarah J. Chapman, \$40; Waterville, Aux., \$15; Acton, Aux., \$11; Spencer, ladies of Cong. Ch., \$5; Winthrop, Aux., \$13; Wells, First Ch., ladies, \$16; Calais, Aux., \$10; Brewer, Ladies of Cong. Ch., const. L. M. Mrs. C. A. Beckwith, \$25, \$135 00  
*Kennebunk.*—Union Cong. Ch., 9 44  
*York.*—C. Williamson, 10 00  
 Total, \$154 44

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Antrim, Aux., \$10; Bedford, Aux., \$8.43; Concord, Aux., \$30; "Wheeler Circle," \$25; a friend, \$20; Dunbarton, "Hillside Laborers," \$15; Haverhill, Aux., \$15; East India Co., \$5; Henniker, "Willing Workers," \$26; Keene, First Ch., "Young Ladies' Mission Circle," \$10; Second Ch., Aux., of wh. \$50 const. L. M's Mrs. Geo. Kingsbury, Mrs. Maria A. Kemp, \$62; Kensington, Mrs. A. Hobbs, \$4;

Laconia, Aux., \$8.50; Nashua, Aux., of wh. \$25 const. L. M. Mrs. Dr. A. Abbott; Steele City, Neb., \$125; A Friend, const. L. M. Mrs. Mary J. Parkinson, \$25; Piermont, Aux., \$18; Plainfield, Aux., const. L. M. Mrs. Lucy A. Woodward, \$25, \$43  
*Pelham.*—E. W. Tyler, —  
 Total, \$43

## VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Rutland, Cong. S. S., \$77.43; Middlebury, S. S., \$20.60; St. Albans, Aux., \$9.75; Norwich, Aux., \$6; East Dorset, Aux., \$5; Quechee, Aux., \$7; Benson, Aux., \$22; Alburgh Springs, Aux., \$5; Enosburg, Aux., \$25; Springfield, "Busy Bees," \$10; Wallingford, Aux., prev. contri. const. L. M's Mrs. Mary Gleghorn, Mrs. J. B. Hilliard, Miss Ellen L. Burton, \$72.14. Expenses, \$25. Bal., \$23  
*East Thetford.*—Miss Lucy A. Child, —  
 Total, \$23

MASSACHUSETTS.

**Andover.**—South Ch., \$75; Free Ch., \$25, \$125 00  
**Artists Branch.**—Mrs. S. N. Russell, Treas. Pittsfield, First Ch., Aux., \$43.70; "Little Mission Helpers," \$52.15; Stockbridge, Aux., \$20; "Loving Helpers," \$15; Hinsdale, "Golden Links," \$50; "Mountain Hill," \$45; Lanesboro, Aux., \$5; Adams, Aux., \$2.50; Mill River, Aux., \$5; So. Egremont, Aux., of wh. \$25 by A Friend const. L. M. Mrs. A. F. De Camp, \$75, 375 35  
**Barnstable.**—Aux., \$52.60; Mrs. L. K. Greenleaf, \$1, 53 60  
**East Falmouth.**—Aux., \$12.10; "Helping Hands," \$3, 15 10  
**East So. Conf. Branch.**—Mrs. J. A. Perkins, Treas. Newburyport, Aux., of wh. \$50 const. L. M.'s Mrs. M. E. Dimmick, Mrs. O. W. Folsom, \$20, "Belleville Mission Band," \$100, 350 00  
**Exeter.**—Aux., 3 00  
**Fall River.**—Aux., \$330; "Willing Helpers," \$50, 380 00  
**Georgetown.**—Miss Lizzie Bates's S. S. Cl., \$2; First Cong. Ch., \$3.04, 11 04  
**Hamphire Co. Branch.**—Miss Isabella G. Clarke, Treas. A Friend, \$500; Northampton, Edwards Ch., three classes of young ladies, \$20; Plainfield, Aux., \$20; No. Hadley, Aux., \$2, 550 00  
**Holliston Branch.**—Mrs. E. H. Warren, Treas. Holliston, Aux., \$40; Concord, Aux., \$5, Sudbury, Aux., \$10, 55 00  
**Lowell.**—A Friend, \$50; "Wide Awake Workers," \$25, 75 00  
**Norfolk Conf. Branch.**—Mrs. Franklin Shaw, Treas. Co. East Aux., \$30, Weymouth and Braintree, Aux., \$15, 45 00  
**Northboro.**—Mrs. Sumner Small, 2 00  
**Southwich.**—Aux., 25 00  
**Springfield Branch.**—Miss H. T. Buckingham, Treas. Springfield, First Ch., \$17.50; Chrysop., Third Ch., \$14, "Busy Bees," \$20.85, 52 35  
**Worcester Branch.**—Miss Myra H. Child, Treas. Boston, A Friend, \$100, Mrs. Hayes' school, \$25; Mrs. A. L. White, const. wife L. M., \$25, A Friend, \$3, A Friend, \$2, Berkeley St. Ch., "Young Ladies' Mission Circle," \$5, Mt. Vernon Ch., Aux., \$24; Shawmut Ch., Aux., Mrs. H. H. Hyde, const. L. M.'s Miss Hannah E. Gil-

man, Miss Abby S. Hayes, Miss Sarah J. Buttrick, Miss Charlotte V. Drinkwater, \$100; Roxbury, Eliot Ch., Aux., \$10; Immanuel Ch., Aux., \$9.19; Highland Ch., Mrs. S. N. Stockwell, const. L. M. Mrs. Henry Basford, Jr., \$25, Dorchester Village Ch., "Band of Faith," \$30; Jamaica Plain, "Wide-Awakes," \$15, Brighton, Aux., \$10; West Roxbury, Evan Ch., "Rays of Sunshine," \$10; Brookline, E. P., \$1; Harvard Ch., Mrs. Lydia Hooker, \$1, Chelsea, First Ch., Aux., \$25.69, Third Ch., Aux., \$19.31; Cambridge, First Ch., "Young Ladies' Miss'y Soc'y," \$30, Shepard Ch., Mrs. G. F. Arnold, \$2; Cambridgeport, "Pilgrim Miss'y Soc'y," \$4.50; Somerville, Prospect Hill Ch., Aux., \$15; Broadway Ch., Aux., \$32; Newton, Eliot Ch., "Mission Circle," of wh. \$25 const. L. M. Miss Mary E. Scales, \$72; Newton Centre, Aux., \$21.10; Medfield, Aux., \$15.02; Grantville, Aux., \$35, 743 81  
**Woburn Conf. Branch.**—Mrs. N. W. C. Holt, Treas. Malden, Aux., \$40; Winchester, "Seek and Save Circle," \$255; Wilmington, "Snow Birds," \$16.55, 311 55  
**Worcester Co. Branch.**—Mrs. G. W. Russell, Treas. No. Brookfield, Aux., \$53.62; Mrs. M. T. Reed's S. S. Cl., \$10; Oxford, "Mission Circle," \$5; Spencer, primary dept. S. S., \$7.35; Aux., \$25; Leominster, No. and Centre, "Miss'y Soc'y," const. L. M. Mrs. Leonard Wood, of No. Leominster, \$25, Warren, Aux., \$6.25, Mrs. Eliza G. Shumway, \$25; Westboro, Aux., \$30; Whitinsville, Aux., of wh. \$25 by Mrs. Paul Whitin, const. L. M. Mrs. H. A. Cooke; \$25 by Mrs. Chas. P. Whitin, const. L. M. Miss Susan Farley, of Constantinople, \$65.55; "Merry Gleaners," \$130; Athol, Aux., \$23.55; So. Royalston, Aux., \$4.45; Ashburnham, Aux., \$10; Southbridge, Aux., \$10; "Messengers of Joy," \$75; Hubbardston, Aux., const. L. M. Mrs. Amasa G. Davis, \$25; Worcester, Salem St. Ch., "Woman's Miss'y Asso.," \$50; A Friend, \$4.40, 585 18  
**Worcester.**—Mrs. Alex. Wilder, 2 00  
**Yarmouth.**—Aux., 6 25  
**Total,** \$2,780 25

## CONNECTICUT.

<i>Coventry.</i> —Mrs. M. J. K. Gilbert,	\$4 40
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Old Lyme S. S., \$35; Colchester, Aux., \$71; Pomfret, Aux., const. L. M. Mrs. Z. Comstock, \$25; "Little Women," \$1.46; Stonington, Second Ch., \$11.81; Chaplin, \$15,	159 27
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Hartford, Centre Ch., \$11; West Hartford, Aux., \$5; Ellington, Aux., of wh. \$15 by Mrs. J. M. Talcott, with prev. contri. const. L. M. Miss E. B. Hyde, \$50; Rockville, Aux., \$12,	78 00
<i>Lakeville.</i> —Mrs. A. H. Holley and Mrs. M. H. Williams,	37 00
<i>Lisbon.</i> —Ladies,	15 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, \$17; Bridgewater, \$35; Cornwall, \$27; East Haddam (of wh. \$25 fr. A Friend to const. L. M. Mrs. Wm. O. Brainerd; \$25 fr. Mrs. E. W. Chaffee to const. L. M. Mrs. Amasa Day), \$65; Gaylordsville, "Earnest Workers," \$20; Goshen, S. S., \$30; Greenwich, \$91; Haddam, "Young Ladies' Miss'y Band," \$9; Higganum (of wh. \$10 fr. a S. S., Cl.; \$8 fr. "Little Miss'y Workers,") \$54; Kent, \$20; Middletown, First Ch. (of wh. \$25 to const. L. M. Mrs. Lucius R. Hazen), \$30; Milford, \$24; Millington, \$6; New Hartford, \$30; New Haven, Center Ch., \$100; Ch. of the Redeemer, (of wh. \$30 fr. the S. S.; \$50 fr. Mrs. H. B. Bigelow to const. L. M's Mrs. H. J. Gaylord and Miss May Gaylord, of Binghampton, N. Y.), \$112.75; College St. Ch., to const. L. M. Mrs. Luman Cowles, \$25; Davenport Ch., "Mission Circle," \$20; Fair Haven, First Ch. (of wh. \$25 fr. Miss Mary Riley, to const. Mrs. Willis S. Barnes, L. M.; \$25 fr. Mrs. Wm. Morris, to const. Mrs. Mary I. Rice, L. M.; \$10 fr. Mrs. Willis Hemingway), \$174; North Ch., \$6; Third Ch., \$100; Norwalk (of wh. \$10 fr. "Young Folks," \$20; fr. S. S.), \$255; Salisbury, \$30.66; South Britain, \$15; Southbury \$36; Stanwich, "Young Folks Mission Circle," \$15; Wallingford, \$35.10; Warren, to complete L. M.	

Mrs. Burton Gilbert, \$24; Washington, \$41; West Meriden, "Cheerful Givers," \$40; Westville (of wh. \$40 fr. "Young Ladies' Mission Circle"), \$60; Wolcottville (of wh. \$5.40 fr. S. S. classes), \$31.40; Woodbridge, \$1.50; Mrs. Beers, of Fairfield, \$2, \$1.56	
<i>Windsor Locks.</i> —Cong. Ch.,	2
Total,	\$1,90

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Owego, Aux., \$8.80; Binghamton, Aux., \$17.16; "Young Ladies' Mission Circle," \$25; Sidney Plains, Aux., \$21; Norrisville, Aux., \$13; Fairport, Aux., \$20; Little Valley, \$4.50; Norristown, Aux., \$11; East Smithfield, Aux., \$7; Homer, Aux., \$61.14; Upper Aquabogue, Aux., \$15; Brooklyn, "Puritan Mission Circle," \$20,	\$22
Total,	\$22

## PENNSYLVANIA.

<i>York.</i> —A friend,	\$
Total,	\$

## SOUTH CAROLINA.

<i>Charleston.</i> —R. M. Cutler,	\$
Total,	\$

## OHIO.

<i>Kinsman.</i> —A Friend,	
Total,	

## IOWA.

<i>Keokuk.</i> —Mrs. Clayton Welles, S. S. Cl.,	\$2
Total,	\$2

## FOREIGN LANDS.

<i>Constantinople, Turkey.</i> —Miss A. M. Abby, School Ahmednuggar, \$4.40; "Home Miss'y Soc'y," \$2.50,	\$6
Total,	\$6

General Funds,	\$6,762
LIFE AND LIGHT,	908
Weekly Pledge,	4
Leaflets,	1

Total, \$7,675

Miss EMMA CARRUTH, Ass't Tre

# Board of the Interior.

## AFRICA.

### THE HOME AT UMZUMBI.

In connection with our lesson on Africa, the following letter from Miss Pinkerton, describing the new school-buildings, will be of interest:—

MY DEAR FRIENDS, — Would you not like a picture of our new school-room and its surroundings? We enjoy it so much that I have longed to send you a photograph; but as this cannot be as yet, I'll try to give you a simple description. The school-building itself fronts the east, is thirty-one feet long and eighteen wide, with brick walls and thatched roof. There is no veranda, but a porch over the front door protects that from burning sunshine and storms. On either side the porch the brick wall—which is built up about two feet to keep out the rain—is formed into a seat, where the girls are fond of resting at recess. There are two windows on the east side of the house—one on either side of the door—and three on the north side, one of these being in a small recitation-room in the north-west corner of the building. There is one window on the west side, in Miss Welch's room, giving her a beautiful view of hills in the distance and the Umzumbi River; and one on the south side in her room, from which she has another very pretty view of hills and valley. There are three rooms in the building, that which Miss Welch occupies being the larger of the two recitation-rooms.

I am writing in the school-room. Come and sit by the table, a gift, in part, from a gentleman in the colony. The pupils are in front of us, and we face the north. On the west side of the room, between the doors opening into the recitation-rooms, is the black-board, built into the wall with cement and slating. Over the front door, opposite, is a colored motto, "I am the Good Shepherd." Between the windows on the north side, facing us, is another, with the words "Grace, Mercy and Truth" beautifully blended together. In other places about the room are colored pictures,—scenes from the Bible,—and these give rise to many discussions and questions. The floor is cement, and we have one or two strips of cocoa-matting, to lessen the noise and make it more comfortable. On the south side of the main room are three maps,—one of The World, one of Africa, and one of Natal,—a gift from a friend in the colony. From these three maps the girls are learning much, and we hope to have others, soon. We sent to America for



one of Palestine, which we need every day, but it was lost in a shipwreck on its way out here. There is a cosy little fire-place for use when the damp, windy days of winter come; and, for the present, we have my organ here, also. It assists in the singing, and when the people from the station come to learn new hymns.

Miss Pinkerton then describes her twenty girls. Our space limits us to two or three. She writes:—

Next is Gertie, who was wild enough when she came here, and who is often as patience-trying as can be, but bright, quick and witty. We think she is learning to overcome her evil disposition, and to yield more frequently to others. The fact that she returned, and desired to be in school again this year, gave us fresh hope and courage, for we had expected that she would consider her education completed.

In the next tier of seats is Zilla, one of our best girls, about fourteen. She is one of the leaders in our girls' prayer-meeting and she tried to teach her home people when with them in vacation.\*

Alice is from one of our own station families, and has been a day pupil for several terms; but this term her father pleaded so hard that we should admit her as a boarder, that we consented.

Faku sits by himself, being the only boy in school. He is an uncommonly apt scholar, in advance of the station school, but too young to go to Adams'.

An English gentleman, visiting the Institution last week, was so pleased with the recitations of Alice and Faku, that he asked permission to make each of them a present.

Now come and stand in the porch. You will see that the chapel, the two mission-houses and this building are in a line on the same ridge, facing the east. At the foot of the steep precipice behind the houses runs the Umzumbi River. In front, the hill slopes down to a plain. Around this house we will have, in time, walks, grass, flowers and fruit-trees, and a little down the hill a banana garden, the walks bordered with pine-apple plants. Peach, lemon and orange-trees will be scattered about, and the corn and bean garden will be down the hill, on one side.

Now come into the "Home," a long, narrow building, with a broad veranda. The dining-room is long and narrow also, with three dormitories, Miss H's room, pantry and kitchen, opening from it. Beyond the kitchen is another dormitory for the girls. In the evening the girls sit in the dining-room, with their sewing, often singing as they ply their needles. Pass from this room through the hall to the little parlor, and sit down and rest. I hope

\* The story of Zilla was given in the December number of LIFE AND LIGHT.

of what she was to them. And what praise so dear to a mother's heart! But it was as a member of this Board, and one of its Executive Committee, that we who have been intimately associated with her, feel her loss. Of her love for its work, and joy in its communion, which was sustained and inspired by the inner life of faith and constant communion with her Saviour, we who have been thus united with her, know full well.

She was not a woman of many words, but plain, direct, and notably careful in speech. On points in which she was deeply interested, and on which she was fully informed, how clear and felicitous her power of expression! and how the soul, from beneath the quiet, almost impassive features, would speak out in the earnest, convincing words! As a writer, what promise of success, could she have given her time to it!

"I have no one like-minded who will naturally care for your State." So spake the bereaved pastor, Dr. Mooar, at Plymouth Avenue Church, Oakland,—the church of her love,—on the day of her funeral, and the following extract is taken from the sermon on that occasion: "Among the few sentences she slowly and with difficulty uttered to me on the evening before she died, was this: 'I have been a very imperfect Christian.' But if I do not mistake, her appreciation of her Lord's fullness has perceptibly advanced during these later years. Her character seemed to me sweeter, riper, richer. Her sympathy with the kingdom of Christ could never be questioned. The great work of missions lay close to her heart. It was, indeed, as she used to urge upon others, an exhilaration; it enlarged her vision, and lifted her from the mere personal, domestic and local routine. We did not need any dying testimony of her faith; but that is not wanting. Her sickness came upon her at once, like an armed man. It struck her low almost with the first touch; but it found her at peace. When she perceived that the physician had given an opinion of her case, she asked it of her husband, received the unfavorable opinion without agitation, and calmly rejoined, 'We are just as safe in His hands as it is possible to be, for we have everything necessary to show us the way.' When one of the daughters remarked, 'But it is harder for us than it is for you,' she answered, 'I will not leave you comfortless.' As the hours of the night wore away, fragments of verses were whispered by her. When, in response to her word 'forsake,' the whole promise, 'I will never leave thee nor forsake thee,' was repeated, she gave her assent. When her lips gave forth two or three times 'forever,' the passage was read, 'And there shall be no night there;' 'and they shall reign forever and ever,' there was a like recognition.

"The last word distinctly heard was 'faith. And so she has laid down the burdens allotted to her to carry. She has exchanged, at her Master's bidding, the yoke for the crown. And yet to us, who were the objects of her love and painstaking, her care must be thought of as her crown.

"And so hushing the terms of praise which my heart utters, remembering her peculiar tone of protest in regard to such expressions, we will take thankfully the comfort our sister has left us, remembering with fresh gratitude, too, the other 'elect' women gone before who labored with her in the Gospel, determined and encouraged to be 'like-minded.'" J. C. S.

### THROUGH DEATH TO LIFE.

"The star is not extinguished when it sets  
Upon the dull horizon; it but goes  
To shine in other skies, then re-appears  
In ours, as fresh as when it first arose.

Thus, nothing dies, or only dies to live;  
Star, stream, sun, flower, the dew-drop and the gold —  
Each goodly thing, instinct with buoyant hope,  
Hastes to put on its purer, finer mold.

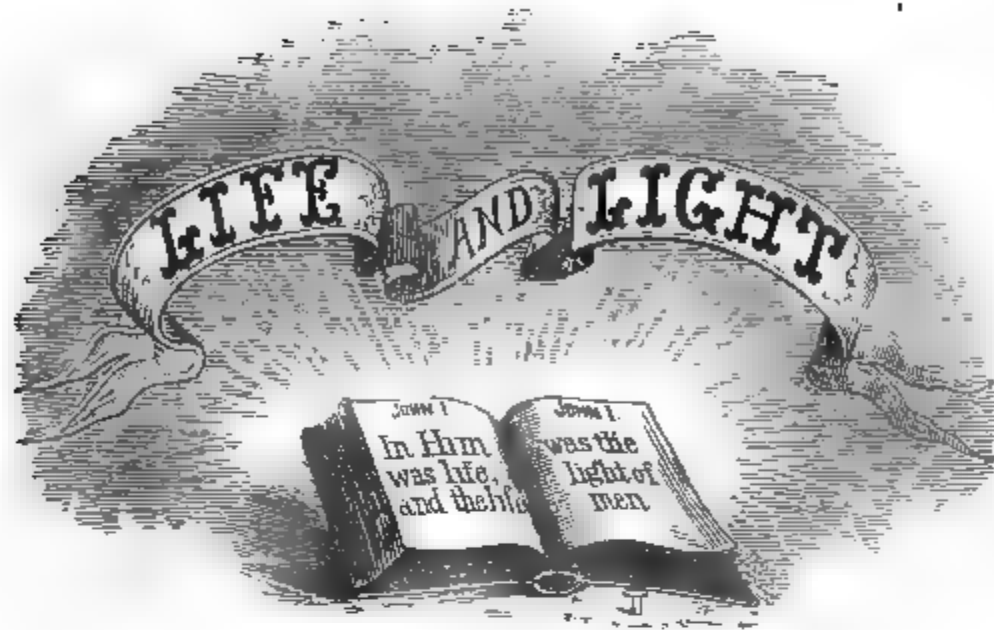
Thus in the quiet joy of kindly trust  
We bid each parting saint a brief farewell;  
Weeping, yet smiling, we commit their dust  
To the safe keeping of the silent cell.

Softly within that peaceful resting-place  
We lay their weary limbs, and bid the clay  
Rest lightly on them till the night be past,  
And the far east give note of coming day.

The day of re-appearing — how it speeds!  
He who is true and faithful speaks the word:  
Then shall we ever be with those we love;  
Then shall we be forever with the Lord.

The shout is heard; the Archangel's voice goes forth;  
The trumpet sounds; the dead awake and sing;  
The living put on glory; one glad band,  
They hasten up to meet their coming King!

Short death and darkness; endless life and light!  
Short dimming; endless shining in yon sphere,  
Where all is incorruptible and pure!  
The joy without the pain, the smile without the tear."



## FOR WOMAN.

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VOL. X.

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### INDIA.

#### WOMAN'S WORK IN THE MADURA MISSION.

[Extracts from the Annual Report of the Mission.]

##### BIBLE-WOMEN.

Of the work done by Bible-women in Madura city, under the superintendence of Mrs. Capron, the report says:—

THE number of women under instruction in January, 1879, was one hundred and thirty-nine. The number during the year has been two hundred and ninety. At present there are two hundred and nine; of these, eighty-seven are reading the Bible intelligently. The number of pupils has increased so rapidly that one very interesting part of our work—that of reading to audiences gathered in houses where there are no pupils—has been hindered. It is estimated that the number of listeners, during the year, to the readings of the six Bible-women, has been 14,116. There is now no limit to our opportunities of reaching human souls with the news of the great salvation but the lack of those who have the heart to tell. The power of the Bible itself is so evident to one who goes in and out of these homes, that we press on to teach the women to read, believing that God will do great things by his Word. Our need of earnest, warm-hearted native Christian women to convey instruction, such as ought to be given to beginners, is imperative.

I will mention but one incident in connection with this work. A wife and mother who had read the gospels of Luke and Matthew, came at length to the hour of death. The Bible-woman had said to her that now she must give up all anxiety about home, husband and children, and give herself to thoughts of the great change. "I am doing this," she replied. "Can you trust the Lord Jesus wholly?" asked the Bible-woman. "By the blood of the Lord Jesus Christ my sins are all forgiven," she answered. "I shall go to Him." These were her last words. The Bible-woman told me that "it was not these last words, but the eagerness with which she sat down to read with me, and her quick perceptions of truth, that lead me to believe she is saved." I, also, well remember my last visit to her, when she listened to my message while explaining the parable of the Ten Virgins. A woman who lived near her and had learned to read, went to the husband and begged for the two little copies of the Gospels. The husband replied that he could not grant her request, for his wife had charged him to send them to her sister-in-law. The little Gospels were treasures to be willed away.

Mrs. Capron adds, in conclusion: "The scenes and visits and proofs of what may be done have sent me home, evening after evening, with an exhilaration that makes work a joyful service. He who works in, and by, us, will gather up all, and guard all, until he brings us into the grand and glorious revelation of 'riches in glory.'"

#### SCHOOLS.

Miss Rendall writes as follows of the Madura Girls' Boarding-School:—

The number of pupils has averaged fifty. They have evinced great interest in their studies, and the examinations have shown progress. Twenty-six of the girls have passed in the various standards with results better than ever before. Seven were presented from the teacher's class for the third-grade school-mistress's certificate. This class has had practical experience in teaching in the day-school near by, with very good results. Five have united with the church during the year.

Of the Mandapasalai Boarding-School Miss Taylor writes:—

There have been thirty-five girls in the school the past year. Fifteen were presented at the government examination. The girls have formed themselves into an association for benevolent purposes, and contribute their mite into the fund for the pastor's support.

The Station boarding-schools have continued with encouraging results, during the year.

Mrs. J. E. Chandler writes from Pulney:—

Our Girls' Boarding-School numbers forty-five pupils. We received a large class of orphan girls at the beginning of the year. In all respects these girls, though heathen two years ago, have been an ornament to the school. In 1878 we presented seventeen girls for examination under the "Results" system, and all passed successfully. In 1879 we had forty to present. The Bible takes the first hour daily in all our schools, and a great interest is manifested in its study. The Lord has helped us spiritually, and for this we praise his name. We have had tokens of the presence of His Spirit for weeks past, and some have passed from death unto life, and are showing, by their altered dispositions, that they are serving a new Master.

Of the Hindu Girls' School in Pulney, Mrs. Chandler writes:—

This school has been continued during the year, but has suffered much from a change of teachers. There have been eighty-two different pupils in the register, but the average has not been over twenty. The festivals and weekly visits to the Temple in the Rock, the new moon and full-moon festivals, are all enemies to the Hindu children in this place. But we hope to improve the school, and make it so attractive that, in spite of all obstacles, the girls will be drawn into it.

Mrs. Capron's report of the Madura Hindu Girls' School is as follows:—

The number of schools for Hindu girls is four. There are three masters and five mistresses employed. The number of pupils at the beginning of the year was one hundred and twenty-three; the new year opens with one hundred and seventy-six on the lists.

In allusion to the fact that many of the girls leave the school after passing the first or second standard, Mrs. Capron says:—

It is disappointing to have our girls leave us at so early an age; but the evident improvement while they are with us repays all effort. They are too young to be put in charge of Bible-women already overburdened with work. It is becoming a matter of concern to know what to do with this class, that they may not forget what they have already learned. We have obtained one hundred and twenty-four subscribers to the *Mission School Magazine*, from our school-girls and women; and an interest in reading at home will open the way for some plan of self-improvement.

It requires watchfulness to keep the preparation of "Results" examination subordinate to the religious teaching and influence

for which these schools are designed. It is believed that the past year has been fruitful in developing all the better feelings of the young girls committed to us, and in helping them on to thoughtful and earnest lives. It is pleasant to see even simple beginnings. Groups of girls gather at twilight in the court-yard of some one of the number, and go through exercises in drill and singing with an enthusiasm that carries an argument in behalf of the school to all who see them. One of the masters, on entering the school one day, found the eight or ten girls already assembled all kneeling, while one of them was praying. They are registered as Hindu girls, and yet the leader modestly said, "We thought we should like to thank Jesus, and ask him to help us all by ourselves." Another teacher remarks that gentleness in behavior and the habit of private prayer have been brought to his notice during the year.

One of the pupils, who has been out of school some time, proposed to me to teach such women to read as could come to her, as she herself is not allowed to go out. I provided her a register, and permitted her to make the attempt. She has thirteen women who come to her, and the experiment has proved thus far very successful. She sent for a catechism, the other day, that she might have that also in her school. Having been trained in a school-room, she has confidence in her ability to conduct herself as a teacher. One hardly knows which to admire most, the eagerness of the mother, with two or three young children, who is the learner, or the young girl — the self-possessed teacher.

#### MEDICAL WORK.

In speaking of the medical work, from year to year, little can be said that is new or different from previous statements, and a report must always have the dullness of statistics. In the Madura Dispensary the cases of women and children were, with but few exceptions, turned over to Mrs. Capron, and seen in a room quite distant from the other part of the dispensary. Of these, there were four thousand one hundred and seventy cases. This enabling the women to come quite by themselves for medical treatment, has brought many Mohammedans and those from special castes who would not otherwise have come to the dispensary. The acquaintance thus gained of many women from the most respectable native families in the town, has enabled Mrs. Capron to visit them in their houses, and thus greatly extend her influence for good. Her regular visits of this kind in the afternoon, which have been received with marked attention and gratitude, have been filled with incidents of interest.

## ORPHANAGES.

Although it is impossible for the Board to assume any expense for orphanages, their care absorbs so much of the time of our missionaries that it seems but just that some report of them should be given here. Mrs. J. E. Chandler says of the Pulney Orphanage:—

THE new buildings being completed, the orphanage is now divided, and the boys have each their own house and play-ground. These children have been a delightful care, and I have thanked the Lord for giving them into my hands. Their number has averaged eighty, though we have had more than twice that number during the year; and, from the beginning, over five hundred have been under our care. During the past year sixteen of these have died. Several of these were old enough to know the truth, and their faith in Christ was very touching. One little boy, who knew he was near death, called his teacher and asked him to hear him repeat his lesson for the Sunday-School. He had learned it while lying in feebleness upon the veranda, listening to the teacher repeating them over and over to the little ones. He was very fond of Bible-stories and hymns, and passed away with the Word of Life upon his lips. Another was a widow about ten years old. Awkward and dull, and sick much of the time, she always loved to hear of Jesus. She became very ill, and was a great sufferer for weeks, but never complained. One day she sent word to me that she thought she would die, and that she was afraid. I had her brought to the veranda, and seating myself near by, I put my hand on her and said: "Why are you afraid? Did you forget that Jesus loves you, and is ready to take you as soon as you leave this body, if you trust Him?" She answered, "I know He loves children,—he died for me." I then said, "Ask Him to take you home to be with him." She began to pray,— "Jesus, receive me. Jesus, take me. Jesus, forgive me. You have taken thousands to that beautiful place. You took Miss Etta—please take me;" and suddenly turning toward me,— "I am not afraid now; let them take me back to the room." Soon after she died, and was received, I doubt not, by her loving Saviour.

Of the Pasumalia Orphanage, Mrs. Washburn writes:—

At the closing of the nursery, that had been in operation since 1877, there were with us one hundred and six children. As the time had expired for which relief grants had been given, it was necessary to send home all whose friends could be discovered. Of those remaining, Mr. and Mrs. Chandler kindly took sixteen, and for a few others we arranged a partial support in places where they would receive kind care and treatment. Of the forty-five



remaining in the orphanage, nearly one-half are girls. Though small, they assist the matron in cooking, pounding their own grain, gathering fuel, bringing water, etc.

We have observed a growing conscientiousness and faithfulness that has pleased us. There were occasional complaints in previous years, when the crops near us were ripening, that the nursery children stole the cholam-heads; but this year we have heard it mentioned, as a matter of surprise, that they did not do it. One of the largest boys was admitted to the communion, a few months since, and several others have expressed a wish to be received.

In accordance with the kind offer of last year from the Madras Bible Society, to give Bibles and Testaments to the orphan children who would learn to read before September 1st, we sent in the names of thirty-nine children. The number would have been larger had all remained who studied to obtain the Bibles.

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## CHINA.

### LETTER FROM MRS. SPRAGUE, OF KALGAN.

ON our recent visit to Yu-cho, it was proposed, soon after our arrival, that I should meet the Christian women there for a Bible-class every afternoon. At first we made an effort to get together by ourselves; but finding it impracticable, we invited all who came in to join the class. We frequently had twenty or thirty present. We labored under difficulties and many interruptions, but we hope some good was accomplished. We read verses in turn, stopping to explain and talk about them. In the midst of our explanations, when the women were seemingly intensely interested, they would break out with such questions as: "How old are you?" "Have you any children?" "How do you keep your hair so smooth — do you use oil?" Perhaps one, more bold than the rest, would say, in a loud whisper, "Draw aside her dress, and let me see her feet."

All this was very annoying; so, one afternoon, when quite a number had gathered early, I said to them: "Now, you will all try to keep quiet, and listen; when we have finished, you can all ask questions, and we will answer." We commenced our exercise very successfully; but others had come in meanwhile, and after resting a little, one of them began to discharge the usual volley. I turned to Fu Yuan for help, and he said to them: "Every day Lai Sai-tai has been here these same questions have been asked, and every day she has answered them; but not once have we heard Lai Sai-tai ask how old any of you are. It is not the custom of

outside people to ask such questions. Please wait till we have finished reading, and we will all talk."

"But we do not understand," they said; "we are not able to read."

"You can listen. Listen, and use your mind; come every day, and in a little while you will understand."

"Don't you understand some things we talk about?" we asked, pointing to one and another.

"Yes," they answered; "we come and listen, because we think it is a good doctrine." Turning to the others, they said, "Now, you listen well to-day, and come to-morrow, and you will understand, too."

They paid good attention after that; and who can say that the seed dropped into these hearts may not, at some future time, produce abundant fruit?

When we were in Yu-cho there had been no rain for months. It was the constant topic of conversation, and we made use of it to teach dependence upon the one true God. An edict had gone forth from the mandarins that "no animals must be killed, no meats eaten." This was to appease the gods, so they would allow the rains to water the earth. This people have had for generations a very faint idea of God, whom they call Lao Tien Yeh, and worship him as did the men of Athens the "unknown God." They call upon Him specially for aid in time of drought. We declare unto them the unknown God, the only living and true God.

There were many who seemed so sincere in their desire to know a better way, so earnest in their questions about prayer, when should they pray, and where, and how often, and what should they say, that we were almost persuaded that they were not far from the kingdom. Several expressed their desire to unite with the church, but they lacked the courage to come out boldly for Christ. The widow, Mrs. Wang, who had known and loved the Saviour for some time, asked to be baptized. She passed a very good examination, answered all questions well, but when told there must be no worship of ancestors, she was somewhat confused. "What can I do?" she asked; "besides my two sons, my husband's brother lives in the house with me, and he governs the ancestral tablets. In my room I have a small Buddha, which I will give to you; but I am afraid my brother will not allow the tablets to be taken down. We told her to try and influence her brother to take away the tablets, and to invite him to come and see us. But the brother would not come, and was very angry that Mrs. Wang should wish to join the Christians, and she did not dare come near us again.

One day another of our helpers, Fêng-kê, joined us. He was on his way home from Shan-tung. He gave us a very interesting account of the progress of the Shan-tung work, especially the remarkable interest the women take in the truth. "They are different from these women," he said. "The women here have small 'noon-bing;' their ears are dull, and they use their mind very little. It is not so with the Shang-tung women; their ears and hearts are large, and they hear and understand well; they take great interest in the Gospel, and very many walk several 'li' to listen to the preaching." The Yu-cho women could not do that. It is said that they have the smallest feet in all China. However that may be, I know it is a most painful sight to see them walk. It is seldom one comes within our doors, even those not over sixteen or eighteen years old, without the aid of canes.

One afternoon I had a talk with our helpers on small feet. The three young men were thoroughly awake to the evils of foot-binding.

"One reason why the people are so poor," said Ruling, "is because the women are of so little help; their feet are so small they are not able to work or walk; they can only sit on the k'ang and sew, or on the floor and pump the bellows."

"Yes," said Ma-da; "and all winter we suffer with cold up to our knees."

"Do you know why that is so?" I asked. "Why do all the women complain of not being able to see? Why are they so much troubled with headaches and palpitation of the heart? You never hear the men complain that they cannot see. It is all because of your bound feet. There is no blood circulation."

"Eh-ya, that is true," said Fu Yuan; "there is my wife, she is only twenty-two years old, but her eyes are going like mother's."

One Sabbath afternoon I had Ruling come in and tell the women Miss West's story of the Harpoot blacksmith and his wife. They were all much interested, especially Ma-da. Several times afterward she dropped a remark about teaching or working for the good of her country-women. This encouraged us to propose what we have long wished might be brought about—that the helpers bring their wives to Kalgan, for the winter, for instruction. They all fell heartily in with the plan, and we look forward to their coming not without anxious thought and the felt need of much prayer.

Our last Sabbath in Yu-cho was very pleasant. After the usual sermon we assembled to celebrate the Lord's Supper. It was a long time since the little flock had sat down to the communion-table, and it was a solemn occasion. One was passed by, because

he had been cast out of the church the day before for his continued and persistent worship of ancestors. His lip quivered and tears filled his eyes. We hope—only hope—his sorrow will be unto repentance. Others would have been glad to join us, but the fear of persecution held them back. We could realize as never before the need of the great sacrifice, but we are happy that even a few have accepted the great salvation. "Blessed are they that are called unto the marriage supper of the Lamb."

In the evening we had a praise-meeting, when we sang our favorite hymns together; and so ended our very pleasant three weeks' work in the city of Yu-cho.

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## AFRICA.

### *"YOUR REWARD IS JUST THE SAME."*

BY MRS. A. B. ROBBINS.

Many a Christian worker, in moments of discouragement and trial, will be glad to take to her heart the simple message of this African woman.

THERE are many things connected with our work among the Zulu women which are very discouraging, and which sometimes lead us almost to despair that they ever will become active, enlightened, civilized Christians,—they cling with such tenacity to their heathenish customs, which are as their gods, and stand as much in the way of their becoming live Christians as do the gods of the Chinaman or Hindu. Customs which we thought were long ago given up by those in our churches make their appearance again and again, and we find that in their hearts they still cling to them, and if they can practice them and not be found out by the missionary, they are all right. But it is not of this that I wish to tell you.

As I was sitting alone in my room, the other day, thinking of these things, my door was slowly opened, and an old woman, very much crippled by age, came quietly in and took her seat on a mat at my feet. When she had sufficiently recovered her breath to speak, she said, "Sa ku bena kuceku yenkosi"—"I saw you servant of the Lord." I replied to her salutation, but thinking she had come to beg something I did not hasten to talk with her. After sitting a short time she drew forth from her tattered garment a shilling, and said, "I wish to give this to the Lord, for his goodness to me," and began to tell over her blessings. The first was, that the Father had given her strength to get to the missionary. She had been wishing for a long time to have a good talk with me about her Saviour, whom she loved. When she left home she feared her strength would not be sufficient to reach us.

That was one blessing. Another was, that she had heard of Jesus when she was young, and had been kept by him. He had never left her, although she had passed through many trials. She had three children grown up; several had died. She felt thankful for the living ones, and also for those whom Jesus had taken, while they were still young, to himself. And she had come with her shilling, as a thank-offering. She had hastened, that she might give it before she died.

Still I was faithless, and was thinking to myself, This is only to gain my favor, that she may be the more successful in begging. I said: "Why do you not buy snuff with this? Would it not be better than giving it to the Lord?" She looked up into my face, and said, "It is sweet to give to the Lord."

I looked at her. She had on an old brown dress, much worn, and a white cotton blanket on her shoulders. That was all. My heart began to warm toward her, and I told her of the poor widow who gave her all into the treasury of the Lord; and if she really gave this, her all, from love to the Master and his cause, she would surely receive his blessing.

She seemed to take in every word; and when I had finished she replied in kind and encouraging words to me. She said: "Do not be discouraged that you see so little fruits of your labors. The fault is not yours. We hear what you tell us, and know it is God's truth, but we don't hear. We see, but we don't see, because our hearts are hard. You will have your reward just the same." I heard her words, and thought, Has Jesus sent her with this message to me? If she really goes away without asking for anything, then I may know that it was a message direct from the loving Father. Judge of my joy when, after talking an hour or more, she quietly arose, took my hand, kissed it, and said good-bye. Oh, for more faith, that we may always realize that, however dark and tearful may be the seed-sowing, the harvest is sure in His own good time!

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A Calcutta missionary declares that idolatry in that city is rapidly becoming an irksome thing. The recent pooja, in honor of Sarasvati, the goddess of learning, was celebrated with much show but little heart. The number of images made for worship is constantly diminishing, and worshipers are growing indifferent. The census of missions is to be taken next year, and it is estimated that it will show an increase of over 200,000 native Christians in India, Ceylon and Burmah for the last ten years — 500,000 in all. Where is the doubter in the success of Christian missions? — *Heathen Woman's Friend*.

# Young People's Department.

## TURKEY.

### LETTER FROM MISS BUSH.

We are permitted to make the following extracts from a letter from Miss Bush to the "Cheerful Workers" in New York City:—



WISH I could have written to you yesterday or the day before, when my heart was all aglow with what I most wish to tell; but when one is in the "thickest of the fight," that is just the time when one cannot stop to indulge in vivid accounts of the work or of the thoughts it inspires.

This has been a very busy and very blessed week with me. Without, it has been the stormiest, roughest winter weather; within doors, we in school were plodding on in a track which had grown most wearisome because of the lack of heavenly light and gladness, when, all at once, such a blessing came, and wrought a change in the whole atmosphere of our work. In the two highest classes are five girls who, for weeks, I might say months, have been miserably unhappy on account of their sins. Their wretchedness has made me feel sorely burdened, but nothing that I could do seemed to give them any light. I felt that the prayer of faith was my only hope for them. The gloomy cloud on their faces deepened, day by day, until Wednesday evening of this week, when one of them came and told me that she and three of the others, in talking together, had found themselves in the same state of sin and misery; that they felt they were lost unless they could find Christ. They asked to have some time given them during the next day when they could seek salvation for their souls.

I was filled with amazement at the thought that while I had been so discouraged, Christ's time for blessing these souls had been drawing so near. How was I to meet this great responsibility? If souls were coming to Christ, was I fit to lead them? What wisdom and tact were needed for this work! I cast myself upon God in my helplessness; and I think it is true that when we most feel our weakness and nothingness he is most willing to use us.

I decided that the next day should be given up to prayer, remembering how, in Miss Lyon's school, such determined seeking of a blessing always met with success. The first thing in the morning the teachers met with me for prayer, and soon after the whole school was assembled. I spoke to them of the three worlds, earth, heaven and hell—the life they must live on the first, and the choice they must make between the other two. The four girls who had been so burdened with their sins were the first to speak, earnestly requesting the prayers of their school-mates, that the day might not pass without their finding the Saviour. Later in the day they came to my room, separately, and all of the four were rejoicing in the love of Christ. I never saw such a change as appeared in their countenances,—from gloom and despair to light and peace. Their hearts seemed full of love, and one of their first thoughts was of anxiety for a fifth unconverted class-mate—the only one of the first class not a Christian.

Many were the confessions of sin and coldness made that day, in private and public; but it was a blessed thing to have all laid bare before the Lord, and be humble at his feet. Three little girls had come to me over a week previous, told me that they had been unitedly praying for salvation, and hoped they had found the Saviour. To these the day of prayer was a happy one. Many said they had never spent such a day. I am sure I never did. It seemed to me as if I were converted over again, such joy filled my heart in view of the wonderful love and mercy manifested by God to sinners.

When, in the afternoon meeting, I asked those who had doubt about their being Christians, to separate from the rest and come to my room, there were still among them some for whom I had hope; and at the end of a brief talk, on requesting that all among them who hoped they had, either that day or very lately, given themselves to Christ, or, at least, tried to do so, to rise, only six remained seated.

What a different thing this precious experience has made of school-life and work! I see the girls taking up little duties, such as tending the fire, dusting or arranging rooms, of their own accord, and as if they sought for opportunities to help others. Our daily fifteen-minutes' prayer-meeting at the close of school no longer drags wearily, and our Bible-lesson was never so interesting. We sang, "Joyfully, joyfully, onward we move," the next morning at prayers, and many said the hymn never seemed so sweet—it was like a new one. What a difference the coming of the Spirit makes in a heart and a community! Would that we could always live as in the very presence of the Lord! Then, indeed, would we enjoy the "peace of God which passeth all understanding!"

## ONE LITTLE TALK.

BY ALICE M. EDDY.



DON'T think I approve of missions," said Kate, turning her head on one side, to observe the effect of her painting.

"Why not?" I asked, from the sofa.

"Well—because! The poor at our door, you know; and then I don't believe in sending your money to the heathen and denying yourself all the pleasures of life. Besides, there was Mrs. Jellyby.—I don't see what you are laughing at, Alice."

"It is just as well to be accurate, even in quoting Dickens to overthrow missionaries," I answered. "Mrs. Jellyby was engaged in colonization, I believe. As to the poor at our door, that argument might have more weight if I didn't remember your complaint, yesterday, that Dr. Ellis was always teasing you to take a class in the mission school. Then, as regards the pleasures of life—"; but here Kate interrupted me, her pretty face covered with blushes.

"Oh, Alice! I may as well confess that I didn't mean a word of all that. The truth is, the meetings of our mission circle always come when I want to do something else. Now, this afternoon, for instance, I don't care to leave my painting and go off half a mile to sew and listen to Mrs. Ellis reading about schools and things. Mrs. Ellis isn't a good reader—though I don't hear her enough to know much about it."

"What work does your mission circle do?" I asked, smiling into my cousin's roguish eyes. Kate and I never quarreled, in spite of our many differences.

"I believe they support a scholar, somewhere," answered Kate; "I don't know much about it, because I hardly ever go. Seriously, Alice, I don't see anything interesting in mission work. I suppose it is all very right and benevolent (I hate benevolence; it reminds me of 'Wayland's Moral Science'); but, somehow, I feel as if it belonged to older people to look after it. What do we girls care about the heathen? They are just like 'the masses.' Nobody ever thinks about them, except in books of statistics. There's the five-dollar bill papa gave me yesterday. I suppose I might give it to the heathen, and have a vague sense of beneficence to reward me; but I intend to get 'Hamerton's Notes on Art' and Peter Bayne's 'Lessons from my Masters' with it, and I think it will be quite as well spent as if it went to all the Boards in Christendom to be divided among a million people that I don't know any thing about."



"It all depends upon what you are living for," I answered, as dispassionately as I could. "If mere personal enjoyment is your 'destined end and way,' I suppose your time and money cannot be better invested than in securing to yourself all the pleasures you can obtain by them; but if you are living, as we Christians are supposed to live, with the idea of loving service to all men, for Christ's sake——"

My cousin broke in again, hastily: "But those people don't care anything about it; they have to almost force the Gospel on them everywhere. I'm not selfish at home, Cousin Alice?"

"Indeed, you are not."

"But how can I be interested in five or six million people who don't care a bit whether I am interested or not? It's very different serving those whom you love and see about you every day. I suppose it's dreadfully wicked to talk so, and I wouldn't to any one else, but, for some reason, I always do tell you exactly what I think."

A door opened below, and a clear, childish voice floated up to us, with the sound of small feet on the stairs.

"It's Tip, coming from school," said Kate. "Now, according to all the stories, her song ought to be a convincing argument in favor of missions. I should be struck to the heart with remorse for my scoffing speeches; the innocent child should enhance the effect by a few artless words, and I should start as a missionary to Japan, the day after to-morrow. Hark! what is she singing? I'm ready to be converted!"

We were both silent for a moment, listening. The clear voice came nearer,—*"Bear ye—bear ye—bear ye one another's burdens—bear ye one another's burdens—and so fulfill—fulfill the law of Christ."* Then Tip ran through the room, with her school-bag, and the song was lost in the nursery beyond.

"I suppose they are learning an anthem for the school festival," said Kate, slowly. But I had left the sofa and was kneeling beside her, with my arms about her neck. Somehow, I never saw it all so plainly before. It seemed as if somebody else were speaking, my words came so fast. "Oh, Kate! Kate!" I cried; "don't you see how it is? It isn't the heathen; it is just bearing one another's burdens. Think of it, Kate! Thousands and thousands of girls just as alive as we, with just as much capacity for enjoyment or suffering as you or I! Oh, Kate! if I were there among them, ignorant and degraded, not even realizing my own condition, wouldn't you give your very life to help me—you who never let me lift a finger for myself, if you can do it for me? Would you wait for me to call you? We are all sisters and brothers in this world,

with one Father, and we sit here happy and careless and selfish; and the Lord Jesus, who died for all the world, looks down on us two in this pretty room, and on all those dreary, desolate, joyless creatures in India and China and Turkey, and loves us all alike. And we want to be interested before trying to bear their burdens!"

Kate deliberately closed her paint-box, emptied her cup of water and put away the plate she was decorating before she made any reply. Then she came and kissed me, and I saw that her eyes were full of tears. "I talk as if I hadn't any heart," she said, in her impulsive way; "but you know better. Cousin Alice, you know I never thought of it before. I didn't care about the whole thing but real girls, and bearing one another's burdens.—Alice, is there anything I can do for you? I'm going down to that meeting. I haven't paid my dues this year, and I may as well give five dollars instead of one. And I hope Mrs. Ellis will have some letters to read to us. I wonder what that scholar's name is. And oh, Alice! wasn't it queer that Tip did sing me over to your side, after all!"

So Kate went away with a touch of new earnestness in her bright face which made it very fair to see; and I lay still on the sofa and prayed the dear Lord to show me what more I could do to help lift the burdens pressing down so many of his children; and when Tip came into the room I called her over to me and hugged her close for a moment. I was so glad she had sung that anthem!

DETROIT, March 5, 1880.

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### A BIRD'S MINISTRY.

BY MARGARET J. PRESTON.

From his home in an Eastern bungalow,  
In sight of the everlasting snow  
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had traveled far  
From the Afghan towers of Candahar,  
Through the sand-white plains of Sinde-Sagar;

"And once, when the daily march was o'er,  
As, tired, I sat in my tented door,  
Hope failed me as never it failed before.

"In swarming city, at wayside fane,  
By the Indus' bank, on the scorching plain,  
I had taught—and my teaching all seemed vain.

"No glimmer of light (I sighed) appears;  
The Moslem's Fate and the Buddhist's fears  
Have gloomed their worship this thousand years.

- “For Christ and his truth I stand alone  
In the midst of millions: a sand-grain blown  
Against yon temple of ancient stone
- “As soon may level it!’ Faith forsook  
My soul, as I turned on the pile to look;  
Then, rising, my saddened way I took
- “To its lofty roof, for the cooler air.  
I gazed and marveled; — how crumbled were  
The walls I had deemed so firm and fair!
- “For, wedged in a rift of the massive stone,  
Most plainly rent by its roots alone,  
A beautiful peepul-tree had grown:
- “Whose gradual stress would still expand  
The crevice, and topple upon the sand  
The temple, while o’er its wreck should stand
- “The tree in its living verdure! — Who  
Could compass the thought? — The bird that flew  
Hitherward, dropping a seed that grew,
- “Did more to shiver this ancient wall  
Than earthquake,— war,— simoon,— or all  
The centuries, in their lapse and fall!
- “Then I knelt by the riven granite there,  
And my soul shook off its weight of care,  
As my voice rose clear on the tropic air: —
- “The living seeds I have dropped remain  
In the cleft: Lord, quicken with dew and rain,  
Then temple and mosque shall be rent in twain!’”

*Selected.*


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## Our Work at Home.

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### A PAPER FOR THE CONFERENCE MEETING.

It was one bright autumn day that to the mistress of Spring Mountain Parsonage, Mrs. Sunshine by name, came a little missive which read on this wise:—

DEAR FRIEND,— Our conference missionary meeting is to be held next week, Tuesday, in the Hillside Church. There is to be a discussion on the topic, “The Relation of Self-Sacrifice, its Pleasure, and Duty, to the Monthly Missionary Meetings.” Will

you kindly prepare a paper which will bring this question clearly before the ladies, in about four minutes of the thirty which are allotted for the discussion.

Sincerely yours, etc.,

CONFERENCE SECRETARY.

The thoughtful face which scanned the note took on a shade more of care, as she folded it within the envelope and laid it away on the table.

"A paper, indeed! Ah, yes, if I only could take time for it! But my self-sacrifice must consist in leaving papers and meetings to those who have leisure. That work-basket, piled high with the week's mending, and every stitch of it to be finished before Saturday night, is about enough for one woman's work." And Mrs. Sunshine actually sighed—a faint, wee bit of a sigh it was, though—as she seated herself to demolish the formidable pile before her.

"Then, to-morrow is the day for our sewing society," she continued her musing; "cake and biscuit to be made for tea; sweeping, dusting, dinner—everything to be in apple-pie order by three o'clock, or I shall hear of it from somebody. If I could only save out an hour somewhere, I should so love to use it in this one little service for the dear Lord!" and the shining needle flew in and out on the piece of work in hand as if intent on making "a way" for the "will" so ready to respond to this new and unexpected call.

Had the conference secretary known more of this brave little woman's busy life, she would have hesitated long before making fresh demands upon her time and strength. She only knew that Mrs. Sunshine had organized an auxiliary of eight or ten members in the widely-scattered parish of Spring Mountain, where her husband was settled over a church on a salary of four hundred dollars; that, through the efforts of Mrs. Sunshine and her mother, this auxiliary was the center of good influences, and held its meetings with a regularity which was a pattern to many a stronger society.

She did not know, this conference secretary, how, in rain or shine, whether convenient or not, the minister's wife went, on a stated day each month, from house to house throughout the mountain village with *Life and Light*, the *Missionary Herald* and other similar publications, explaining to the wives and daughters in those comfortable farm-houses the needs of Christ's work in foreign lands, and their need, too, of a share in it. For Spring Mountain, like many another country parish, was principled against sending money outside of the place; and it was only by line upon line and precept upon precept, here a little, and there

a great deal, of time and talk and strength, by which the price of a pair of chickens, or one pound of every twenty of butter, or a dozen or so of eggs, found their way from the various farm dairies to the missionary box.

Perhaps no one within the conference limits was better qualified, by personal experience, to talk of self-denial in connection with missionary meetings than this same Mrs. Sunshine.

As she stitched away by the western window on this pleasant afternoon, now smiling to herself at the thought of her last encounter with a close-fisted, wealthy neighbor, now breaking out into snatches of sacred song from her favorite hymn, "Must Jesus bear the cross alone," and now nodding brightly to the rosy-cheeked boys who were storing away, in the cellar, load after load from the garden of vegetables for winter use, the desire to accept her part of the work for the conference meeting growing, meanwhile, the stronger. When, at last, her husband came down from his study with his afternoon's work all done, the note was submitted to him for advice. "Indeed, I don't see how you can take extra outside duties, Mary, in addition to all your cares," he said, as he handed back to her the letter which had colored her afternoon reflection. "And yet, I should so enjoy adding my little mite of service to the good cause. The time only is wanting, not the will. I never so much coveted a pleasure for myself as this one unsought opportunity for Christ's work." "Is that so, my dear. I believe, then, the work is heaven-sent, after all. I will take your place in the kitchen and other domestic duties, while you go to the study and write your paper," said the good minister.

No sooner said than done. The enthusiastic little woman laid down her needle, and took up her pen to such purpose that in the two or three hours to come her paper was quite completed. The golden brown of the fragrant toast showed no lack of a skillful hand; the nicely prepared tea-table was as inviting as if set by its presiding genius behind the dainty cups and saucers at its head; while good Mr. Sunshine's face beamed with the happiness which shone in his wife's as she said: "Among the self-denials rendered the work of the Woman's Board, it shall be recorded that the Spring Mountain pastor assumed his wife's household duties for one evening, that she might prepare her paper on 'The Relation of Self-Sacrifice, its Pleasure, and Duty, to the Monthly Missionary Meeting.'"

The intervening days flew fast away, and Tuesday of the next week brought the meeting to which had been given so much thought and prayer. It was only one short hour, but it was one

not measured by the ordinary divisions of time. Every moment was crowded with interest. The prayers and hymns were full of fervor. The Holy Spirit was present, and interest in the saving of Christ's lost ones beyond the seas was greatly increased. Mrs. Sunshine read her paper with emphasis and grace, and it touched so sensibly and brightly the topic under discussion that it added greatly to the inspiration of the meeting. So when it came to pass that it was asked for publication, our bright little friend made answer: "It is the Lord's—laid on his altar. Let Him do with it as seemeth good."

This is no fancy sketch; names alone are withheld; every other word of it is true. Henceforth, dear friends, you who have leisure from many of Mrs. Sunshine's cares, but who often feel compelled, from "lack of time," to refuse help asked for the missionary meetings, will you not remember and profit by the example of this brave woman, who, meeting faithfully the demands of parish work, caring for her family as wife and mother, teacher, and maid of all work, the counsellor and helper of the poor and needy every where, yet could not say, "I pray thee have me excused," to the request for help in the Conference Missionary Meeting.

E. B. M.

The paper is as follows:—

IN every home there is a constant call for a burden-bearer—a heart warm with life to feel for the suffering, and do for them, too. So in every great enterprise there must be some one to throw himself into the breach, to shoulder the disagreeable duties that no one else will take; some one with grit to go to the frontier; some one with brave, earnest soul, to plunge into the waves to save the drowning; some one to dash into the burning house and save the life of a little child; some one to follow the example of our blessed Saviour—to leave spiritual delights and Biblical study, yes, even to give up lying at the feet of the Lord, in blessed communion with him, in order to bear the message to a dying world—to pour the balm of your sanctified feeling into some poor groping soul longing for light, and yet not knowing where to find it. It is, therefore, sisters, that we beg you to leave your quiet, peaceful reading by the dear fireside, amid the sweet voices and tender caresses and loving words of your precious friends, and, at the call of the Lord, to bring and lay before him this mellow state of mind and this experience with which he has enriched you. Lay it all upon the altar. Say, "Here I am, Lord, just as I am. Whatever there is in me, O Lord, of good, that thou didst implant, take it for thine own use. Here I am, Lord, for thou surely didst call me. There

can be no mistake. With all my heart and soul and mind and strength, I consecrate myself to thee. I will keep nothing back of the price. I will cast myself entirely upon Thee. And if I perish, I will perish at Thy feet." With this spirit let us come to the place appointed; and then we shall be ready for whatever may be put upon us—if it be but to be a door-keeper in the house of the Lord; to set a chair for another sister; to repeat a verse of Scripture; to use our voices in song; or to enter into more extended services, as the Lord shall call us. And in this call for more extended service comes the burden of the self-denial. Here it is hard to take up the cross; and the crown to reward this cross-bearing is often withheld by an unappreciative, unsympathizing world. In order to be able to conduct these meetings, and, indeed, to enjoy attending them, we must familiarize our minds with the subject of missions. If we were formerly conversant with the subject and have grown rusty, we must read regularly and attentively the missionary periodicals. If we never have informed ourselves properly, there is, indeed, a feeling of guilt and shame which makes it disagreeable for us to engage to attend upon these meetings. But even if this is the case, shall we not be happier, and more likely to receive the smile of the Lord, to break away from the temptation to shield our ignorance, and resolve to enter into this work, and to prepare ourselves for it. There are condensed histories of missions of which we can avail ourselves to study up on by-gone years, and thus cover our past deficiencies. To be sure, it is hard to find time for these things, and it may involve giving up some pastime which we may have thought we could not do without; some social duty that we may have been accustomed to perform, that some one else, whom the Lord has not called to this work, may do as well as you. Perhaps they are positively disabled, by some physical or mental deficiency. Perhaps sense has as yet too strong a hold on them. It may be the Lord will make them ready in his time.

Dear sisters, will you not nerve yourselves, and prepare for this work? Make ready your minds for the coming of the Lord, that, finding things swept and garnished, he may enter in and take possession. But let not those who are positively unable to make this thorough preparation feel discouraged. The little missionary magazine published by the Woman's Board contains much information. It is spicy and interesting, and many a tired mother can read it when she cannot do much more. If the Lord has put you in a position where it is impossible to cultivate your mind, he surely does not require it. Settle the matter with Him. But one thing we beg of you—come to the meetings.

## WOMAN'S BAPTIST MISSIONARY SOCIETY.

THE annual meeting of the Woman's Baptist Missionary Society was held in Boston, April 21st and 22d. There were a large number present from abroad, who enjoyed the hospitality of the Boston ladies; while in the church, beautiful floral decorations and special arrangements for comfort gave fragrant and substantial welcome to all.

During the first day's sessions the principal items were the reports of the Society, a paper on "Where are the Laborers?" and an exercise for the children and mission circles. The Society has now under its care thirty-three missionaries,—four of them sent out during the year,—thirty-four Bible-women, and aid has been given to sixty schools, in which are reported nineteen hundred and six scholars. The receipts were given as \$46,178.32,—an increase of \$4,705.55 over the previous year. The main topic of the morning of the second day was the provision of a home for missionary children; and it was voted that such an one should be established, beginning on a small scale, and enlarging as circumstances may require. In the afternoon, reports from various State societies were given, bringing out the pleasures and trials, successes and failures, such as are common to all Women's Missionary Societies, although the bright side decidedly predominated. Interesting addresses were made by returned missionaries, showing the same urgent need for more laborers, and the larger provision for their work, which presses so sorely upon our own Board. Perhaps the culminating point of the meeting was when one of the missionary ladies was led forward to the desk, and, in trembling, broken accents asked the prayers of those present that the precious gift of sight might be restored to her; and the whole audience bent forward in silent, earnest prayer in her behalf.

We congratulate our friends of the Baptist Board on a most successful meeting, and we trust it may be the opening of a prosperous year.

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APRIL MEETING.

THE quarterly meeting of the Woman's Board of Missions was held on Tuesday, April 6th, in the chapel of Park Street Church. After devotional exercises, conducted by the President, the Home Secretary presented her report, in which was clearly shown the advantages of thorough organization. The first speaker was Mrs. Dr. Butler, who has labored long, in both India and Mexico, under the auspices of the Methodist Board. She pictured vividly the evils of the one land corrupted by heathenism, and of the other



groaning under the papal yoke, giving an inside view of a woman's life in the two countries in a manner that held the breathless attention of the audience.

She was followed by Miss Gilson, who carried her hearers to the shores of the "Dark Continent," and introduced them to the various schools established in the vicinity of Cape Town, on a plan similar to Mt. Holyoke Seminary. Her own school at Wellington, although self-supporting, and not connected with any missionary Board, is a valuable auxiliary to the work in foreign lands. During the first nine months the pupils raised one hundred and fifty dollars for the support of a school in India, under the care of Mrs. Gates.

A pleasant feature of the meeting was the presence of Miss Crawford, from Plattsburg, N. Y., a new missionary under appointment to Turkey. In a few simple, earnest words she spoke of the work she hoped to do, and asked the prayers of the ladies, in her behalf.

Thus closed a meeting of unusual interest, the large attendance testifying to the hold that this work has upon the Christian women of to-day.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$55.05; Cumberland Mills, "Mission Circle," \$30; Madison, Aux., \$3; Bath, Central Ch., \$30; Auburn, High St. Ch., \$15; Cape Elizabeth, Lagonia, Welsh Ch., Aux., \$20.25; Milltown, Aux., of wh. \$25 const. L. M. Mrs. Ellis Mc Allister, \$31.25; Bridgton, Aux., \$33.43; "Mayflower Mission Band," \$4.07; Hallowell, "Ready Hearts," \$25; Greenville, Aux., \$20; Monson, "Busy Bees," \$5; Rockland, Aux., \$50; Portland, Aux., High St. Ch., \$241.06,	\$563 11
<i>Tremont.</i> —Mrs. Lydia S. Benson,	1 00
<i>Winterport.</i> —A Friend,	4 40
Total,	\$568 51

### NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Amherst, Aux., \$12; "Carrier Doves," \$25; Brookline, Aux., const. L. M. Mrs. John Peabody, \$25; Pastor's little daughter, \$1.00; Frances-town, Aux., \$40; Manchester, Hanover St. Ch., Aux., \$100; Meredith Village, Aux., \$25.10; Raymond, Aux., \$6; Mrs. Harriman's S. S. Cl., \$2.61; Winchester, Mrs. LaVere and Miss Tower, \$3.50,	\$240 21
<i>Newport.</i> —"Banner of Light,"	57 39
Total,	\$297 60

### VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Georgia, Aux., \$6; Westminster West, const. L. M. Miss Genevieve M. Slate, \$25; New Haven, Aux., \$28; "Mission Band,"	
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\$12; Springfield, Aux., \$21; Newport, Aux., \$10.80; St. Johnsbury, No. Ch., Aux., \$19; So. Ch., Aux., \$28.50; Stowe, "Mt. Mansfield Mites," \$18; Orwell, Aux., \$15; "Evergreens," \$41; Charlotte, Aux., \$4; Jericho Centre, Aux., \$25; Guildhall, "Mission Circle," \$4; East Hardwick, "Young Ladies' Miss'y Soc'y," \$10; Burlington, First Cong. S. S., Cl. No. 1, \$20; Salisbury, Aux., \$5.62; Rutland, Aux., \$61.89; Vergennes, Aux., \$5. Expenses, \$25. Bal., \$334 81  
*Chelsea.* — "Young Peoples' Grape Vine Mission Circle," 20 00  
 Total, \$354 81

LEGACY.

Miss Parmelia Rockwell, Rutland, Vt. \$100 00

MASSACHUSETTS.

*Andover.* — So. Ch., Cl. of girls, \$5 00  
*Berkshire Branch.* — Mrs. S. N. Russell, Treas. Pittsfield, First Ch., Aux., of wh. \$100 by Mrs. Elizabeth Clapp, \$145.44; Hinsdale, Aux., \$19; Dalton, Aux., \$16.41; Lee, "Willing Workers," \$21, 201 85  
*Essex So. Conf. Branch.* — Miss H. K. Osgood, Treas. Topsfield, Aux., const. L. M. Miss Clara Todd, \$25; Peabody, So. Cong. Ch. and Soc'y, \$77.93; Salem, Tabernacle Ch., Aux., \$125, 227 93  
*Essex No. Conf. Branch.* — Mrs. J. A. Perkins, Treas. Amesbury, "Young Ladies' Mission Circle," \$40; Aux., \$10; Groveland, Aux., \$30; West Haverhill, \$1.50, 81 50  
*Hampshire Co. Branch.* — Miss Isabella G. Clarke, Treas. No. Amherst, Aux., const. L. M. Mrs. Henry Stearns, \$25; Hadley, Aux., \$19.60, 44 60  
*Haverhill.* — No. Ch., Aux., 55 00  
*Maplewood.* — Mrs. J. C. Gordon, 10 00  
*Norfolk Conf. Branch.* — Mrs. Franklin Shaw, Treas. Donation from S. J. H., \$10; No. Abington, Aux., \$8; "Merry Workers," \$4.25; Abington, Aux., \$9.04; Chiltonville, Aux., \$10; Braintree, Aux., \$34; Brockton, Aux., \$50; No. Weymouth, Pilgrim Ch., \$18.38; 1st Ch., \$12; "Pilgrim Gleaners," \$5; Easton, Aux., \$18.37; "Workers for Jesus," \$20; Rockland, Aux., \$17.65; "Mission Band," \$10; Marsh-

field, 1st Ch., \$11; East Marshfield, 2d Ch., \$5; Hanover, Aux., \$9; So. Weymouth, Union Ch., "Mission Circle," \$40; Weymouth and Braintree, Aux., \$20; So. Braintree, "Mission Helpers," \$5, \$316 69  
*No. Middleboro.* — Cong. Ch., "Willing Workers," 5 00  
*So. Framingham.* — A Friend, 10 00  
*Springfield Branch.* — Miss H. T. Buckingham, Treas. Palmer, 2d Ch., \$13.50; Munson, Aux., \$30; Ludlow Centre, Aux., \$18.35; "Precious Pearls," \$14; Springfield, Memorial Ch., \$37.35, 113 20  
*Suffolk Branch.* — Miss Myra B. Child, Treas. Boston, Berkeley St. Ch., A Friend, \$10; Central Ch., Mrs. Van Wageningen, \$10; "Young Ladies' Miss'y Club," of wh. \$50 const. L. M. Mrs. J. T. Duryea; Miss Abbie B. Child, \$86; "Duryea Circle," \$4.65; Old So. Ch., Aux., of wh. \$25 const. L. M. Mrs. S. M. Barry, \$339.80; Union Ch., const. L. M. Mrs. Albert Gay, \$25; Mrs. E. C. Hood, \$50; Mrs. A. Gay, \$1; Roxbury, Mrs. H. B. Hooker, \$2; Eliot Ch., Aux., \$30; So. Boston, Phillips Ch., Aux., of wh. \$100 by Mrs. Calvin Shepard, const. L. M's Miss Georgie F. Drake, Miss Nellie B. Eaton, Miss Jennie W. Reed, Miss Stella B. Marchant; \$50 by Mrs. Helena M. Kent, const. L. M's Miss Abby C. Nickerson, Miss Fanny W. Huzzey; \$25 by Mrs. S. W. Simonds, const. L. M. Miss Adelia L. Heald, of Waverly, \$25 by Mrs. Choate Burnham, const. L. M. Miss Sophia F. Lovering, of Hamilton; \$25 by Mrs. Jeremy Drake, const. L. M. Mrs. Charles Ogden; \$25 by Miss M. E. Simonds, const. L. M. Miss Mary J. Winslow; \$25 by Miss Lucinda Smith, const. L. M. Mrs. C. A. Upson, \$581.55; S. S., \$104; Dorchester, 2d Ch., Aux., of wh. \$200 by Mrs. Frank Wood const. L. M's Charlie Packard, Edith Packard, Elsie Packard, Mrs. Lavinia L. Bartlett, Mary R. Bartlett, Marion Marsh, \$771.00; Village Ch., Aux., const. L. M's Mrs. Sarah W. Tucker, Mrs. Mary S. Webster, Miss Josephine K. Wright, \$75.00; Brookline, Harvard Ch., Aux., of wh. \$25 by Mrs. L. S. Ward, const. L. M. Miss Lucy Pan-



# Board of the Interior.

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## TURKEY.

### LETTER FROM MRS. COFFING.

**If** any have felt inclined to ask, "Why do we hear such reiterated calls for money for Foreign Missions?" or, "Is there not danger that the Woman's Board will absorb too much of the time and thought of Christian women?" let them read the following statement of the plans and interests dependent upon Mrs. Coffing, who is only one of many to whom are presented most urgent pleas for schools and teachers.

MARASH, Feb. 19, 1880.

"We cannot bear to think of your leaving Marash." "We seem to see you, and know just how you are situated in Marash." "We had not thought it possible for you to leave Marash." "Why do you leave Marash?"

DEAR FRIENDS, — The above and other similar expressions having reached us from so many of our loved ones, we think it only just that we give a full, and, if possible, satisfactory answer to you all. Our general answer is, "Missionaries, of all Christians, are 'pilgrims and strangers,' mere sojourners in the land for which we have left country, kindred and father's house. We build an altar here, then, Abraham-like, pass on, and, pitching our tent, we build another, and call on the name of the Lord. Therefore, we were somewhat surprised that our friends had come to look upon us as dwellers in Marash. But Paul tells us that the "letter killeth;" so we must show you that our moving is not simply to prove that we are pilgrims and strangers.

First, then, we became convinced that Hadjin needed the example of a Christian home. The work had reached such a stage of development that there would be little and very slow advancement without a more direct influence brought to bear on the family — God's first and best institution for man; and experience has taught us that only by placing a pattern before these women, can we make them understand what we mean by a home. Of governing children they have no idea, or of obedience from children. Of making the place where mothers and daughters must stay, the place of most delight to fathers and sons, they have no conception; nor of the

duties, high privileges and abilities of woman as an educator of the young. But there, I have seen that smile before, and know what you are about to ask. However, I am not writing to show why married men do not offer themselves in greater numbers to this work, and I beg you will not do us injustice; for, if we are not mothers, we have mother instincts, and, with all these girls to train, we have nearly all the advantages of mothers, and are free from many of their hindrances as workers.

Then, we came from Christian homes, and, with the help of our Bibles, we mean to give these Hadjin women a model home to visit. Besides, we have helps which you do not take into consideration. Our steward and his wife, with their children, go with us, and they, having been under our influence since seventy-two, are quite imbued with our ideas, and are anxious to show a Christian family to those mountain people. Also, our plan includes our having a missionary family, children and all, with us, at least two or three months in the year.

*Second*, while Hadjin is, geographically, as near the center of our field as Marash, it is emphatically, in the present state of woman's work here, our center; for we can have access to a greater number of souls, with less labor, from there than from here; and this part of the field having so long enjoyed the constant oversight of the missionaries, while that has received only occasional visits, the burden of the school work and of work among the women lies now in that direction.

*Third*, Marash is so low,\* and, consequently, so warm, that we are unable to remain there through the summer. As long as the work was in such a state that a tour during the warm months was deemed sufficient for the year, it was very nice. But to be away, as we have had to be, the last two winters, then come home, and not be able to stay at home, but in Kerhan, we have found very trying. Though Kerhan, in itself considered, is very pleasant, it is so near Marash that one cannot help hearing of everything that goes wrong in the city work, and yet too far away for one to keep the reins in hand. Then, we never felt that we could be at the expense of carrying many things up there, and our stay of two or three months seemed only a prolonged tour. Again, it was so hard to oversee the gathering and preparation of winter stores for this large family, which must be done in summer, so much at arm's length as it must be here in Marash, that two years ago I was almost ready to give up and go home rather than go through with it again. This change will make it easier.

\* Marash is 1,900 feet above the sea; Hadjin is 3,525.

When it was proposed to add Adana to our work, we saw that we should have to be there in the winter, for no American can endure that heat and miasma between the last of May and the first of October; and we felt that we could not undertake it unless we could have our home in a place where we could remain during the summer. Hadjin, with a house outside of the town, offered just such a place; and to our great joy and that of the native brethren there, no one objected to our plan, so we can but feel that it is of the Lord that we are being led there.

But you ask, "How can you superintend the schools in Marash, and live in Hadjin?" I beg you to be patient, if I am lengthy in my explanation.

*First*, we are to retain our sitting-room, bed-room and a small kitchen in Marash, and are to have the same in Adana, so that we can go to these places and stay as long as the needs of the work demand.

*Second*, we will commence our school at the Home in Hadjin about the first of September, and, all having been at home during the summer,\* everything will be in readiness, and the work that came so heavily on me this last fall will be comparatively light. And school will be in good working order by the first of October, when two of us will go to Adana, and together start things there. Then, one remaining there, the other will go on to Marash, where school will commence the last Monday or Wednesday in October. The one remaining in Adana will, in the meantime, look after the work in Tarsus, Koryolook and Sis. The one in Marash will see to that in Fundajak, Dere Keoy, Zeitoon, Albustan and Yarpuz. The two left at the Home in Hadjin will start the schools in the town November first, and oversee Yerebakan, Gurumze, Koomlu and Shar.

Then, as soon after the fifteenth of December as possible, we will all try to be at home, where we will rest a little, and talk a good deal over what has been done during the two and a half months, and what is to be done on the next tour, which we hope to commence by February 1st. Then, if practicable, we will change places,—those who have been out, staying at home, and the others going.

In this way the whole field would, on one side, have the experience of the older missionaries, and, on the other, would be kept from falling into ruts by the newer ones, and we would help and support each other. Neither would we be very much alone; for

\* Two young ladies are to be sent out this summer to join Mrs. Coffing and Miss Spencer.

in the fall, one of the missionaries, perhaps with his family, would be with the one in Adana; and the one in Marash would have the society of the families there.

And by this plan we shall all have a share in the training of the native teachers who are to teach under us; and all, seeing the needs of the field, will know what to aim at in their education. We shall divide the lessons that we are to give, so that each teacher shall have her special department, and so order them that the lessons of each will come when she is at home. This plan includes no direct teaching on the part of the missionary teachers, except in the Home at Hadjin, which is a training-school for teachers. It makes us superintendents and advisers to the native teachers and committees, and has the advantage of causing the people to do their own work, and of making men and women of them faster than if we took the labor and responsibility from them. It also, by giving more variety to us, ensures better health, and, therefore, more years of active work.

A few words as to expense: Our work now is double what it was three years ago, and as soon as our new associates are here and have acquired any freedom in the language, must be much increased. Therefore, the expenses will be increased rather more than thirty-three and one-third per cent, which, I understand, is the advance you intend to aim at in your donations this year. This additional expense is not for the old work, but for new and different work.

Our entire work in Marash is now self-supporting, and, with the exception of one or two small villages, all the schools are half paid for by the people.

Year by year we mean to add more and more to the burdens of these people; but we cannot hope to lessen yours in the same proportion for a long time, because we hope each year to reach out to new places and new work.

Now, we are pushing on with this expansion, trusting you for the necessary funds and help. Surely, you cannot disappoint us. The money will be given — given cheerfully, readily and in abundance; and, although delayed, the two new missionaries will be sent to us. We mean to do our duty, and you all mean to do yours.

Thus in hope, and with the request for earnest, fervent prayers in our behalf, I only add that on Saturday, February 21st, I expect to start for another tour of six or seven weeks, and Miss Spencer will take full charge here.

Yours,

JOSEPHINE L. COFFING.

## A NATIVE TEACHER.

We extract from a letter from Mrs. Jenney, of Monastir, under date of Dec. 9, 1879, the following story to show some of the fruit of our school-work:—

OF our teacher, Marika, you will be interested to know more particularly. She is a young lady from Slevin, Bulgaria, not less than twenty-three years of age. In early childhood a severe illness left her crippled in one limb—a misfortune which, by the grace of God, was overruled for her eternal fortune, since her parents, who, evidently, are better principled than most of their neighbors, determined to give her an education, as a partial atonement for her lameness. She was consequently sent, at ten years of age, to the missionary school in Eski Zagra. On her return home for vacation, her mother noticed that she did not cross herself, and demanded the reason. Whereupon the daughter replied, “Where are we told in the New Testament that we ought to make the cross?” For this insolent question she received a beating, and was refused the privilege of going to school again, and she very soon fell into her old-time customs. But Slevin is a place of enterprise, and Marik at here found opportunity for pursuing her studies.

While she was engaged as a teacher in her native town she purchased a Bible, in order that she might more thoroughly instruct her pupils in the study of a brief history that was culled here and there from the Scriptures. In this she exhibited a characteristic which asserts itself in a very marked degree daily; viz., a desire to search into the intricacies of anything that comes under her notice. Any handiwork or house-work, or even my husband's occasional carpentering, she is anxious to understand and learn to do herself. But, while she read the Bible for the instruction of her pupils in its history, she came gradually into the knowledge of its divine and saving truths, and naturally began to instruct her scholars in the same. But the directors of the school, thinking that this savored of Protestantism, told her she must either cease such instruction or else leave her position. She chose the latter. For some time she remained in the study of the Scriptures, and when she heard of the Protestant Convention in Yamboul, she went there, though against the will of her parents. Gaining there the additional light she needed, she gave herself to the Master, and before returning home was invited to his work in Kustenets, whence, after a year's experience, we called her here, in September, 1878. She is a person of marked common sense, and has more than ordinary mental ability. She is free in manner, lively in conversation, and has an aptness for teaching the Word of God, and in convincing people of its truth.



We cannot say of her, "I find no fault in her," by any means; yet we feel that, on the whole, we are favored in having her as our teacher. She gains the favor of the scholars, and seems never to tire of the children. The scholars in school, now, in regular attendance, are seventeen. Four of them are girls from fourteen to eighteen years, and are studying geography, written arithmetic, and so forth. We were quite surprised when, not long since, the teacher of a small Bulgarian school in town came to Marika, and asked permission to come under her instruction after school-hours. Besides geography, grammar and arithmetic, she wished to recite the Catechism of the Greek Church.

During the first recitation she had occasion to recite the verse, "Faith without works is dead." When asked, "Do you know what that means?" she replied, "O yes; while we believe in Christ, we must believe also in His works." When her instructor explained that reference was made to the works of the believer, not of Christ, to the bringing forth of good fruit, she was pleased, and said, "But we do not do that. Why do we not?"

Oh! we feel greatly strengthened, now that we know that your united prayers are arising for a particular blessing on our school—your school—in Monastir. Think of what miracles the prayers of faith wrought in the time of Christ! Are they any the less powerful in our case of need? Let us come with boldness to the Throne of Grace.

Very sincerely yours,

KATE M. JENNEY.

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#### LETTER FROM MISS MALTBIE.

We give also a brief extract from a recent letter from Miss Maltbie, of Samokov. The year thus far has, in some respects, been one of trial in connection with school-work, owing to sickness among the pupils, and other causes; but there is also occasion for thanksgiving. Our friends there, upon whom responsibility rests, need our fervent prayers, that they may have wisdom and strength to meet the opportunities for usefulness which multiply and widen before them, and strong faith, also, to stay up their hearts in days of opposition and trial.

DURING the fall term we had the joy of seeing eight or ten of our dear girls come out decidedly, and take a stand for Christ. They all seem to be growing in grace, and I trust the Lord has chosen some of them for special service in his vineyard. There seems to be a growing conscientiousness, which I rejoice in very much; for, as you know, among such a people hypocrisy is one of the besetting sins. They cannot see that it is wrong to withhold the truth if it is not pleasant to tell it, or that it is always necessary to be honest.

We held services for the first time, last Sunday, in the assembly-room of the new theological seminary. We have been very much crowded in the small room where we have met heretofore, so that the change seems very pleasant. We hope this room will soon be filled. Over one hundred now attend service. The work is going forward, but not so rapidly as we hope to see it. We wait for the abundant outpouring of God's Spirit upon the seed that has been sown. Our helpers all report great eagerness for the Word of Life, especially in Razlag. There are wide-open doors, and great need of more laborers.

I hope those who contribute for our school will not only be interested in raising the amount necessary for the support of these girls, but will offer, also, prevailing prayer for the descent of the Holy Spirit upon each one of them. Will you not often remember us in your weekly prayer-meetings? I am always much interested in the report of them in *The Advance*.

## Home Department.

### STUDY OF MISSION FIELDS.

1880.

**JANUARY.**—General Review.

**FEBRUARY.**—China.

**MARCH.**—India.

**APRIL.**—Ceylon.

**MAY.**—Africa.

**JUNE.**—Turkey in Europe.

**JULY.**—Papal Lands.

**AUGUST.**—Sandwich Islands.

**SEPTEMBER.**—Micronesia.

**OCTOBER.**—Turkey in Asia.

**NOVEMBER.**—Japan.

**DECEMBER.**—Dakota Indians.

#### SCRIPTURE READING.

BY MRS. MOSES SMITH.

How came the Gospel to be preached in European Turkey? (Acts xvi. 9-13.)

Philippopolis, a station of the American Board, is in the region where Paul first preached the Gospel in Europe.

A woman the first to receive the Gospel. (Acts xvi. 14-15.)

One result of the reception of the Gospel by the Philippians. (Phil. iv. 15-17.)

The truth of Christ really hid in the human heart always bears this fruit.

Islam is to-day the great opposing power to Christianity in the country. The language has no word for home. Woman is secluded, despised, degraded. Only the Gospel of Christ can set the captive free, and repair these waste places. (Isa. lxi. 14.)

No. 46, 35, 41, in "Mission Songs."

## LESSON ON EUROPEAN TURKEY.

BY MRS. H. M. HOBART.

OUR lesson this month is European Turkey, and we shall, perhaps, be able better to appreciate the discouragements and prospects of our missionaries in this field if we study first the physical and political conditions of the country. Possibly the following plan may be of use as a guide in assigning topics to different individuals:

*First*, A bird's-eye view of the Ottoman Empire; Turkey in Europe; Turkey in Asia, and the outside provinces. Extent, population? General character of inhabitants? Location of the four missions of the Board? (A good map of the empire is indispensable.)

*Second*, Extent and population of Turkey in Europe? Mountains, plains, rivers? Coast line; good harbor? Climate, vegetation?

*Third*, Nationalities? What proportion is Mohammedan? What proportion belong to the Greek church? What traces of the ancient Greeks are found in ruins, language, etc.?

*Fourth*, People indolent and inactive; fertile soil, poorly cultivated. What grains, fruits, vegetables? Manufactures carried on, but no use made of inventions and progress of foreign nations. In whose hands is the commerce, and why?

*Fifth*, Education? Railroads and telegraph lines? Government? What authority has the sultan? the vizier? Give a brief history of the Turks (Johnson's Cyclopaedia).

In studying the mission itself, we get possession of as many recent letters as possible, and go over the list of missionaries, gleaning some items of interest in connection with each. An acquaintance with the men and women in the field will insure a warm interest in their work.

When was the first missionary effort made in European Turkey? and in what year was the mission separately organized? To what people is the work mostly confined? Do the Bulgarians live north or south of the Balkan Mountains? Where are the four stations occupied by the Board? How many out-stations are there? How many missionaries, native helpers, churches and church-members?

What occasioned the removal of our missionaries from Eski Zagra to Philippopolis?

Give a sketch of the Girls' Boarding-School at Samokov. What are the needs of the mission at present?

What is the religion of the Bulgarians, and what are their characteristics?

(Sketches of Missions, published by the A. B. C. F. M.)

Two original papers have been prepared; one on "The Turkish Empire; Its History and Condition," by Mrs. George Sherwood; and the other on "The Missions and Missionaries of Turkey," by Mrs. F. A. Noble. Copies can be obtained by application to Secretaries W. B. M. I., 75 Madison Street, Chicago, Ill.

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#### ANNUAL MEETING OF THE MISSOURI BRANCH W. B. M. I.

THE Missouri Branch held its ninth annual meeting at St. Louis, on Friday, April 2d. The rain of the night before had given place to bright, sunny morning hours, and a profusion of flowers within the church gave a fragrant promise of brightness and beauty there. Our President, Mrs. Kellogg, commenced the devotional service promptly at half-past nine, and, from the first, the Holy Spirit seemed to be with us.

In her address of welcome, Mrs. Kellogg expressed much gratitude for fresh interest and co-operation on the part of the auxiliary societies. Mrs. Starkweather reported three new auxiliaries and ten mission bands. A gain of two hundred and thirty dollars in the contributions was reported, also, by the Treasurer, Mrs. Drew. A pleasant feature of the meeting was the presence of visitors from other states. Miss Bell, from Denver, cheered us much by her inspiring, hopeful words. We rejoiced to see many delegates, also; two coming from Kansas City, one from Sedalia, and a large delegation from Webster Grove.

The Secretary gave an address reviewing the motives which led to the formation of this Branch, and giving interesting statistics of the W. B. M. I. She also referred to the great, the crowning joy of our meeting—the presence of two of our own young ladies under commission to go out from Missouri, one to Turkey—the other to Japan.

The Report of the Recording Secretary, Mrs. Edwards, was stirring and stimulating, as usual.

The social hour at noon was much enjoyed, and many acquaintances were made. A lady from Montana, one from Iowa, one from Colorado, and one from Hartford, Conn., sat at the feast, and one was heard to say, "This is the best meeting I ever attended in my life." Here, too, were all the Congregational pastors; and they liked it so well that we could not keep them out of the afternoon session, even though they had to stand, every seat being occupied.

The devotional services of the afternoon were led by Mrs. Dr. Goodell. Her choice of a subject was most happy and appropriate: "I will be to them a little sanctuary in the place to which they

shall come." Our young missionaries will long remember her comforting words, and to their mothers, who were present, they must have been precious indeed. A paper from Mrs. Burroughs, of Springfield, an address from Mrs. Sturgis, of Micronesia, one from Miss Brown and one from Miss Kellogg, were all full of interest to us.

Tender memorial words were spoken of Mrs. Davis and Mrs. Platt, two most active members who had, during the year, been called to higher service.

An alabaster box was broken when one, who had no money to give, presented a cherished memento, a gold bracelet, long valued, to be transmuted into life and light for the perishing. The evening was made memorable by tender words of parting to the two young missionaries. Dr. Goodell, who presided, Dr. Post, Miss Kellogg's former pastor, and Professor Brown, of Drury, the father of one of the missionaries, spoke solemn words of counsel and encouragement to them. Rev. Mr. Harwood, once Miss Brown's pastor, offered the final prayer of consecration.

God give us grace in the coming year to be faithful in this dear cause!

MRS. C. C. SCALES, *Secretary*.

"I WAS in prison, and ye came unto me," said the Saviour. Years ago, in England, some Christian thus "came unto" Him in the person of one of the least of his brethren—the son of a professional thief. The boy was converted, and after leaving prison, while supporting himself by daily labor, studied the languages. Later, having entered the seminary, his mind was directed to the condition of the heathen by a fellow-student; and together they went among the Santhals of India, where no missionary had ever preached. The Rev. Dr. Wines thus sums up the labors of these two men for eight years: A grammar and a dictionary of the Santhal language; thirty churches, averaging seventy members each, making a total of two thousand one hundred communicants; six thousand people who have renounced heathenism; two training schools; forty schools.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MARCH 15 TO APRIL 15, 1880.

MRS. J. B. LEAKE, TREASURER.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Ashtabula*, S. S., \$10 for one share in Bridgman School, \$5.77

toward scholarship in same; *Brownhelm*, for Miss Maltbie, \$10; *Chardon*, Aux., \$12; "Cheerful Workers" (S. S. cl.), \$2; *Cincinnati*, Seventh

St. Ch., \$33 for teacher at Erzroom; \$27 as 33 $\frac{1}{4}$  per cent advance on last year—total, \$60, wh. w. prev. cont. const. Mrs. F. S. Fitch, Mrs. M. C. Allen, Mrs. M. A. Hopkins and Mrs. D. A. Southworth, of St. Louis, L. M's; *Cincinnati*, Storrs Ch., \$15; Vine St. Ch., \$100; *Columbus*, Broad St. Ch., \$9; First Ch., \$18; *Edinburgh*, for Misses Collins and Parmelee, \$37; *Elyria*, for Miss Maltbie, \$31.38; *Findlay*, \$18; *Lorain*, for Miss Maltbie, \$2; *Marysville*, Aux., \$25; "Dew Drops," \$5; *Mt. Vernon*, "Young Ladies' Miss'y Soc'y," \$6.60; *Nelson*, Aux., \$7.50; "Young Peoples' Mission Circle," \$6.35; *Randolph*, "Mission Band," for Miss Parmelee, \$15; *Ravenna*, Aux., for Miss' Parmelee, \$12.50; Mrs. A. M. Hills, for the same, \$10; Mrs. Mary Woodbridge, for the same, \$25; *Rochester*, for Miss Maltbie, \$7; *Sheffield*, for Miss Maltbie, \$3; *Springfield*, \$10; *Steubenville*, Aux., for Miss Parmelee, \$15; "Young Missionaries," of wh. \$10 for Miss Collins, \$20; *Talmadge*, \$10; *Wakeman*, for school at Karaghaj, West Turkey, \$21.10; *West Williamsfield*, \$17.50.

Total from Branch, \$546 70  
*Charlestown*, \$5; *Coolville*, "Spring Flowers," for Ft. Berthold, \$5.50; *Marietta*, L. C. H., in response to Parable, 25 cts.; *Norwalk*, \$5; *Paddy's Run*, for Bible-reader in Turkey, and for Bridgman Sch., \$30.50; *Talmadge*, "Cheerful Workers," for Miss Parmelee, \$40.

86 25  
 Total, \$632 95

INDIANA.

*Michigan City*, "Grains of Sand," \$10 00  
 Total, \$10 00

MICHIGAN.

**M**ICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Detroit*, Woodward Ave. Ch., for Bible-reader at Adana, Turkey, \$35; First Cong. Ch., for Mrs. Coffing, \$89; *Imlay City*, for Miss Pinkerton, \$10; *Jackson*, "East Side," for Kobe Home, \$6; First Cong. Ch., for Miss Hollister, \$25; *Manistee*, Aux., for Miss Ir-

vine, \$40; "Young Ladies' Miss'y Soc'y," for the same, \$12.50; *Memphis*, for Miss Pinkerton, \$5; *Napoleon*, \$6.50; *Paint Creek*, \$9; *Sandstone*, \$10.41; *Three Oaks*, \$8; *Union City*, \$10; *Walton*, \$4.30.

Total from Branch, \$270 71  
*Almont*, \$10; *Greenville*, S. S., in response to Parable, \$5; *Standish*, \$3.

18 00  
 Total, \$288 71

ILLINOIS.

*Buda*, \$3.50; *Chesterfield*, "Mission Circle," for Sch. Bl'd'g, Peking, in response to Parable, \$10; *Chicago*, First Ch., Aux., for Miss Patrick, \$100; Mrs. H. Z. Culver, \$10; "Young Ladies' Miss'y Soc'y," \$51.85; Total, \$161.85; *New England Ch.*, for Miss Chapin, \$31.24; *Plymouth Ch.*, \$72.25; *South Ch.*, \$18.15; *Union Park Ch.*, for Miss Haven, of wh. \$25 from Mrs. F. A. Noble const. her daughter, Miss Mary P. Noble L. M., \$112.50; *Tabernacle Ch.*, Mothers' meeting, \$1; "Young Ladies' Mission Band," \$3.65; Mrs. C. N. Pond, \$1. Total from Chicago, \$411.64; *Elgin*, for Miss Dudley, \$46.07; *Evanston*, for Miss Porter, of wh. \$20.25 are the proceeds of a lecture by Miss Helen Brace, and \$45 fr. the S. S., \$139.75; *Galesburg*, First Cong. Ch., \$74.70; *Glencoe*, S. S., in response to Parable, \$3; *Jacksonville*, for Miss Evans, \$50; *Lisbon*, \$6.25; *Moline*, Aux., for pupil in Bridgman Sch., \$10; "Pansy Band," for same sch., \$15; *Nebraska*, 60 cts.; *Oak Park*, for Manisa, \$32.05; *Oneida*, for Miss Bliss, \$20.57; *Ontario*, for pupil in Bridgman Sch., \$10; *Ottawa*, for Miss Porter, \$15; *Payson*, for Miss Porter's language teacher, \$10; *Peoria*, for pupil at Erzroom, \$40; *Polo*, \$16.50; *Pt. Byron*, \$7.35; *Providence*, \$11.50; *Rockford*, Second Ch., for Miss Diamant, \$115.25; *Sandwich*, of wh. \$25 for Mr. Davis' work in Japan, \$37.71; *Stillman Valley*, \$24.82; *Sycamore*, \$8.50; *Waverly*, for Miss Evans, \$21.90; *Wheaton*, \$8.20; *Woodburn*, for sch. in Golda, Turkey, \$16,

\$1,155 96  
 Total, \$1,155 96

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Milwaukee, Spring St. Ch., "Mission Band," \$25; Rosendale, \$5; Warren, \$3; Whitewater, \$9.15; Windsor, \$11.25. Expenses, \$1.04.  
Total from Branch, \$51 26

Beloit, Second Cong. Ch., Aux., \$9.95; S. S., in response to Parable, \$16; Bristol and Paris, \$11; Brodhead, \$3.50; Eau Claire, \$25; Geneva, "Rainbow Circle," for Bible-reader at Hoh, \$16; "Laurel Band," for Marika E., at Samokov, \$30; Milwaukee, Plymouth Ch., "Mission Workers," for Miss Clapp's Sch., \$100; Oconomowoc, \$10; River Falls, \$6.02; Royalton, for Bible-reader, in Ceylon, \$5; Shirland, \$7; Waupun, S. S., in response to Parable, \$6.  
Total, \$245 47

Total, \$296 83

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Burlington, \$10; Chester, for Miss Hillis, \$13; Genoa Bluffs, for Miss Hillis, \$3.40; Grinnell, Aux., for Miss Hillis, \$30; Infant cl. for Bridgman Sch., \$10; Le Mars, \$26; Mason City, "Busy Bees," \$3; Osage, \$4.50; Stacyville, \$4; Tabor, \$15.  
Total from Branch, \$120 90

Burlington, S. S., in response to Parable, \$5; Cherokee, for famine sufferers in Persia, \$11.50; Eldora, S. S., in response to Parable, \$4.50; Grand View, German S. S., in response to Parable, \$3; Sabula, for Miss Day, \$3.  
Total, \$33 00

Total, \$153 90

## MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. Austin, for Miss Barrows, \$20; Minneapolis, Plymouth Ch., for Miss Barrows, \$75; Owatonna, "Merry Hearts," for pupil at Samokov, \$3.50.  
Total, \$103 50

Total, \$103 50

## MISSOURI BRANCH.

Mrs. J. H. Drew, 3001 Washington Ave., St. Louis, Treas.

St. Louis, Pilgrim Ch., Aux., \$162.10; "Pilgrim Workers," \$2; Dr. Post's Ch., Aux., \$40.50; "Ready Hands," \$7; "Willing Workers," of Plymouth Ch., for Miss Kellogg, \$100. Total from St. Louis, \$201.60. Amity, \$2.75; Kansas City, \$11.35; Kidder, \$5; Sedalia, \$6.40; Webster Groves, Aux., \$5.38; "Bearers of Light," \$7.26; Windsor, "Merry Workers," \$10.  
Total, \$24

## KANSAS.

Olathe, \$3.10; Waubesaes, Mrs. H. N. K. J., 50 cts.; Topeka, \$6.  
Total, \$1

## NEBRASKA.

Nebraska City, for Miss Van Duzee, \$13.  
Total, \$13

## COLORADO.

Colorado Springs, for Tarsus, \$10.50.  
Total, \$10

## PENNSYLVANIA.

Alleghany, "H. C. Crane Mission Band," for Bible-reader in India, \$40.  
Total, \$40

## UTAH.

West Jordan, A Friend, \$3.  
Total, \$3

## MISCELLANEOUS.

Sale of envelopes \$1.50; of pamphlets, \$34.46.  
Total,

Total for the month, Previously acknowledged,

Total since Nov. 1, 1873,

## CORRECTIONS.

In the March number it was stated that the High School, which should be to the First Ch.

# Board of the Pacific.

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## OFFICERS.

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### President.

MRS. J. R. McLEAN.

### Vice-Presidents.

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MRS. W. IJAMS.

MRS. W. C. POND.

MRS. E. P. BAKER.  
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MRS. S. P. BLAKESLEE.

MRS. K. M. FOX.

### Foreign Secretary.

MRS. H. E. JEWETT.

### Recording Secretary.

MRS. S. S. SMITH.

### Treasurer.

MRS. R. E. COLE.

### Auditor.

E. P. FLINT, Esq.

## TURKEY.

### LETTER FROM MISS RAPPLEYE.

I WAS made to feel more deeply than ever a great interest for the Greek nation, by reading a letter from Mrs. Dr. Kalopothakes, of Athens. She says: "The friends of Greece have some encouragement even while they wait for the fullness of time. The remarkable preservation and late awakening of the people in whose language the Gospel was written, seems a providential indication that God has some special purpose to accomplish through them. This conviction is strengthened by the fact that He has awakened in a few hearts so strong and unshaken an interest in the spiritual uplifting of this people. To us who believe that the kingdoms of this world are to be given to Christ, and that he is pleased to work through human instrumentalities, it seems that the very position of this people, and their relation to other races in the East, renders it of the first importance that they should be brought back to a pure faith, that they may become a spiritual power, exhibiting to the Eastern races the principles of vital Christianity. We are working not only for Greece, but for the nations beyond." The awakening to which Mrs. Kalopothakes refers is a movement among the people that has caused the Minister of Public Instruction in Greece to issue a very remarkable order, to the effect that the Bible in ancient Greek shall be the reading-book in their schools.



The Protestant schools in Greece have been closed by the government, because they refused to comply with the request that Greek priests should teach their catechism to the pupils. Six years ago the Bible was a prohibited book; now, the educational men seek its aid. Here, in Broosa, too, the New Testament in ancient Greek has been introduced into the schools as a reading-book. There is very little difference in the text from good modern Greek, and the Lord can, and will, bless his Word, taught by the Holy Spirit alone.

This week the Rev. J. G. Bliss, of Constantinople, writes:—

“You know I have been to Syria, Egypt and Greece. I was greatly interested in all places in the great Christian work that is going forward in all this land. One fact that interested me was the comparison of figures in regard to schools—in Syria, that thirty thousand youths of both sexes, under twenty-five years, have had more or less instruction out of the Bible. These youths are of all nationalities and position. Now, when the Divine Spirit comes down on Syria to work with power, what a preparation many will have to be introduced into the kingdom of God. I never was so impressed with the work to be done for woman by our sisters. I saw, and took by the hand, a young woman, in Mt. Lebanon, whose history interested me very much. She had been in a convent, but had never seen a Bible. When she spoke of the Bible, she was told that she had more important duties to attend to than reading that book. Her father found that she was discontented, and took her home. She was soon married.

“One day she was at a shop buying a dress. The Bible-store was opposite, in which some great discussion was going on. She asked what was held for sale in the store opposite. When told that Bibles were for sale there she went over and asked to see one. She took it to her home and read it with avidity, and persuaded her husband to do the same. They both became Christians, joined the church, commenced working for others, and were the means of several in their father’s family accepting the truth, and others also.

“I saw several slaves in Egypt, that had been released, studying for future service in their far-off country.”

Oh, what a problem is this, of the *world’s conversion*! Sometimes we can get a glimpse of understanding how the Lord is making a net-work of preparation in all the ends of the earth, that will, before we are aware, be drawn in, and the multitudes gathered. The rejoicing crowd shall surround the earth, and the jubilee chorus, filling the earth, will rend the heavens!

**LOVE, THE CORRECT PRINCIPLE OF ACTION.**

BY MRS. J. M. TERRY.

Read at the Quarterly Meeting of the Woman's Board in San Francisco, April 7, 1880.

[ABRIDGED.]

**AMBITION**, sense of duty, benevolence, are strong incentives to Christian activity; but without the governing principles of love, more or less of worldliness and selfishness will obtrude, to hinder and obstruct our plans for Christian labor.

Ambition may present the most wisely ordained schemes and the most perfectly arranged plans for the promotion of Christian civilization, with success, to a certain degree. Moved by a sense of duty, Christians may be conscious of great victories and substantial achievements, especially in their own lives, characterized as they are by constant self-denial.

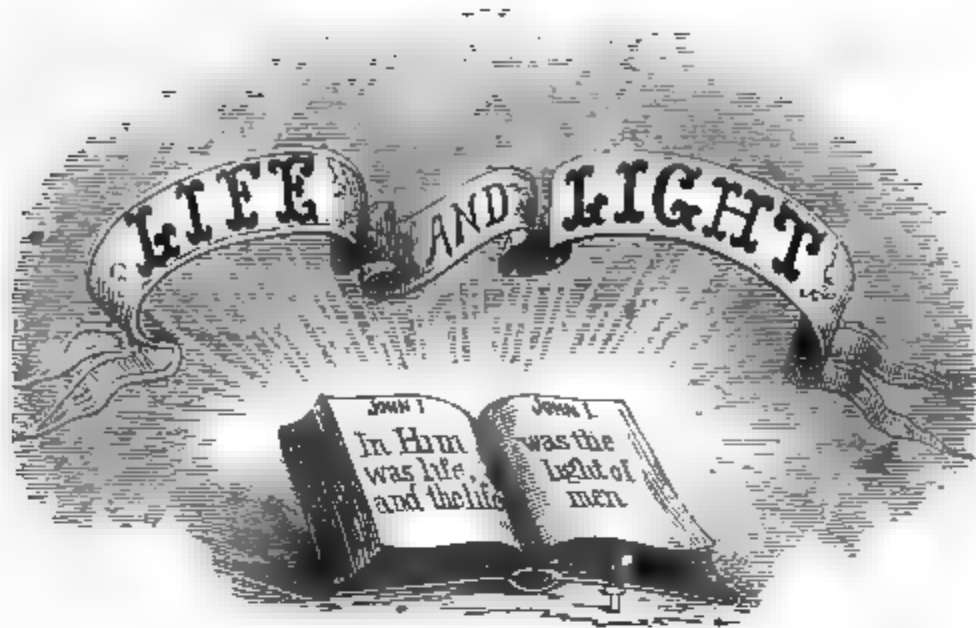
Benevolence, with her broad system of charities and extensive enterprises, is doing a noble work, bringing light, warmth and comfort into thousands of dreary homes. Not an island in the vast ocean, not a clime, however distant, but will add sweet testimony to her timely ministrations. But even benevolence, the highest form of natural love, fails to act promptly and wisely unless moved by a higher power. And the apostle tells us, "Though we give all our goods to feed the poor, and have not charity, it profiteth us nothing." This is the Lord's estimate of works unsanctified by love. Reverently we speak of Him whose name is love, who has not a thought toward man that does not originate in this element. Paul cried out, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Every thought, every desire was brought into subordination to this one idea of love, and the advancement of Christ's kingdom. We have, in the present day, some brilliant examples of earnest, loving workers, especially in our mission fields. The very nature of the mission-work makes love a positive necessity: very few enter into it unless prompted by this power. We find this principle fully exemplified in the heroic Judson and his faithful wives. No record in history do we find to equal theirs for fortitude and continued faithful service. One would think that the two years' confinement in a close, filthy dungeon would have destroyed the Christian fortitude of this great man; but his own words are the best testimony to show what kept alive and active the devoted missionary spirit: "I love every one of Christ's redeemed as I believe he would have me love them." "Oh, the love of Christ! the love of Christ!" he would exclaim, while his eye kindled, and the tears chased each other down his

cheeks. "We cannot understand it now, but what a study for eternity!"

Dr. Goodell, who was for forty years a missionary in the Turkish Empire, now shines as the stars in the firmament, and Prince tells us that Paul himself could hardly write a more diversified chapter of remarkable experiences in perils and dangers; yet, through all, his mind was stayed on God, and kept in perfect peace. He was constrained by love; and all his trials and persecutions could not extinguish the flames that constantly burned upon the altar of his heart. We read of Miss Starkweather, in Japan, Miss Rappleye, in Broosa, Mrs. Watkins, in Mexico, and Miss Wheeler, in India—of their deprivations and sacrifices; and we can positively assert that the animating, controlling element in the hearts of these noble women is love for the Master and their fellow-men. Have *we* this love, my sisters? Power says, that as in Nehemiah we have chronicled the work of the restorers of Jerusalem, so there is another book in which is recorded our work—its motives, its intensity—not only the fact that we worked, but also why, and how!

Prayer, to be heard and answered, must be earnest, and prompted by love. Oh, for more of it, my sisters! Toil for the Master becomes irksome without it; but, moved by this power, in the very performance of duty the soul becomes enlarged, every part of life becomes radiant. We so frequently hear Christians say: "I have no power in prayer. I seem to lack the spirit of prayer, and I do not like to speak to the impenitent, my words seem so formal. I cannot reach hearts." It is not the power of eloquence that is lacking; it is the love of Christ within the soul that is needed to make the voice tender and persuasive in its tones, to kindle the eye, animate the face, and impress our hearers with the sincerity of our words. And what shall we say of the soul's utterances to the Most High God, unmoved by love! "Because he hath set his love upon Me, therefore will I deliver him: I will set him on high because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

Oh, how precious are these words! What a hold do they give us upon the almighty arm of God! The mystery of this love! How full of majesty and power! Do we not need it—in our homes, in society, in the church, in our mission work? Take from them the element of love, and our missionary meetings, committees, anniversaries, are but the "sounding brass and tinkling cymbal;" restore it, and the fires shall blaze anew upon the altars of sacrifice, while the great missionary army wins greater victories, and with joyful faith we may pray, "Thy kingdom come."



## FOR WOMAN.

Vol. X.

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No. 7.

### FROM OUR YOUNG MISSIONARIES.

As the anniversary approaches to the time when the thirteen young ladies are to leave for foreign fields, a year ago, we give their friends in this country some of their first impressions of missionary work in various countries taken from private letters. That we may give as much as possible to them, we devote our whole foreign department to them, knowing that it will interest all, both old and young.

#### FROM MISS LEITCH, OF CEYLON.

We arrived here safely Jan. 14th. As we neared the shore we saw several handkerchiefs waved at us, and the words "Welcome home!" came over the water. We had supposed we were among strangers, but from that morning to this we have felt that we are at home with our friends. The bandies were waiting to take us to the house of Mr. and Mrs. Howland, our home at Oodoopitty, at the present. It seemed strange to be seated in a carriage before the horse had been attached; but I saw my mistake when stout coolies laid hold of the thills of the bandy and started it at a rattling rate, which they kept up nearly all the way. We passed over the sixteen miles between Jaffna town and Oodoopitty in a little over two and a half hours, preferring to go the way than to be relieved by another set of coolies, because they wanted, as they said, to take the "iar" and "ammas" home with them.

When we were within a mile of the station, one of the coolies was dispatched to herald our arrival. As we rode into the

mission premises we found the children of the station boys' school on one side and the station girls' school on the other, dressed in their Sunday clothes, and Miss Townsend and Miss Susan Howland on the veranda steps ready to greet us. The veranda entrance-door and sitting-room had been adorned, by the native Christians, with festoons and wreaths of flowers, in honor of our coming. The native pastor and others were waiting to speak to us, and, in true Oriental fashion, the girls of the Oodoo-pitty Boarding-School, twenty-five in number, with their teachers, had prepared a lyric of welcome. Both words and tune were original with them, and they sang it very sweetly. We were deeply touched by this so unexpected and kind a reception. I will give you a translation of the lyric.

"Come, let us sing — welcome!  
Let us sing rejoicingly — joy! hurrah!"

SUB-CHORUS.

"Ye united members of the church,  
The girls of the boarding-school,  
Come," etc.

VERSES.

"May the four missionaries prosper.  
They have come, with warm attachment,  
To show the heavenly way to the multitudes of people, by pouring  
In their ear the honey of the teachings of the Gospel. Joy! hurrah!  
Come, let us sing — welcome, etc.

"That the knowledge may increase and the darkness be expelled,  
And all sing hallelujah to the almighty Father, the Son and  
The Holy Ghost. Joy! hurrah!  
Come, let us sing — welcome, etc.

"Praise the Lord forever for the mercy of giving them a safe  
Arrival in Jaffna, passing over a long voyage. Joy! hurrah!  
Come, let us sing — welcome," etc.

The second day after our arrival the annual business meeting was held at Oodoopitty. This gave us an opportunity to meet the other missionaries of the station. Among them were Mr. and Mrs. Howland, who came out in 1846, and have grown old in this work. They have been called by some here a second Zacharias and Elizabeth, who walked in all the commandments and ordinances of the Lord blameless. Also, Miss Elizabeth Agnew, the veteran missionary, having been here forty years without going home, and who is a model of energy and decision. The magnitude of the work carried on here far exceeds our expectations. As we heard one report after another, reviewing the labors of the year,

the schools supervised, the training of native catechists and teachers, the village work, the baptisms and the communicants received at our stations, the house visitations, tent meetings, etc., etc., we were filled with wonder, and could only praise the Lord and take courage, thanking him that we were to be fellow-workers with such a band of noble men and women.

We are hard at work upon the language, with a good native Munshee. Besides our regular lesson in the grammar and reader, I am learning some portions of Scripture and the catechism. I can sing already, "Come to Jesus," "The Sweet By-and-Bye," and parts of other hymns in Tamil. I think in a week or so I shall pronounce with sufficient correctness to be able to join in the congregational singing. The first Sabbath I was here Mrs. Howland gave me the care of the infant Sunday-School class. They come from the chapel to my veranda, and all sit around me on a large mat, and look up with such bright, intelligent faces, that already I am beginning to love them very much. They number sixty little girls, all under ten years of age. Perhaps some people would laugh at me for calling them pretty, and say something about beauty unadorned; but though many of them wear only a single garment, yet their eager faces and attractive, quiet ways make up for a good many deficiencies.

About forty native children come upon my veranda every afternoon to sew, and I talk to them, through an interpreter, and teach them Bible verses. My sister and I have gone out several times into the villages with the Bible-women. The natives seem glad to see us, and ready to listen. Some of them say they do not believe in idols, and would become Christians if it were not that they would lose caste, and be persecuted by all their friends.

The missionaries of this station work very faithfully, going out every morning, and often in the cool of the evening, to hold meetings in the different villages. They have mothers' meetings at their homes, which are well attended by the heathen women. Sometimes they go out with the tent, remaining several days at a time in one place, and thus gain access to those who could not be reached in any other way. A few days ago Mr. and Mrs. Howland had the tent pitched at Tondenuah. In the afternoon the girls of this boarding-school went down in a body to sing, as the natives are very fond of music, and can often be moved by Christian songs. After they had sung several hymns, as there was a large number of heathen women and children present, Mrs. Howland suggested that each girl take one or two women and talk with them for a little while. They received and acted upon the suggestion most beautifully, each one sitting right down on the mats

by the side of the one she was going to talk with, and one or two of the high-caste girls of the school gathering some of the little dirty fisher-caste children around them. They talked very earnestly, and when, after a time, Mrs. Howland changed the order of exercises, they came to her, one after another, with such glowing faces, saying, "Oh, amma! I did have such a pleasant time with the little children!" or, "Oh, amma! the woman I was talking with promised to begin to pray to-night; and oh! wont we pray for her when we get home! Wont we all meet together and pray for these women!"

A few days after our arrival we had the pleasure of spending a day at Oodooville, seeing Miss Agnew and visiting the boarding-school. Here, also, they had prepared a lyric for us. We listened to five recitations, and we were all much pleased with the appearance of the school, which would compare favorably with those in America. New buildings are in process of erection, and the cornerstone is to be laid February 10th. We also attended the annual examination and commencement exercises of Jaffna College. It was a most interesting occasion. All the examinations were in English, and considering that whatever the boys acquired concerning the sciences, mathematics, philosophy and history, had been learned and must be repeated in a foreign tongue, the boys did great credit to their instructors.

I should like to tell you of the Commencement exercises of the Oodoopitty Boarding-School and of the monthly missionary meeting, where we met all from the Wesleyan and Church societies, as well as our own, but I am writing too long a letter.

This is harvest time, and the fields are full of reapers and gleaners. The work is all done by hand, the grain carried home on the heads of men and women, and threshed or trodden out by cattle. I am glad that our first impressions of the country should be received now, after the rainy season, when the island is covered with verdure, and looks fruitful and inviting.

The following greeting, from Miss Agnew, was given them soon after their arrival at Jaffna:—

MY DEAR MISSIONARY SISTERS:—

With a warm heart and inexpressible delight do I give you Eliezer's welcome,—“Come in, thou blessed of the Lord.”

For two years past have we sent the Macedonian cry, “Come over and help us.” Though I was so anxious for two, yet my stinted faith would not allow me to revel in the anticipation that more than one would be added to our mission circle.

I do rejoice that our heavenly Father has sent you to this Eden of the East, and that you are allied in the ties of nature, and that

you have a brother to aid and counsel you. This society may prevent loneliness from usurping even a small corner of your hearts. Every day prayer was offered for your safety while journeying on the sea and on the land.

You are coming to a goodly country, "where every prospect pleases," — no Anakims to fear. Your necessary weapons will be the living coals from the altar of the Lord in your hearts and upon your lips, and the sword of the Spirit in your right hands. Fear not: let timidity have no place: press forward; and in the spirit and with the language of the chief apostle to the Gentiles, say, in strong faith, "I can do all things through Christ which strengtheneth me." Necessity is laid upon every missionary to inscribe upon his breastplate, "Look unto Jesus," and to follow the example of the disciples of John the Baptist, who, after the burial, "went and told Jesus." The blood-bought mercy-seat will appear to you a more precious place in a heathen than in a Christian land. Deprived of so many of your spiritual aids, you will be more inclined to enter the holy of holies, where Jesus answers prayer.

I hope that you are as highly favored as Heman's three daughters, who could sing in the house of the Lord. And though you may not understand how to strike the cymbal, or make melody on the harp, I trust you can handle the organ, and thus enhance the sweetness of our music whenever we frequent the gates of Zion.

I know of no other individual in any mission who has, like myself, remained at one station forty years. In relation to my work, in spirit I know no change, but physically I am weary, weary, weary, and need, as Jesus did, to "turn aside and rest awhile."

Yours, affectionately,

ELIZA AGNEW.

FROM MISS GERTRUDE CHANDLER, OF PULNEY, INDIA.

After speaking of her journey and arrival at Bombay, Miss Chandler says:—

My missionary spirit was deeply stirred in that most interesting, immense city of Bombay. It is said that men of almost every nationality on the globe can be found there.

The first floor of the house in which my sister, Mrs. Hume, and her family live is used as a school for children of the native Christians, and, of course, they are more intelligent than the raw material picked up out of the streets. Mr. Hume's work is in dealing with the poorest of the poor, and he has little schools in five different parts of the city, the children in which are so miserable and ragged they hardly had decent clothes even for a heathen. So, for Christmas, my sister decided to give them all a suit of clothing, and her



Christian school willingly agreed to go without any celebration themselves, that the poorer ones might be helped. For the boys, a jacket and pair of pants of coarse, unbleached cotton was furnished, and for the girls, a jacket and petticoat of colored calico. Quite a good deal of the sewing we accomplished ourselves, on the machine; the rest was done by tailors; and when the children, more than one hundred of them, gathered Christmas afternoon to receive their gifts, I felt that the pleasure of helping clothe those forlorn little heathen was as tangible and satisfactory a pleasure as I had experienced in a long time. They had prepared songs, recitations and dialogues with which to surprise us all, and a few enterprising boys actually acted out, in a spirited manner, the tragedy of David and Goliath! The characters here were distinguished by immense gilt-paper caps — indeed, the armor which Saul offered to David, and which he rejected, consisted, in this rendering, of a paper cap! The whole thing was very amusing, but it showed that the boys were interested in their school, that they were learning the Bible, and that their teacher was exerting himself in their behalf.

Although I could write much more about Bombay, I must hurry on to Madras, where my mother and brother were waiting for me; then, after a week, take you with me three hundred miles further south, where, joined by my father, we went to my brother's house, in Battalagundu, and spent a happy week together; thence to Madura, the central station, to attend the annual meeting of the missionaries. Here I was the guest of Etta Rendall, who leads a very busy life, and occupies a responsible place as the head of her father's house, and as principal of the large Madura Boarding-School.

Sunday we spent with Mrs. Capron, who allowed me to accompany her on a visit to one of the heathen homes for an afternoon Bible-reading. We went in at the low door, passed through a little open central court, and sat on a raised mud floor, about two feet above the ground, which was roofed over, and a dozen women gathered about our feet. After loving inquiries to each one about her health, or the welfare of children or husband, Mrs. Capron recalled to their minds a late death-scene in that house, and thus readily prepared them for the story she had come to tell — which was to have a meaning; and as the story had been told by Jesus Christ, they all agreed that the meaning must be valuable and worth listening to. Then reading little by little from Matthew, with quick, pointed illustrations and applications at each step, she told them the story of the Ten Virgins in a way that I never shall forget. Not once did these women turn their minds from her words, nor an eye look less eager; not once were

they not ready to answer when she appealed to them for their approval or disapproval of the course taken by the virgins, or when she made them repeat, again and again, here and there, the chief truths after her, that their untaught minds might retain them. I listened myself as if I had never heard it before, and marveled, both at the story and at her wonderful simplicity in interpreting it to those women, with well-chosen and few words, with gestures such as they themselves employ, and with so much heart in it and such spiritual appreciation of the parable herself, that she could but make others feel it, too. That hour was to me the most beautiful inspiration to missionary work that I could have had.

Monday we started for home, going about forty miles by rail, and spending the night with our missionaries at Dindigul. This is the station nearest us, and it takes seven hours, usually, to traverse the distance; so you can form some idea of the difficulties in the way of a frequent interchange of calls. In front of our grounds, about half a mile away, is a large round rock, requiring quite a jump to reach its top. At the summit is a famous heathen temple, and I can hear, as I now write, the sound of drums and musical (or unmusical) instruments, which indicate that the idol worship is going on there. At night we can see the path up to the temple marked out by the lamps, which, you may be interested to know, are filled with American kerosene.

As I had never forgotten how to read Tamil, I have been able to begin singing with the girls at once, and am to drill them twice a week in tunes and songs. Much of the ordinary, every-day language has come back to me, and though imperfectly and stumbingly, yet, to some degree, intelligibly, I can say what I wish. From among the boys of the Orphanage I have started a class of nine in English; and the very first Sunday I was put in charge of a large class of little ones, though I had to have some one else to do most of the talking. So you see I do not need to wait long before finding some work that I can do.

Last Sunday afternoon, after service, I started toward the Girls' Boarding-School yard, knowing it would please the girls if I should come in, yet hesitating lest I should be unable to say anything connectedly when I got there. They quickly gathered around, placed a chair for me, and themselves, first standing, then sitting on the ground, quite encircled me. I said, "Now, I cannot talk to you, so you must talk to me." They laughed, and then one of the older girls, who is now a teacher, said, "What would you be doing in America at this time, Sunday afternoon?" I forgot I could not talk Tamil, and launched forth boldly on a description of a Wellesley

Sabbath, and from that went on to many another thing about that "great school," to which they listened with eager interest. I told them of our prayer-meetings, yes, even of our "silent time," and they quickly assented when I asked if this were not a necessity for Christians. You don't know what an inspiration those loving, sympathetic faces and eager eyes were to me. How I did long to be able to talk freely to them on all subjects! In what I did say they often had to help me out, by guessing my meaning and supplying the word; but they never make one feel uncomfortable because of a mistake, even though it be a ridiculous one. The other day I was trying to ask a boy to shut his eyes by repeating, energetically, "Shut the door—shut the door!" while he stared blankly at me, opening his eyes wider than ever. The girls had many more questions to ask about Wellesley and my friends. One said, almost shyly, "Were they sorry when you came away?" and then added, "We are very glad." I told them most heartily I was glad, too, even if I had left dear friends behind. Of these girls only one is now a member of the church, though five or six have expressed a desire to join. I want you to pray for them, that a real, living love to Christ may transform their lives and characters.

I hardly need ask if your missionary meetings have been full and interesting. I am sure they have been so, and that your duties and privileges on this question will constantly become clearer and clearer to you all.

FROM MISS HAMLIN, OF CONSTANTINOPLE.

\* \* \* I REACHED Constantinople after a very pleasant journey of six weeks. It seemed strangely natural to be back again in my old home. The beautiful Bosphorus and the hills, the caiques, the veiled women and the turbaned Turks, looked just as they did eleven years ago; but the streets seemed narrower and the pavements more horribly jagged, the houses more dilapidated, and the people more wretched than they used to be. I think this is partly imagination and partly fact. Ever since the war there have been multitudes of refugees here,—it is supposed there are now twenty thousand of them in the city,—and they are utterly destitute, living in miserable shanties and clothed in rags that hardly cover them, eating what they can get by any means, honest or dishonest. It makes one's heart ache to see so much misery that one cannot relieve.

The Home is more like a little bit of America than any place I have seen in Turkey. Scutari, that part of Constantinople in which the Home is situated, is a thoroughly oriental city; we see nothing of the European life which exists on the other side of the

Bosphorus, in Pera, or even in some of the outside villages. The people are Turks, Armenians and Jews, with a few Greeks. The location of the Home, on high ground in the Armenian quarter, is healthful and pleasant, although there is a hard climb of a mile or more up the hill from the wharf before we reach it. The street which leads to the Home from one of the landings passes first through a disagreeable part of the Jew's quarter, and is lined on both sides with little shops, where the owners sit cross-legged at their trades. As we ascend we come into constant collision with the drain which runs uncovered through the street, sometimes in the middle, now on one side, now on the other, so that we have to jump over it back and forth, to suit its convenience. The street is anything but even. Sometimes there is a sidewalk and sometimes not; there are rocks and hills and valleys and all varieties of landscape, to say nothing of the numerous dogs which are always in the way of one's progress.

When we pass through the gate which opens on missionary ground, we find before us a straight path which leads up to the Home garden, which is not large, but very pretty in summer. The girls' playground is in the rear of the building. From the front balcony we have a fine view of Constantinople, the Bosphorus, the Marmora and Scutari; and from the north windows we can see Robert College, four miles away.

The school is now filled nearly to its utmost capacity. We turned our large parlor into a dormitory, and five girls room in Mrs. Wood's house, so that we have fifty-five boarders; and, with the day-scholars, there are eighty-eight now in the school. They represent eight nationalities — Armenian, Greek, Bulgarian, Turkish, English, American, German and Danish: of these the Armenians are most numerous. We were very much delighted to have twelve Bulgarian girls at the beginning of the present term; and we shall hope for more and more every year. It was decided that I should learn the Bulgarian language, and, of course, I feel a special interest in these girls. I long for the time when I shall be able to speak freely, and can teach the girls the Bible in their own language.

The first three Turkish girls came as day-scholars last autumn, and were welcomed gladly and cordially by the other girls. One of the pleasant features of the school is the absence of race prejudice and jealousy which is generally so marked in this country. The girls seem to take a pride in each new nationality represented in the school. I am greatly interested in the Turks as a people, and long to see them open to the preaching of the Gospel. I think if there were only real religious liberty for them,

many would eagerly listen to gospel-preaching; but they have a wretched, miserable government, and the old fanatical party are doing their utmost to quench every beginning of liberal thought, and to keep the people faithful in their allegiance to Mahomet. But I believe the Lord's time will come when the Gospel shall be freely preached to the Turks, and they shall gladly hear and believe. When here and there the Bible is sold to Turks, and Turkish children come to Turkish schools, we hail such events as openings into what shall hereafter prove a broad field.

We are hoping and praying for a rich spiritual blessing in the school. Will not all our friends in America join us in the prayer?

I love this work dearly, and thank the Lord that I was sent just here.

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## Our Work at Home.

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### A JOINT CIRCULAR.

*To the Christian Women of the Congregational Churches:—*

DEAR SISTERS,—Numerous inquiries having arisen respecting the work of the Woman's Home Missionary Association as related to the Woman's Board of Missions, the Executive Committees of these societies have thought it wise to send out a joint circular which shall express the views of both.

We wish to say, at the outset, that we are one in heart, in sympathy and in aim, desiring nothing but the will of the Master and the salvation of souls. We feel that our work is grand enough to tax the best efforts of all Christian women in our denomination; that there is enough unused talent in our churches, enough unconsecrated money in our purses, to make the work of both societies successful. Any action of either that should hinder the work of the other, bringing rivalries and bitter feeling into the churches, we should regard as a great calamity, for which the good we might hope to accomplish would be a poor compensation.

We deem it unwise, for the interests of either society, that their work should be combined in one organization in the churches. While it might be a seeming gain, at the beginning, to the Home work, to graft it upon the auxiliary already formed for the Foreign, we feel it would, in the end, be detrimental to both. The idea of a separate work is virtually incorporated in the constitution of each society. The constitution of the auxiliaries connected with the Foreign Board expressly demands that all money raised by them

shall be forwarded to the Woman's Board of Missions; while, according to Article IX of the Constitution of the Woman's Home Missionary Association, it is not allowable for any auxiliary to contribute any part of its funds to Foreign work. Both societies will be happy to receive donations from any source, which they will acknowledge and appropriate as desired, while they do not count among their auxiliaries any organization doing work in both Home and Foreign fields.

It is hoped that the wisdom of this will commend itself to the Christian women in our churches who may be specially interested in either cause. One of the lessons men and women have been learning in these latter days is, that concentrated effort is absolutely necessary to the accomplishment of any great end. The division of work into Home and Foreign is a natural one; but it is to be remembered that the separation of auxiliaries in the churches is one of organization only, for greater efficiency, while individuals can, and will, labor devotedly in both. The effect of combining the two interests would be to diminish the power of the meetings and the contributions for the separate causes.

We feel the force of the arguments of those who deplore the multiplying of machinery and meetings, but we believe the cases are few where the forming of an auxiliary to the Woman's Home Missionary Association will require a new society. The sewing circle affords a convenient stock on which to graft an auxiliary to the Woman's Home Missionary Association. Most of the auxiliaries already formed have been formed from sewing societies, and their officers speak of the ease and convenience of the arrangement. But any society for Christian work in any part of our own country may become such an auxiliary.

The officers of both these societies have strong convictions of the vital importance of the Home work, are committed to it upon principle and by life-long practice, and earnestly desire that the same convictions should be cherished by every Christian in the land. They feel, also, that the time has come for renewed activity in this direction — that there should be a general movement among the women of our churches toward a more intelligent knowledge of the needs of our country, more prayer for its well-being, more gifts for its thorough evangelization. They are also convinced that, in consideration of the great pressure upon those engaged in the Foreign work, from the wonderful openings on every side, and of the millions of women and children depending upon them for a knowledge of the Gospel, their numbers and treasury should in no wise be diminished, but rather largely increased year by year. In this way may it not be that the two societies shall work side by

side in the churches, with the utmost harmony of action, the largest coöperation, and, through the blessing of God, with most important results.

In the name of Him who is Prince of Peace, let us labor earnestly and persistently, having no rivalries, serving faithfully each society in its own field, till not only our beloved land, but all lands have become the kingdom of our Lord and of his Christ.

Approved and signed by the Vice-Presidents and Executive Committee of the Woman's Home Missionary Association:—

*Vice-Presidents*, Mrs. Alpheus Hardy, Mrs. Samuel Johnson, Sen., Miss Annie E. Johnson.

*Committee*, Mrs. J. F. Hunnewell, Mrs. Henry Preston, Mrs. H. M. Moore, Mrs. Geo. M. Adams, Mrs. J. H. Barrows, Miss F. E. Lord, Mrs. J. H. Towne, Mrs. R. L. Bishop, Mrs. J. W. Danielson.

*Corresponding Secretaries*, Miss Mary M. Topliff, Miss Laura W. Bliss.

*Recording Secretary*, Miss Alice Farnsworth.

*Treasurer*, Miss Abby W. Pearson.

Approved and signed by the Executive Committee of the Woman's Board of Missions:—

*President*, Mrs. Albert Bowker; *Vice-Presidents*, Mrs. R. Anderson, Mrs. N. G. Clark, Mrs. E. K. Alden, Mrs. Charles Stoddard, Mrs. Lemuel Gulliver, Mrs. Ray Palmer, Mrs. Burdett Hart, Mrs. Horace Fairbanks, Mrs. A. D. Lockwood, Mrs. Wm. H. Fenn, Mrs. Helen C. Knight, Mrs. Josiah Hooker, Miss E. S. Gilman, Mrs. J. E. Bradley, Mrs. Orlando Mason, Mrs. M. D. Shirley, Mrs. W. H. Stoddard, Mrs. F. P. Chapin, Mrs. C. R. Bliss, Mrs. E. S. Chadbourne, Mrs. E. N. Horton, Mrs. J. H. Fitts, Mrs. Roland Mather, Mrs. R. H. Seelye; *Secretaries*, Miss Ellen Carruth, Mrs. G. B. Putnam, Mrs. Samuel Johnson, Jr., Mrs. J. A. Copp, Miss Abbie B. Child; *Treasurer*, Mrs. Benjamin E. Bates; *Assistant Treasurer*, Miss Emma Carruth; *Directors*, Mrs. Miron Winslow, Mrs. Henry F. Durant, Mrs. Wm. S. Houghton, Miss Carrie Borden, Miss Hetty S. B. Walley, Mrs. John P. Colby, Mrs. S. Brainard Pratt, Mrs. A. B. Hall, Mrs. Jerome W. Tyler, Mrs. Richard S. Stearns, Mrs. J. S. Ambrose, Mrs. A. C. Thompson, Mrs. S. H. Hayes, Miss Grace Simpson, Miss Louise Wilbur, Mrs. J. Steadman, Mrs. L. E. Caswell.

Boston, April 26, 1880.

Since the issue of the foregoing circular, some misapprehensions have arisen as to its purport and the reason for its publication, which make it incumbent upon us to furnish our readers a plain statement of facts.

As is well known, a preliminary meeting was held in Park Street Church, Boston, Nov. 4, 1879, for the consideration of the best mode of organizing a Woman's Home Missionary Society. At this meeting it was voted that a committee of eight be appointed to consider the subject in all its bearings; to prepare a constitution and a list of officers; and to call another meeting when it should be deemed best by the committee. Miss A. E. Johnson, principal



of Bradford Academy, was made chairman of this committee, with the power to appoint the other seven members. On Monday, Jan. 5, 1880, an invitation was presented to the Executive Committee of the Woman's Board of Missions for two delegates to meet these ladies in the afternoon of January 7th, for the purpose of consultation and "for the promotion of harmony of views and action." Two delegates were accordingly appointed, who met the committee, as invited. A pleasant state of feeling prevailed at this meeting, although it was not intended for definite action of any kind.

The public meeting for organization was called on February 26th, and a constitution and list of officers were presented to be voted upon by those present. The list of officers was not quite complete, no president having been secured, but it was thought best not to delay the organization on that account. The constitution presented contained the following article, which was never seen nor heard of by any member of the Executive Committee of the Woman's Board of Missions until it was in print.

**ART. IX.** Local organizations for Home work, whether now existing, or hereafter formed, may become auxiliary to this Association by the contribution of not less than ten dollars annually.

In the discussion on this article it was moved that the word "Home" should be changed to "Benevolent." This amendment was opposed by Mrs. Chapin, of North Weymouth, who objected to the word "Benevolent," because it would include the auxiliaries of the Foreign Board and produce confusion of interests. On this explanation the lady who had made the motion withdrew it, saying that she did not intend any interference with the Foreign work; she had thought that the word "Benevolent" might be better understood. The matter was then decided by the meeting, by an overwhelming majority in a rising vote, to retain the word Home, with the understanding that it should be distinct from Foreign, and should designate a separate channel for work. This action was so unmistakably satisfactory to a large majority of the audience, that other interpretations which have been given have seemed to those who were present amazing. We know of that to which we testify, and we can prove that which we affirm.

It was thought that this would prevent all perplexity in the churches; but it was soon brought to the notice of the officers of both societies, that different interpretations of the article had gone abroad which were producing complications with reference to the new organizations. These complications were extending so rapidly that the constituencies of both societies were anxious that some public declaration of policy should be made. To this end



the Executive Committee of the Woman's Board of Missions, feeling sure of the harmony of opinion between the two Executive Committees, and wishing that it might be announced to the churches, on Monday, April 5th, passed the following votes:—

*Voted:* That the Executive Committee of the Woman's Board of Missions express their sympathy and interest in the work of the Woman's Home Missionary Association, recently formed in this city, and send to the Executive Committee of that Association their congratulations on its successful inauguration.

In consideration of the kind courtesy shown to this Board in the invitation to be present at a meeting preliminary to the organization of that society "for the promotion of harmony of views and action," therefore,

*Voted:* That we invite the Vice-Presidents and Executive Committee of that Association to meet the Executive Committee of the Woman's Board of Missions, for the same purpose, at No. 15 Congregational House, on Monday April 12th, at 3 P. M.

This invitation was accepted, and the two committees met in joint session on the day suggested. At this meeting it was voted that a circular should be issued stating the views of both societies. It was voted that three ladies from each should be appointed to prepare such a paper, and present it to the two Executive Committees for approval. These ladies were accordingly chosen, and the circular was presented at a second joint session on Monday, April 26th. It was approved, and signed by every member but one of the Executive Committee of the Woman's Home Missionary Association, and by every member of the Executive Committee of the Woman's Board of Missions but one, who was heartily in sympathy with it, but who was out of the country.

Since the publication of the circular it has been publicly asserted that the views expressed in it were not the same as originally intended by those most interested in the formation of the new association,—that there has been a change of opinion. In answer to this we append the following extracts, from articles in the *Congregationalist* of May 26th, showing the position taken by the preliminary Committee, the present Executive Committee, and the action of the meeting for organization. Miss Johnson, chairman of the first Committee, says:—

"Article IX of the Constitution of the Woman's Home Missionary Association was understood to restrict the auxiliaries to Home work, by every member of the Committee on Organization except one, who was not present at the discussion. Proof of this can be furnished. So

this is not a new idea forced upon the Executive Committee by the Woman's Board of Missions. It was the original plan from which the combination idea is a departure. Article IX states what work is expected in the auxiliaries, excluding other work by implication. Organizations do not usually define their work by negations. They state positively what they are to do, and other things are understood to be thus excluded.

"To many earnest Christian women the policy of combination of home and foreign work seems suicidal to both, so that it will not be possible 'to secure the hearty coöperation of all Christian women in the smaller, as well as the larger, churches,' by combination, any more surely than by the opposite plan."

To this we add

#### A CARD.

"The Executive Committee of the Woman's Home Missionary Association, feeling that the criticism upon the joint circular in the last issue of the *Congregationalist* will unjustly prejudice the Association in the minds of many, would call attention to the following statements:—

"I. The Committee appointed to draw up the Constitution deliberately chose the word Home in Article IX.

"II. At the public meeting of the Association, when the Constitution was adopted, it was voted by a large majority to retain the word Home in place of the broader word Benevolent, suggested.

"III. The Executive Committee has never intentionally swerved from this line laid down for it by the Association.

"IV. The circular printed in the *Congregationalist*, April 7th, was presented at a meeting of the Committee before any difference of opinion as to the interpretation of the word Home was suspected, and was adopted by the majority of those present, supposing the intention to be to explain that Home work was not restricted to home missionary work (technically so called), but might include Sunday-School and parish work, etc., at home. There was no thought of foreign work.

"V. At a meeting of the Committee held April 12th, each member was asked for her interpretation of Article IX. Nine decided that Home meant home exclusively, and not home and foreign.

"VI. The joint circular was gladly signed by every member of the Committee save one (one member of the minority having resigned before the joint circular was drawn up).

"VII. The Committee confidently believe that the joint circular will do away with all misapprehension, and will win many friends to the Association.

"ALICE FARNSWORTH,

"*Secretary of the Executive Committee.*"

That the circular meets the approval of the officers of the American Board, is shown by the following, taken from the *Missionary Herald* for June:—

#### WOMAN'S WORK BROADENING.

"The historian of the future will record the remarkable uprising of the Christian women of this generation as one of the most notable events in the history of the Church. It is as if they had just come to a consciousness of their privileges in the promotion of the kingdom of Christ. It is enough to cite the growth of Woman's Boards from the little beginnings of a dozen years ago, when a few women in Boston organized the first Board, specially devoted to the spiritual and social elevation of their sex abroad, not independent of existing organizations, but with true womanly instinct as helpful of them—on a plan that commended itself to the good sense of women through the land, from the Aroostook to the Golden Gate. The moral power developed, the wide Christian sympathies awakened, the manifest presence of the Holy Spirit in their great assemblies, quickening to new animation and more earnest effort in behalf of the kingdom of Christ, are of inestimable worth to the Christian life of our churches, to say nothing of the results in foreign lands.

"And now, as the natural results of the new life awakened, our Christian women, not content with what they have hitherto done for the Home field by their generous offerings toward the support and comfort of Home Missionary families, plan still more liberal things, and organize a Home Missionary Association, to assume, in co-operation with the Home Missionary and the American Missionary Societies, the entire support of additional laborers to be sent out as teachers into the destitute sections of our country. This broadening of aims and efforts is most happily set forth in a joint circular issued by the new organization and the Woman's Board, at once clear, concise, comprehensive and grandly Christian. As the leading men of the Congregational body work together in harmony and good-fellowship in the different organizations for missionary effort at home and abroad, so will the women of the denomination work together for the same great objects, and all the more efficiently by giving a distinct place to each in their thoughts and plans, and organizations to represent them."

Inquiries as to the policy laid down in the circular have also been made that necessitate answers.

1. Why should a Board seek to control the action of its auxiliaries? Why should not each society be left free to act for itself?

To this we answer, that if a Board is composed of smaller societies or auxiliaries, there should be harmony of action between them. We fail to see how it is possible for the Board to be divorced from its component parts—to have one basis of action and its societies another. The central organization is supposed to

be the head of the body of auxiliaries; but if each particle of the body were to act independently of the head, or of the other particles, would not the head soon become useless, and the body the victim of dissolution? If there cannot be some defined policy upon which the smaller organizations can act, they would be worse than useless to the main Board. It would be better that they should be given up, and the work be carried on by individuals. We cannot understand how, as has been said, a settled policy could be an infringement upon the rights of any auxiliary. Whether a society shall become auxiliary to any Board, can be decided only by its own free, untrammelled action. But should not a Board have a right to say on what conditions a society should be received? Indeed, ought it not to have some settled basis on which all should stand alike?

2. Why should the special policy of non-combination set forth in the circular be adopted?

To this we answer: *First*, Because it has been tried for thirteen years, and succeeded. Those most conversant with the workings of the Woman's Board of Missions are convinced that much of what success it has had has been due to concentration in one line of effort. It has been its policy from the beginning, and one from which it has never intentionally deviated. Combination has been attempted to some extent among the auxiliaries of the Woman's Board of the Interior—a Board which is entirely distinct from ours, though holding the same relation to the American Board. Woman's Boards of other denominations, who have adopted the same policy as ours, have been eminently successful, and it is because we desire the best possible good of the Woman's Home Missionary Association that we rejoice that it has placed itself on the same basis.

*Secondly*, Because the opposite plan has been tried, and has not been successful. In a few isolated cases combination may have been feasible, but where it has been carried on to any extent, it has proved detrimental either to one cause or to both. From the *Advance* of April 15th we take the following report made at one of the meetings of the Woman's Board of Missions for the Interior:

"Mrs. Parker said that quite a perplexing question had arisen in her state (Iowa) in regard to the claims of Home Missions, inasmuch as the State Secretary of that society was urging upon the ladies of the churches the formation of the societies on a triple basis. While at first sight this seems to be a feasible plan, it has caused a falling off of the receipts of Foreign Missions; they have not received one-third of the income of the societies so formed.

While we would not have one dollar less given to Home work, great care must be taken lest its claims overshadow those of the Foreign field; it is natural to be more interested in that which is near at hand, and a higher degree of spiritual vision is required to see the need and realize the responsibility for that which is afar off."

The experiment has been thoroughly tried among the Presbyterians in most favorable circumstances, under the auspices of one of the strongest, most thoroughly organized denominations in the country, with auxiliaries and a main Board acting on the same basis, and we have authority for saying that the gentlemen, secretaries of both the Home and Foreign Boards are convinced that such combination has proved undesirable. It is a significant fact, also, that it has been thought necessary to establish a Woman's Board of Home Missions, notwithstanding the existence of a Board combining Home and Foreign work.

*Thirdly*, Such combination in auxiliaries would involve the giving up of one of the great elements of success in women's societies — that of specific work. As is well known, the auxiliaries and mission circles of the Woman's Board of Missions are many of them pledged to the support of missionaries, Bible-readers and pupils in the foreign field, and doubtless, in time, there may be some such arrangement in the Woman's Home Missionary Association. No one who has seen the working of this plan can doubt that great interest is created both in individuals and in the general work. In the Woman's Board of Missions this support is supposed to continue till notice to the contrary shall be given to the Board. So far as we can judge of the actual effect of combination, we are convinced that in time it would necessitate the abandonment of this method of work and produce disastrous results in the foreign field.

Let us cite a few instances from practical experience. A pastor of one of our large churches said, recently, in substance, as follows:—

"I have a mission circle in my church, and last year it supported a pupil in one of the mission schools of the Woman's Board. The children were much interested in her, and, through her, in missionary work. This year their interest was aroused in a teacher from the South, who talked to them about her work, and they have decided to give their money to her school. Next year they may go back to the Woman's Board again." This was said by one of our most active and intelligent pastors, a friend of our Board, who was extolling our policy of pledged work; and yet, in the multiplicity of his parish cares, he failed to realize that, if the

action in his church were adopted in hundreds of others, throwing their beneficiaries back upon the Board for support, confusion and demoralization would soon follow. If this be the stand taken by an earnest and thoughtful pastor, what could we expect from inconsiderate ones in the churches? If, as he said, the mission circle should turn to the Woman's Board next year, our friends of the Home Association would be the sufferers. In time, the policy would be as disastrous to them as to us, although just at present the heavier weight would come upon our Board.

Another case in point might be mentioned. An auxiliary divides its receipts between Home and Foreign in certain proportions this year, and next year in certain other proportions, as either element may happen to be in the ascendancy. A pledge made with the best of intentions one year may be voted down the next, either through the removal of those most instrumental in making it, or the addition of those who have strong predilections for the other cause. We can conceive of many unpleasant discussions that might arise in a society so constituted. Experience has shown, also, that, through the multiplication of causes, there is often confusion and delay, placing a contribution beyond the financial year of the Board, and producing complications in other ways.

We must not lose sight of the fact, also, that the work demands something more than the redemption of pledges—it must be progressive. It has been the custom of the Woman's Board of Missions, in many cases, when new work is presented for support, to secure, if possible, a sufficient number of pledges to justify its adoption. If there were to be several causes to be considered in one society, would not the freedom of these appeals be very much curtailed? Special friends from either cause might shrink from presenting such appeals, lest they be thought to encroach upon the prerogatives of others.

There can, of course, be an independent missionary society established in any church contributing to any or many causes, and their donations will be gladly received; but these contributions would inevitably be more or less fluctuating. We believe it to be absolutely necessary to a method of work like that adopted by the Woman's Board of Missions, that there shall be a certain number of auxiliaries organically connected with it, for whose nurture it shall be responsible, who shall have a vote in its meetings and a place in its reports, whose work is specially pledged to it, and upon whose coöperation it may depend from year to year.

A reliable income such as can be obtained only by concentration of effort is particularly necessary in Woman's Boards for two reasons. *First*, Their constituency is made up largely of small

givers, and in case of debt or deficiency, it would have to be made up from the many small gifts rather than the large donations of the few — a difficult matter to accomplish. *Secondly*, They are under peculiar obligations to the parent societies with which they are connected. If a Woman's Board pledges a certain amount to the parent society, and the work is enlarged in consequence of that pledge, is it not a sacred duty that some plan shall be adopted to make the redemption sure, if possible? Since the formation of the Woman's Board of Missions the woman's work of the American Board abroad has largely increased — in great measure because the Woman's Board was pledged to its support. If we were to depend upon fluctuating contributions we should probably find ourselves in debt at the end of the year, and the work would be thrown back upon the American Board, involving its treasury and producing many complications. We should soon find that our flourishing girls' schools must be broken up, Bible-readers and native helpers thrown back upon their own resources, and missionaries recalled. As the work is now carried on, we are able to make definite arrangements from year to year, and to be reasonably sure of the result.

*Fourthly*, it is asked, Why should the churches be burdened with a multitude of woman's societies?

A careful reading of the circular will show that only two are desired — one that shall include all Home work, and one that shall take care of the Foreign. It is suggested that in a church where there is a sewing society in existence, there need not necessarily be a new organization — that the sewing society shall be used for this purpose, making it more efficient, and connecting it with a central association.

The division into Home and Foreign is a natural one. 1. Because the several departments of work at home, evangelistic, educational, church-building, etc., are committed to different societies, but are carried on abroad almost wholly by the one channel of the American Board. 2. Because there are fifty millions of women and children in foreign lands to be cared for by the women of our Congregational churches alone — a number exceeding the whole population of the United States. 3. Because the work abroad has many requirements unknown to the work at home, and needing special methods.

As the circular indicates, there are the most cordial relations between the Executive Committees of both societies, and we see no reason why there should not be the same pleasant feeling in the churches, the two auxiliaries working side by side harmoniously and efficiently. It is claimed that the great majority of women in



the churches are absorbed in Foreign Missions alone. If this were true, it would follow that but few would be added to the membership of the societies, however organized, and combination would mean only division of interest and of funds. It is estimated, however, that of the one hundred and seventy thousand female church-members in the territory of the Woman's Board of Missions, thirty thousand are, perhaps, thoroughly interested in Foreign Missions. Surely, much may be accomplished among the one hundred and forty thousand remaining. Would it not be better to double the number of workers than to double the burdens of those already doing good service in Christian work? Many of these thousands remaining are much more interested in Home than in Foreign work, while those specially engaged in the Foreign will gladly aid in the Home. That this is true, is shown by the fact that the value of barrels and boxes sent to two of the Home societies in the year ending November, 1879, with donations from ladies aside from what they give in church collections, amount to more than the receipts of the Foreign Board. Is it not a question whether these would not be diminished if combination were attempted?

We believe that for the past thirteen years the blessing of God has followed the work of the Woman's Board and its methods, and until it can be made apparent that in the end different methods would be better for the whole work both at home and abroad, we feel constrained to retain them. As Christian women, desiring only the best service, we surely can have no rivalries. May our only impelling motive be fidelity to a sacred trust committed to each society alike by the great Head of the Church.

It seemed important to place the foregoing statement before our readers, although it occupies the space of other interesting matter. We specially regret that our account of the annual meeting of our New Haven Branch must be postponed till the next number.

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MAY MEETING.

The usual meeting of the Woman's Board of Missions in anniversary week was held in Mt. Vernon Church, on Thursday, May 27th. After devotional exercises, conducted by the President, a financial statement was made by the Treasurer, showing the receipts since Jan. 1st to be \$39,489. The foreign correspondence, read by Mrs. E. H. Barnes, was specially interesting. It consisted of extracts from letters from the thirteen new missionaries who had gone out the previous year, giving first impressions of their fields and work, and contained many hearty expressions of the enthusiasm and joy in their prospective labors. Miss Emily



Wheeler, who was with the five young ladies present at the meeting in May, 1879, just ready to start for foreign fields, spoke of her homesick longings to be at work with the others already commencing their labors, and of her bright anticipations in joining her father and mother in their efforts in Harpoot College. Miss Payson, of the Foochow Mission, gave a vivid description of some of the manners and customs of the Chinese, of their innumerable superstitions, and of the missionary work accomplished in the vicinity of Foochow. The closing address was given by Miss E. K. Ogden, M.D., of the Mahratta Mission, who took the audience into the routine of her daily life, giving them an insight into the misery of heathen homes, and made an earnest plea for the women there, who so sorely need our help. The exercises were of great interest, and notwithstanding the extreme heat, held the attention of those present throughout.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.* — Mrs. Woodbury S. Dana, Treas. Calais, Aux., \$13.31; Solon, Aux., \$7; Brunswick, Aux., Mrs. David Patten, \$5; Cape Elizabeth, Lagonia, Welsh Ch., \$5.40; So. Berwick, Aux., \$20; Skowhegan, Aux., \$5.70; "Mission Circle," \$5; Browville, "Mission Circle," \$11.50; East Machias, Aux., \$12; Lewiston, Aux., \$15; Hampden, Aux., \$35; Biddeford, Pavilion Ch., Aux., \$15; Gardiner, Aux., \$31.27; Bath, Aux., \$49; Bethel, 1st Ch., \$4.15; Orono, Aux., prev. contri. const. L. M. Mrs. A. J. McGown, \$20; Yarmouth, 1st Ch., of wh. \$25 const. L. M. Mrs. Joseph Toney, \$38.71; Greenville, Miss Emma C. Tenney, const. L. M. Miss Lizzie M. Davison, \$25; Blanchard, Ladies of Cong. Ch., \$6, \$324 04  
*Brewer.* — Aux., 5 50  
Total, \$329 54

### NEW HAMPSHIRE.

*Bristol.* — "Golden Links Mission Circle," \$10 00  
*Hanover.* — S. S., 21 00  
*Manchester.* — A Friend, 50 00  
*Milford.* — "Willing Workers," pupil Aintab, 40 00

*Newcastle.* — "Alden Mission Circle," \$2 00  
Total, \$123 00

### VERMONT.

*Vermont Branch.* — Mrs. Geo. H. Fox, Treas. Benson, "Mission Circle," \$5; St. Johnsbury, "Young Ladies' Soc'y," \$50; West Rutland, Aux., \$21; Lyndon, Aux., prev. contri. const. L. M. Mrs. J. N. Bartlett, \$7.46; S. S., \$6.54; Milton, Aux., prev. contri. const. L. M. Mrs. J. H. Woodward, \$15; "Happy Workers," \$5; Greensboro, Cong. Ch., prev. contri. const. L. M. Mrs. Joanna K. Dow, \$8.40; Burlington, Aux., \$10; Coventry, Aux., const. L. M. Mrs. E. P. Pearson, \$25; Clarendon, Mrs. Wm. D. Marsh, const. L. M. Mrs. Willis Benson, \$25; East Corinth, Aux., \$18. Expenses, \$10. Bal., \$186 40  
*West Randolph.* — Braintree Hill, Aux., 6 25  
Total, \$192 65

### MASSACHUSETTS.

*Essex No. Conf. Branch.* — Mrs. J. A. Perkins, Treas. Newbury, Byfield, Aux., \$14 00

*Essex So. Conf. Branch.*—Miss H. K. Osgood, Treas. Middleton, "Fragment Gatherers," \$10; Topsfield, Aux., const. L. M. Mrs. J. H. Fitts, \$25; Saugus, Aux., \$25.25; Boxford, 1st Ch., Aux., \$17; Lynn, Central Ch., Aux., Mrs. S. W. Whitney, \$25; Salem, Tabernacle Ch., Aux., \$25; Ipswich, So. Ch., Young Ladies, Aux., \$41, \$168 25  
*East Falmouth.*—Aux., \$6.55; "Helping Hands," \$1.45, 8 00  
*Malden.*—1st Cong. Ch., Mrs. W. L. Green, const. L. M. Grace M. Green, 25 00  
*Middlesex Branch.*—Marlboro, Aux., 10 00  
*Newbury.*—"Oldtown Mission Circle," 40 00  
*Norton.*—Wheaton Fem. Sem., 8 33  
*Old Colony Conf.*—Col. at Annual Meeting, 2 52  
*Rehoboth.*—Cong. Ch., 3 00  
*So. Attleboro.*—Cong. Ch. and Soc'y, 19 29  
*So. Dennis.*—Aux., \$14; "S. S. Army Mission Circle," \$16, 30 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, So. Ch., \$36.08; "Young Ladies' Mission Circle," \$8.21; 1st Ch., \$35.90; Sandford St. Ch., \$4.50; West Springfield, Park St. Ch., \$45; "Young Peoples' Soc'y," \$15; "Helping Hands," \$20, 164 69  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, Central Ch., A Friend, \$200; Shawmut Ch., \$148.50; "Shawmut Branch Mission Circle," \$75; Berkeley St. Ch., Ladies, \$5; East Boston, Maverick Ch., "Maverick Rill," \$20; Roxbury, Highland Ch., Aux., of wh. \$25 by Mrs. Moses H. Day, const. L. M. Miss Louisa S. Day, \$96; Elliot Ch., "Anderson Circle," \$5; "Thompson Circle," 50 cts.; "Mayflowers," \$1.50; "Ferguson Circle," \$1.50; "Elliot Star Circle," \$6; West Roxbury, Mrs. Geo. Smith, const. self L. M., \$25; Charlestown, Winthrop Ch., "Winthrop Helpers," \$150; 1st Ch., Aux., \$26; Cambridgeport, Prospect St. Ch., Aux., \$60; Waverly, Aux., \$16; Hyde Park, Grace and Daisy Mellen, \$2.35; Newton, Elliot Ch., Aux., \$215.70; Newton Highlands, Cong. Ch. and Soc'y, \$14; Newton Upper Falls, A Friend, \$60, 1,128 05  
*Wellesley.*—Cong. Ch., Aux., 3 50  
*Wellesley.*—"College Miss'y Soc'y," 250 00

*Woburn Conf. Branch.*—Mrs. N. W. C. Holt, Treas. Medford, "Mission Knights" and "Silver Bells," \$18; Woburn, Aux., \$15; Winchester, Aux., \$11.50; Bedford, Aux., prev. contri. const. L. M. Mrs. William H. Mudge, \$9, \$53 50  
*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. Clinton, Aux., \$41.37; No. Brookfield, Aux., \$50; Mrs. M. T. Reed's S. S. Ch., \$10; Westboro, Aux., \$30; Athol, "Juvenile Miss'y Soc'y," \$7; Barre, Aux., \$24; Worcester, "Woman's Miss'y Asso.," Union Ch., of wh. \$25 by Mrs. P. L. Moen, const. L. M. Mrs. Benj. D. Allen, \$172, 334 37  
 Total, \$2,262 50

LEGACY.

Legacy of Mrs. E. J. Gilbert, Ware, \$1,000 00

RHODE ISLAND.

*Rhode Island Branch.*—Miss Anna T. White, Treas. Slatersville, Aux., \$15; East Providence, Aux., \$26; Woonsocket, "Globe Workers," \$5; Barrington, "Bayside Gleaners," \$50; Providence, Beneficent Ch., \$359.86; "Foreign Miss'y Circle," \$100; Union Ch., \$350, \$905 86  
 Total, \$905 86

CONNECTICUT.

*Eastern Conn. Branch.*—Norwich, Park Ch., \$87.76; Broadway, Ch., \$363.59; 2d Ch., \$22.80; "Zenana Band," 15 cts.; Preston, Aux., \$5.25; West Killingly, Aux., \$32; Thompson, A Friend, \$1; New London, "Schauffler Soc'y," \$30; 2d Ch., \$40.56; 1st Ch., \$79.12, \$662 23  
*Hartford Branch.*—Mrs. Chas. A. Jewell, Treas. Simsbury, "Pearl Gatherers," \$35; Enfield, "Workers and Winners," \$9; East Hartford, Aux., of wh. \$25 by Mrs. Albert C. Raymond, const. L. M. Miss Fannie Roberts, \$58; East Granby, Aux., \$5; Windsor Locks, Aux., \$40; West Hartford, Aux., \$25; Canton Centre, Aux., \$12; Hartford, Windsor Ave. Ch., Aux., \$1.50; "Loving Helpers," \$5; Bolton, "Mission Circle," \$5; Buckingham, Aux., \$5, 200 50

**New Haven Branch.**—Miss Julia Twining, Treas. Ansonia, \$10; Birmingham, \$60; Bridgeport, "Earnest Workers," \$30; Centre Brook, \$25; Clinton, to const. L. M. Miss Marietta W. Hull, \$32.51; Cornwall, \$10; Derby (of wh. \$4.25 fr. "Forget-me-nots"), \$40.50; East Haddam, \$4.73; East Haddam, "Phoenix Band," \$65; East Hampton, 1st Ch., to const. L. M. Mrs. Festus A. Adams, \$30.57; East Hampton, Union Ch., to complete L. M. Mrs. Wm. Fultz, \$15; Ellsworth, \$11; Fair Haven, 2d Ch., \$75; Georgetown, of wh. \$7 fr. "Buds of Promise," \$18.50; Greenwich, \$36; Haddam, \$15; Harwinton, \$17; Kent, \$30.50; Litchfield, of wh. \$22 fr. "Daisy Chain," \$53.62; Middlebury, "Hillside Gleaners," \$10; Middletown, 1st Ch., of wh. \$25 fr. a friend, to const. L. M. Mrs. J. Webster Tuck, \$41; Middletown, 2d Ch., \$25; Millington, of wh. \$4 fr. "L. B. A. M. F.," \$9.28; New Britain, Centre Ch., \$44.59; South Ch., "Little Helpers," \$113.60; New Milford (of wh. \$40 fr. "Star Mission Circle," \$15 fr. "Golden Links," \$25 fr. S. S.), \$217.84; Newtown, \$10; New Haven, Centre Ch., \$20; College St. Ch., \$2; Ch. of the Redeemer, \$56.50; Dwight Pl. Ch., \$57; Fair Haven, 1st Ch., "Young Ladies' Mission Band," \$44.41; Howard Ave. Ch., \$32.50; North Ch., \$10; 3d Ch., of wh. \$45 fr. the S. S., \$92; Norfolk, \$50; Northfield, \$30.20; Norwalk, \$200; Orange, \$30.50; Portland, \$37; Salisbury, \$15.75; Saybrook, \$9.47; Sharon, \$19; South Britain, \$3; South Canaan, \$7; Stamford, to complete L. M. Miss Lulu Willcox, \$36; Thomaston, \$63; Torrington, \$14; Trumbull, to const. L. M. Mrs. Birdsey B. Plumb, \$30; Waterbury, 2d Ch., "Young Ladies' Mission Band," of wh. \$75 to const. L. M.'s Miss Lucy Treadway, Miss J. A. Markham, Miss Hattie M. Peck, \$95; Waterbury, 2d Ch., \$91; Watertown, "Boys' Mission Circle," \$19; Westbrook, of wh. \$5 fr. the "Mission Circle," \$45; Westchester, of wh. \$10 fr. "Young Ladies' Mission Circle," \$20; West Haven, \$70.

55; Whitneyville, \$44.50; Wilton, \$100; Woodbury, No. Ch., \$30, \$2,425 62  
**North Woodstock.**—Cong. Ch., 10 00  
**Suffield.**—K. A. Denslow, 2 00  
**Westport.**—Aux., 38 00  
**Windsor Locks.**—A Friend, 5 00  
**Total,** \$3,343 35

## NEW YORK.

**New York State Branch.**—Mrs. G. H. Norton, Treas. Flushing, Aux., \$14; Baiting Hollow, Aux., \$10.13; Randolph, "Evergreen Miss'y Soc'y," \$4.55; Estate of Mrs. Milton Bush, \$40; Copenhagen, Aux., \$23; Mrs. Lydia Cunningham, const. L. M. Mrs. H. P. Blair, Westmoreland, \$25; Oswego, Aux., \$20; Binghamton, Aux., \$11.75; Lockport, Aux., \$15; Moravia, Aux., \$6.25; Antwerp, Aux., \$25, \$194 68  
**Brighton.**—"Willing Workers," 25 00  
**Brooklyn,** Central Cong. Ch., "Mission Band," pupil Harpoot, 40 00  
**Troy.**—"Desert Palm Mission Circle," 5 00  
**Utica.**—1st Ch., "Mission Band," 40 00  
**Total,** \$304 68

## ALABAMA.

**Talladega.**—Annie E. Sawyer, \$5 00  
**Total,** \$5 00

## OHIO.

**Cincinnati.**—Vine St. Cong. Ch., "Willing Workers," of wh. \$40 pupil Harpoot, \$55 40  
**Cleveland.**—A Friend, const. L. M. Mrs. F. T. Locke, 25 00  
**Total,** \$80 40

## FOREIGN LANDS.

**Kobe, Japan.**—A Friend, const. L. M. Frances Davis, \$25 00  
**Total,** \$25 00

General Funds, \$7,571 98  
 LIFE AND LIGHT, 326 29  
 Weekly Pledge, 3 50  
 Leaflets, 3 05  
 Legacy, 1,000 00  
**Total,** \$8,904 82

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## AUSTRIA.

### LETTER FROM MRS. SCHAUFFLER.

As the Woman's Board of Missions of the Interior has no representatives in papal lands, we are dependent for information as to the conditions and prospects of evangelistic work in those countries upon friends outside of our own little circle. A letter just received from Mrs. Schaufler, of Austria, we should be glad to give entire, but our narrow limits make it necessary to confine ourselves to the following extracts:—

Other facts and incidents of special interest in connection with the lesson for this month may be obtained in manuscript, by application to Secretary Woman's Board of Missions of the Interior, 75 Madison Street, Chicago.

It is, of course, unnecessary to state where the well-known country of which beautiful and curious old Vienna is the capital, is situated. No American tourist rests content till he has explored this renowned city. The massive buildings and costly equipages, the enormous gardens and public squares, filled with tables and chairs, where crowds spend their evenings and their holidays, and the luxury and gaiety of those who fill the busy streets of Austrian cities, are all very suggestive of the character of the people in general. Civilized to the highest degree, cultivated, learned, proud of their land, their history and their name, sensitive to criticism, jealous of foreigners, impatient at changes, and perfectly content to be let alone, all these characteristics can be truthfully affirmed of them. The great mass of them are also superficial, pleasure-seeking and self-indulgent to an inordinate degree, reminding one of Paul's words,—“Lovers of pleasure, more than lovers of God.”

But you will ask, Was it always so? Where are the followers of Huss, the descendants of the Bohemian and Moravian brethren, known all over the world as earnest followers of Christ? Once there was a living Church here. Faithful followers of the lowly Saviour suffered and died for his name's sake, and gloried in the privilege of bearing his reproach and suffering. But the papal power has attempted to crush and stamp out this blessed life with fire and blood. Next year will be the first centennial anniversary of the time when Protestantism was again tolerated in Austria—not welcomed, but reluctantly tolerated—by those who had long held full sway over their defenceless and despised enemies. When Joseph II., a monarch enlightened far beyond his time, issued the

toleration edict, the scattered and long-suffering Protestants crept forth from their places of concealment. Thousands and ten thousands always known as Catholics, for fear of men, showed their true colors. Refugees from other countries returned. Bibles and hymn-books buried for years were unearthed. These weather-stained books are still found, while some of the old people, in one province at least, even now keep these, their greatest treasures, under lock and key. But this toleration amounted to little for such Protestants as are not connected with one or the other of the legally acknowledged Protestant churches — the Lutheran and the Swiss Reformed. The adherents of all other Protestant denominations are called “*confessions los*” (having no confession or belief), and are popularly considered the off-scouring of all things. The worst libertine or drunkard, if he belongs to a recognized church, and occasionally attends the communion, stands well enough; but the most earnest Christian of some other denomination is believed by the mass of the people to be devoid of religion, because the law gives him no place to stand upon. To be a Protestant church-member, or even a pastor, here, does not at all imply that a man is, in our sense of the word, a Christian. In fact, the large majority of the pastors and people resent the idea of a new birth. They combat such truths and the advocates of such principles most vigorously. But, thank God, there is a small number of believing pastors, though few of them can rely upon the aid or sympathy of any considerable number of parishioners who they can hope have “*passed from death unto life.*” Some have told me, after a pastorate of many years, that they did not know of a converted person in the whole parish. These few, faithful men, while they mourn over the dead state of the Church, still cherish a faint hope that in time a new life will spring up.

Since the persistent efforts of the Evangelical Alliance, the doors have again been opened a little; but even now, parents belonging either to the Catholic or legally acknowledged Protestant churches who wish to worship with us, are forbidden to bring their children who are between six and fourteen years of age with them. During these years the children are not allowed to leave the Catholic church, and we are obliged to refuse all pleas from Catholic, Protestant or Jewish parents to allow their children admittance to our meetings. For a change in this respect we are praying and longing. It is now possible for a Catholic to leave his church; but such a step is attended with great difficulty, and exposes those who take it, for conscience’ sake, to bitter enmity and persecution.

There is a growing class who, since the dogma of infallibility was declared, can no longer remain blind to the errors of their

church, and seeing nothing better in the majority of the Protestant churches, and knowing of no other way, turn off to unbelief, to rationalism and materialism, and declare with pride and satisfaction that they believe nothing. These people belong to the more educated class. In fact, it is seldom that one finds an educated man thoroughly believing. It is the boast, the battle-cry, as it were, of this class, — "Live as you like, no fear of death; once buried, all is over."

As you see, the soil is very hard, but we have always been cheered and upheld by Him who, when he ordered us hither, said, "My grace is sufficient for thee." We need your prayers, your earnest, unfailing, faithful prayers. We have evidence that God has heard and answered prayer here. Oh, help us still more to pray down showers upon this dry and thirsty land!

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## CHINA.

### A CHRISTMAS TREE IN CHINA.

BY MISS ADA HAVEN.

I KNOW it is rather late in the year to be talking about Christmas-trees, but we *did* have such a good time over our Chinese Christmas-tree that perhaps you may still like to hear about it. I think the good times must have begun in America, in the hearts of the girls who prepared the gifts. When we came to unpack the dolls to put on their clothes, it seemed as though a loving thought lay folded up in each tiny little garment. I think the girls must have enjoyed making all those pretty things as much as Miss Porter, who had suggested it, enjoyed receiving and bringing them.

Then what fun it was to clothe all those little people in their Christmas dresses. The work had to be done at night, of course, after the nine o'clock bell had rung the girls off to bed. When the room was fairly and permanently emptied of the Chinese, forth from the chest in the closet came such a troop of small folk! Before long, even we grave and practical elders began to fall under the magic sway of those little fairies. We soon forgot we were not children; and as we fastened the tiny buttons and patted the sash-bows into place, we ended by coveting every doll we laid aside. They were so pretty!

The next thing was to get a tree. That had to come from a Chinese grave-yard, of course; but it proved to be a very pretty one. Miss Porter, of the Methodist Mission, kindly offered the use of her new school-room for the occasion. So we went down there one afternoon, we and the dolls, to trim the tree. In the first place, we planted our tree in a wash-tub, the top of which we after-

ward covered with boards. Our Christmas-tree was to bear not only fruit but blossoms. Chinese paper flowers make the prettiest trimming imaginable for a Christmas-tree. But first, we hung on dolls until the boughs would hold no more. When the boughs were full, then we could fasten candles to the ends of the branches; and when there was no more room for candles we could still tip the twigs with bright flowers, till the whole thing looked like an enchanted bouquet.

Then we covered the boards of the tub with scarlet cloth. Dolls too heavy to hang on the tree could sit here. Just opposite the entrance-door, at the foot of the tree, were two dolls that were not to be given away—a bridegroom and a bride. She was a sweet little creature, maidenly modest, and demure as could be; her pretty head bent a little downward and toward her liege lord. But he! the conceited puppy!—he stood up there, stiff and imposing, in all the glory of his waxed mustache and claw-hammer coat, looking as consequential and self-conscious as if he were not only the chief figure of the bridal group, but owner and donor of the entire Christmas-tree. We could scarcely fasten his button-hole bouquet for laughing at him. Then we gave her some bridesmaids, and showered her path with flowers—and voted the thing done.

Two days after that we gathered our little tribe, packed them all into carts, and set forth. The girls were received in the old school-room, where a feast was set forth for them. The new school-room was kept locked, meanwhile, but just enough of the top of the tree could be seen through the transom to raise expectations to a high pitch. The Methodist school, of thirty-five, and ours, of twenty-one, together made quite a company, which increased, from time to time, as the other schools arrived—the Woman's Union School of twenty-seven; the Presbyterians with their seventeen; the London Mission, thirteen, and ten from the Church Mission.

We left them standing in groups and gazing at all that appeared of the wonderful tree, while we, the teachers, sat down to enjoy a foreign feast.

When next we saw the Christmas-tree it was bright with candles; but brighter still beneath it were the beaming faces and sparkling eyes of the school-girls.

After the first murmur of admiration was over some one started the good old tune of Christmas, all the schools joining in. In the hush that followed, our Miss Porter told of the Christmas-tree; of the love of the girls at home, who had made and sent all these pretty things; and, over and beyond all that, of the love of the



Christ-child who came down on earth so many years ago, as the best and most precious gift that earth could receive or heaven bestow. Then our hostess, Miss Porter, of the Methodist Mission, led in prayer. After that came the distribution. Our Santa Claus wore Chinese shoes and a blue frock and a pig-tail, but the children liked the presents he cut from the tree every whit as well as though he were dressed in furs and sleigh-bells and icicles. Each present was securely labeled, a different color for each school, and a teacher from each school stood ready to take the presents as they were cut, so that there might be no confusion. The elder girls received fans and handkerchiefs or needle-books, instead of dolls. Every one noticed how happy all the girls seemed with their gifts, and spoke of how they had never seen so large a company so absolutely pleased; no jealousy or envying.

We have a little one in our school whom we call our baby. When she first saw the tree she exclaimed: "Oh, I want a doll! I want a great big doll!" But a small one had been set apart for her, and we feared she would be disappointed. But when it was handed her, her funny little bald head bobbed on one side and her queer little eyes twinkled brighter than ever, as she pressed it to her bosom, saying: "Oh, I don't want a large doll; I want my own dear little dollie!" Santa Claus finished by flinging down the flowers; and soon all the heads blossomed forth, and the room looked like a greenhouse. Then the scholars gathered their treasures, and the teachers their flocks, and set out for home.

When the gifts are cut from the tree, and the candles are burned out, and the children all gone home, why, that is the end of the Christmas-tree, isn't it? It might be of some, but it was not of ours. Our tree had not yet borne its best fruit. The last thing Santa Claus did to the tree was to break it in two. He brought home the top, and it was given to the girls to dress for the two little foreign babies of our compound. They entered into the full spirit of the occasion. Of the week that intervened before Christmas, every day saw some addition to the little box of contributions for the tree. One girl would bring pretty, bright tassels, curiously made according to some Chinese pattern; another, a silken fish; a third, a pair of shoes for each child—real Chinese shoes. Even our Santa Claus had to bring something. How his homely, kindly face beamed as he came one day with his contribution—two terrible tigers, quivering on the end of wires. But the funniest gifts were the two caps. To finish the boy's cap the two girls had robbed their own heads, and made a cunning little pig-tail, which was sewed on to one side. Then, when the day came, how the girls enjoyed tying on the presents and the flowers! And when the



babies were brought in what a charming picture it all made,—the pretty little tree gleaming in the center, lighting a crowd of radiant girls, who were passing the little white-robed, sunny-haired darlings from one pair of arms to another! It was then we saw that our Christmas-tree was bearing its own true fruit.

And *that*, then, was the end? I think not. The girls will not forget this, the one tree of their lives. When the hair, now brushed smoothly over the temples and plaited down the back, is pulled away from the face and done up in matronly style; and when the arms, which now cherish these dolls so fondly, shall be filled with treasures dearer still to these little mother-hearts—then the story of the wonderful tree will be told again.

And when that same hair grows thin and white, and the grandchildren begin to gather about the knees and beg for stories, why, then the tree and its lessons of love will live again. Oh, no! our tree can never die! It is evergreen!

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## Home Department.

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### STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

### SCRIPTURE LESSON.

BY MRS. M. S. THACHER.

Acts iv. 5-33; Mark xii. 41-44.

**PAPAL LANDS.**—The experience of our missionaries in Spain, Austria and Western Mexico, during the last eight or nine years, seems to furnish a parallel to the record given in Acts of the early Church, when “The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.” “And being let go they went to their own company,” and praying together, “Lord, behold their threatenings,” went on “speaking the word of God with all boldness.”

The faith and courage of these Christian men and women amid bitter persecutions and intense opposition, has been rewarded. The multitudes, weary of a religion formal and dead, and hungering for

the living truth, have paid their heavy fines and listened to the Word, and eagerly purchased their Bibles in the face of heavy penalties. God has magnified his Word in Papal lands.

We rejoice now in the tidings that a new day is dawning upon Austria. The oppressive legal restrictions are removed, and the Christian minister can now invite any to join in worship at his family altar, and can speak of God's love to men without fear of the law. They beg us to pray that "the Word of God may have free course and be glorified." Oh, the demand for men and means! Let us read the beautiful story in Mark:—

Now, as of old, Jesus sits over against the treasury and beholds how we cast in—whether of our abundance or of our want, all the gifts of love and self-denial, large or small, the silver and gold, the time and talent; yea, and the offerings yet more costly, made with prayers and tears, even our sons and daughters who shall bear the glad tidings to heathen lands,—our Saviour sees them all. Do our gifts measure our love in the sight of our Lord?

Hymn 75, "Mission Songs."

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## MISSIONS IN PAPAL LANDS.

BY MRS. C. H. CASE.

What do we mean by Papal Lands?

Origin of the Roman Catholic Church?

What countries are under the controlling influence of that church?

What are its worst errors?

Explain the doctrine of penance.

Recitation,— "Should my tears forever flow."

Describe the custom of "counting beads." Repeat Matt. vi. 6, 7.

What is the Inquisition?

What does the Bible teach as to the treatment of erring Christians? Matt. xviii. 15—22.

What does the Bible teach as to the adoration of saints, and prayer to them?

What character is ascribed to Mary, the mother of Christ, in the Bible?

What is said of the adoration of pictures and images?

Repeat the first and second Commandments.

In what countries have Catholics persecuted Protestants?

What people left their own country to find a land of freedom to worship God?

Why should Protestants try to convert Catholics?

In what Papal lands has the American Board missions?

Map of SPAIN.

Tell of its climate, productions, etc. Describe the people.

Give some account of the persecution of Christians in Spain, and of the restrictions upon the Bible.

Name the missionaries of the American Board there, and point out their stations. History and present condition of the mission.

What efforts has the American Board made in SOUTH AMERICA?

Map of AUSTRIA. Sketch of missionary work there.

Names of the missionaries, and latest intelligence from them.

Map of MEXICO. Describe the climate and productions.

Sketch of the history of the people and of the sway of the Catholic Church.

Tell of Miss Rankin's work, and missionary efforts resulting from it.

Missions in Western Mexico. Recent martyrs to the truth.

Present missionaries of the American Board in this field, and the prospects of their work.

Work of the Board in ITALY.

Mrs. Gould's work for children in Rome.

### THE STORY OF ONE AUXILIARY.

Probably the report below will seem to many of our auxiliaries as a record of their own experience in, at least, some of its features. With other friends who have hesitated about responding to the call from the foreign field, we hope it may help to dispel doubts and fears that have hindered direct effort. It certainly illustrates, in a forcible way, the quickening, blessed influence of a sincere attempt to carry out our Saviour's parting word.

WHEN it was proposed to form a Foreign Missionary Society, the general expression was one of almost dismay. We said we liked Home Missions best. We declared that we never could feel much interest in foreign missions. We said we were burdened with work for our own church: a heavy debt rested upon it; we were working hard to lift it. But Christ's dying command was urged,—“Go ye into all the world and preach the Gospel to every creature.” “And how shall they preach except they be sent?”

Yes, we owned there was a duty, a neglected duty. We agreed to organize. But it was asked by one and another, “Who will take part in these meetings?” “I never could pray aloud.” “I never was educated to it.” “I think we have more than we can do at home.” And so a sort of dread and great timidity prevailed; but we started. At first only two could raise the voice in prayer. Yet we felt a growing interest in the cause, and hoped that some time we might have more courage. When we had met as a mis-

sionary society four or five times, one of our number expressed the feeling — which others shared — that we needed a ladies' prayer-meeting in our church. Several felt that this was going to be very personal indeed. No doubt we needed to pray,—but to do it before each other! And two persons could not be expected to sustain a prayer-meeting alone; but, as in the other case, duty pushed us on, and we began.

We could repeat the Lord's Prayer together, and the Spirit helped our infirmities. Pride gave way,—we did need, we did want so much. We would not be too proud to ask. One after another found voice, and how sweet and precious these meetings became! Now we hold them weekly. Often the attendance is fourteen or fifteen. No pauses now. Almost all are willing to pray, and we can pray for missions, too. And we have been blest. We have found Christ dearer, and heaven nearer, and life more full and sweet. A feeling of love and unity has grown among us. We have learned some sweet lessons of dependence on our Lord, and of confidence in his willingness to answer the feeblest prayer; and now we wonder that we could ever have lived at such a distance from him.

We have been blest in temporal things. Our church has been working for five years upon a debt of \$6,300. Of this, \$4,000 had been paid; \$2,300 still hung over us, and last February it was due. Most of our members had become straitened in circumstances. much self-denial had been practiced, and there seemed to be no more money to meet this liability. With much prayer a last effort was made. More money came from those who seemed to have given all they could; friends in the city churches came liberally to our relief; and lo, the thing was done—the debt was paid!

Our outlook for usefulness as a church is fairer than for five years past, and it seems that these blessings have been granted to us as an outgrowth of our consent, so reluctant, so faint at first, to obey Christ's command to work and pray for those *outside of our home field*.

Do we find less time to attend to our local affairs? Not at all. We do more than ever before. We are members of a small church in a country town, but we find ourselves linked with the whole world in the noblest work possible to humanity,—the helping to show Christ to all people, to those near and to those far off.

We submit our report with the knowledge that our doings as a society have been very small, our gifts very little, but we want to bear this testimony, that the benefit to our souls has been incalculable.

WEBSTER GROVES, Mo.

## OUR TREASURY.

Do our friends realize how slowly our receipts are progressing toward the amount needed for meeting the expense of work actually on our hands? We are grateful for a small advance upon the figures of last year, but very much remains to be done during the months that intervene before our annual meeting in November, if we would have no mention then of deficit. Cannot you, dear friend, who read these lines, bring your influence so to bear as to awaken greater interest, or stimulate to greater activity and more generous gifts?

Where is the multitude of "Coral Workers" through whose united efforts our much-needed school-buildings are to be reared? Generous, glowing responses come from a few, and soon we hope to report to them the condition of the "cells" for which they have contributed: but the great company of little people, it would seem, have not heard the call to service, and do not know that they are wanted. Who will help us to extend the summons to every Sunday-School through the entire field of the Woman's Board of Missions of the Interior—our twelve States? We will gladly furnish copies of the "Missionary Parable," relating to this subject, to those who will undertake to see that it is read in the Sunday-Schools with which they are connected. We fear that some of the "whales" do not understand that they may, in this way, have a part in the enterprise. Has the "Parable" been read in *your* Sunday-School?

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MISS E. L. WARD, of Appleton, Wis., recently adopted as a missionary of the Woman's Board of Missions of the Interior, left home May 12th for Ft. Berthold, Dakota, where she will be associated with the family of Rev. C. L. Hall, and soon, we hope, be able to take up the school-work formerly under the care of Miss Calhoun.

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## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 15 TO MAY 15, 1880.

MRS. J. B. LEAKE, TREASURER.

### OHIO.

OHIO BRANCH. Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, for Miss Parmelee, \$25; *Atwater*, Aux., for Miss Parmelee, \$25; "Mission Circle," \$9.50; "Willing Workers," \$1; *Bellevue*, for Miss Parmelee,

*lee*, \$25.60; *Berea*, for Miss Maltbie, \$1.50; *Caredo*, *W. Virginia*, \$5; *Claridon*, for Miss Parsons, \$7.80; *Conneaut Centre*, *Pa.*, for Miss Maltbie, \$11; *Geneva*, for Miss Collins, \$20; *Hampden*, for Miss Parsons, \$4.25;

on, for Misses Collins  
armelee, \$18.56; *Hunts-*  
for Miss Parsons, \$6;  
*ngsville*, for Mrs. Ren-  
\$6; *Kent*, \$10; *Madison*,  
ies Parsons, \$4.60; *Ma-*  
const. Mrs. Maria  
k, L. M., \$30, *Medina*,  
\$3 completes L. M. ship  
rs. Maria Beckwith,  
*Mesopotamia*, for Miss  
us, 50 cts., *Mt Vernon*,  
; *Nelson*, "Mission  
\$2, *No. Amherst*, "Wil-  
orkers," for Miss Malt-  
2; *Oberlin*, for Miss  
n, const. Mrs. R. A.  
on and Mrs. H. J. Wil-  
L. M's, \$152, *Paines-*  
1st Ch., for Miss Par-  
\$15.80; *Parkman*, for  
arsons, \$1; *Randolph*,  
ss Parmelee, \$10, *Rock*  
for Mrs. Renville, \$15;  
*sky*, 1st Ch., for schol-  
at Samokov, \$20; *Say-*  
Aux., for Mrs. Ren-  
\$6.30, S. S. primary Cl.,  
; *Sa. Newbury*, for Miss  
is, \$10.50; *Thompson*,  
ss Parsons, \$5.25, *To-*  
st Ch., for Miss Law-  
\$82.51, *Troy*, for Miss  
is, \$7.50, *Unionville*,  
\$21 for Mrs. Renville,  
*Wakeman*, "Mission  
\$10, *W. Farmington*,  
ss Parsons, \$5.  
ich total, \$603 62  
*zth*, *Vine St. Ch.*,  
1g, *Ladies' Miss'y*  
for pupil at Samokov,  
ble-reader in Turkey, 95 00  
*d*, *Plymouth Ch.*, of  
r *Hadjin School*, \$50;  
*dgman School*, \$10, 94 00  
*i*, for Mrs. Renville, 10 00  
or pupil at Marash,  
\$20, "Mission Band,"  
38 41  
*(Ft. Recovery P. O.)*, 10 00  
Total, \$851 03

MICHIGAN.

N BRANCH.—Mrs. Geo.  
throp, of Jackson,  
*Clio*, "Light Bearers,"  
in Dindignl, \$0.47;  
*urgh*, \$21; *Greenville*,  
s Spencer, \$22; *Leslie*,  
*Marshall*, Aux., \$4.65;  
r *Dakota*, \$1; *Olivet*,  
ss Spencer, \$12; *Pt.*  
for Miss Pinkerton,  
*ntiac*, for scholarship  
sh, \$2.46; *S. Haven*,  
ch total \$102 04

*Grand Rapids*, So. Cong. S. S.  
(in response to Parable),  
\$2.68; *Oxford*, Immanuel Ch.,  
\$1; "Ruby Breede's Miss'y  
Bank" (Parable), \$2; *Royal*  
*Oak*, for Miss Pinkerton, \$5;  
*Watervliet*, for woman's  
work in Diarbekir, \$6, \$16 68  
Total, \$119 62

ILLINOIS.

*Alton*, for Bible-reader, Sultan  
Enhajian, \$9 00  
*Amboy*, Aux., \$11.76; S. S. \$8.24, 20 00  
*Bunker Hill*, Mrs. and Miss  
Bissell's S. S. Cl., 5 00  
*Chesterfield*, Request of Miss  
M. M. Williams, 50 00  
*Chicago*, Bethany Ch., Aux,  
\$7; "Mission Band," pro-  
ceeds of entertainment, \$47.-  
52, add'l \$5, const. Misses  
Kate Hollister and Lillie  
Thomas L. M's, \$59.52; 1st  
Ch., for Miss Patrick, \$70;  
Leavitt St. Ch., const. Mrs.  
Mary E. Mather L. M., \$25;  
New England Ch., Aux., for  
Miss Chapin, \$53.80; S. S.  
(Parable), \$17.62; *Union Pk.*  
Ch., "Mission Band," for pu-  
pil at Erzroom, \$15; *Taber-*  
*nacle Ch.*, Mothers' Meeting,  
\$1.55; for Famine in Turkey,  
A Friend, \$2; Mrs. C. N. Pond,  
\$3; Miss Mary P. Greene, \$5;  
A Friend, \$5; H. S. A., \$2, 250 49  
*Elmwood*, S. S., "Mission  
Club" (Parable), 3 18  
*Evanston*, for Miss Porter, 13 65  
*Galesburg*, for Miss Bliss, 20 00  
*Galva*, for Miss Bliss, 6 25  
*Granville*, 7 00  
*Greenville*, for Bible-reader at  
Zeitoon, 10 80  
*Highland*, 10 00  
*Huntley*, 4 80  
*Naperville*, for Miss Dudley,  
with prev. cont. const. Mrs.  
A. A. Smith L. M., 15 00  
*Oak Park*, for Manisa, 24 05  
*Peru*, 2 56  
*Rockford*, 2d Cong. S. S. (Par-  
able), 10 08  
*Sycamore*, Mrs. E. Wood and  
children (Parable), 20  
Total, \$471 06

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R.  
Coburn, of Whitewater,  
Treas. *Arena*, \$5; *Blomington*,  
\$7; *Milton*, for Miss Taylor,  
with prev. cont. const. Mrs.  
A. L. P. Loomis L. M., \$14;

*Ripon*, \$30; *Racine*, for Manisa, \$21.95; *Watertown*, \$20; *Whitewater*, for Miss Taylor, \$4.30. Less expenses, \$2.04.

Branch total, \$100 21  
*Arena*, S. S. (Parable), \$4;  
*Clinton*, proceeds of entertainment, \$32; "Saturday Afternoon Club" and "Daisy Club," proceeds of booth at the same, for girl at Marash, \$10; *Watertown*, S. S. (Parable), \$10, 56 00

Total, \$156 21

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Creston*, \$11; *Denmark*, \$25; *Davenport*, for Miss Day, \$16.80; *Des Moines*, for Miss Hillis, \$15; *Grinnell*, for Miss Hillis, \$47.75; *McGregor*, for Bible-reader at Harpoot, \$8.41; *Miles*, \$18; *Newton*, for Miss Hillis, \$11.50; *New Hampton*, for Mrs. Cofling's Sch., \$3.39.

Branch total, \$156 85  
*Davenport*, "Wide Awakes," for Mrs. Walker's Home for Missionary Children, \$10; *Des Moines*, Plymouth Ch. S. S., for pupil at Bridgman Sch., \$17.46; *Green Mountain*, Mrs. N. B. Chase, for Miss Barrows' health tour, \$15; Aux., for Mrs. Cofling's tour, \$5; S. S. (Parable), \$7.50; *Keokuk*, M. A. S., \$5; *Toledo*, for Hadjin Sch., \$11.65, 76 61

Total, \$233 46

## MINNESOTA.

*Glyndon*, \$5; *Hastings*, "Daisy" (Parable), 5 cts.; *Rochester*, Mrs. Chas. Bliss, \$1; Mrs. Mary W. Porter, \$10, \$16 05

Total, \$16 05

## KANSAS.

*Eureka*, Sadie H. M. (Parable), 10

Total, 10

## MISSOURI.

*St. Louis*, Alice and George (Parable), \$25 cts.; Robbie Massa (Parable), 30 cts.; *Springfield*, No., S. S. (Parable), \$10, \$10 55

Total, \$10 55

## NEBRASKA.

"Nebraska Woman's Miss'y Soc'y," Mrs. A. F. Sherrill, of Omaha, Treas., for Miss Van Duzee; *Ashland*, \$11; *Camp Creek*, \$3; *Crete*, \$12.50; *Exeter*, Aux., \$4.15; "Children's Soc'y," \$5.15; *Fontanelle*, Mrs. Bisbee, \$1; *Omaha*, \$30.05; *Weeping Water*, of wh. \$2.50 from S. S., \$10.75, \$77 60  
*Aurora*, Selden C. and baby brother (Parable), 10 cts.; *Irrington*, for Miss Van Duzee, with prev. cont. const. Mrs. Mary J. D. Spencer L. M., \$5, 5 10

Total, \$82 70

## DAKOTA.

*Yankton*, S. S. (Parable), \$10; *Sisseton Agency*, sale of Indian work, 25 cts. \$10 25

Total, \$10 25

## PENNSYLVANIA.

*Alleghany*, const. Mrs. H. C. Crane, L. M., \$25 00

Total, \$25 00

## UTAH.

*Park City*, S. S. (Parable), \$2 10

Total, \$2 10

## ALABAMA.

*Marion*, African S. S. (Parable), \$3 00

Total, \$3 00

## CHINA.

*Peking*, Mrs. W. A. P. Martin, for pupil in Bridgman Sch., \$36 00  
*Tientsin*, Mrs. A. H. Smith's Cl. of foreign children for a little girl in Bridgman Sch. called "Moses," 4 00

Total, \$40 00

## MISCELLANEOUS.

Sale of pamphlets and envelopes, \$22 47

Total for the month, 2,043 00  
 Previously acknowledged, 9,888 67

Total since Nov. 1, 1879, \$11,932 27

# Board of the Parity.

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## OFFICERS.

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E. P. FLINT, Esq.

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## THE MAY MEETING.

AND they went forth and preached everywhere, the Lord working with them and confirming the Word." How the "earth is being filled with the knowledge of the Lord," and "the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ," known to those "who observe these things;" and as we gather month to month and listen to the letters breathing such earnest devotion to the work being done by those in the Master's way vineyard, our own faith is strengthened, our hearts quickened and inspired to renewed zeal.

The May meeting, held at "Mills Seminary," was of much interest. A large proportion of the young ladies there form a missionary society, working and giving to advance the cause so dear to all Christian hearts. The face of the sainted Mary Lyon, looking down from its frame upon us as we were gathered there, was an inspiration to the consecrated life she counseled and carried out by her own example. Earnest prayers were offered for Father's blessing upon those in the foreign field, and also for a sister at Mills, who goes to Siam, in September, to show those living in darkness how to find the "Light of the world."



At a previous meeting a little bracket lambrequin, made by a very poor heathen girl,—a member of Miss Rappleye's school,—found ready sale, with an order for another one, which has been received and was given to the purchaser at this meeting, accompanied by a letter stating that the money which had been received for the first one came just in time, as the family were in a starving condition. Other letters were read, warm from the hearts of the workers, who will surely hear the "well done" when the Master shall call them up higher.

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## TURKEY.

### A GREEK BAPTISM.

In a letter from Miss Rappleye, she gives some account of the rite of baptism in the Greek Church. She writes:—

THE friends carry the child, when a few days old, to the church, or, if the family is not a poor one, the sacred books are brought to the house. The priest reads prayers against original sin over the child, addressing the child. The godfather gives the name, and repeats the creed three times. The priest prays over the font, and breathes upon the water, which has been warmed some. He then blesses the oil—a symbol of salvation. The child is disrobed by lady attendants, and then anointed by the priest in every joint of its body three times, in the name of the Father, Son and Holy Spirit. When the sponsor has taken the child, the priest clips a few hairs from four parts of its head in the form of a cross, and puts them upon a candle burning before a picture of the Saviour. The baptism then takes place, the priest immersing the naked child three times, with its head down and its feet down, alternately. The parents are not present at the ceremony, but come into the room after the child is dressed in its new suit of white given by the sponsor, who then takes the child and follows the chanting priest around the font three times, all bowing at every quarter of the font in the form of a cross. Portions of Scripture are read; then the guests partake of sweetmeats and wine.

The baptism usually takes place on Sunday, but sometimes on a feast-day. It is regarded as a *saving* ordinance. The other day, when calling on a poor family to whom had been born twins, we asked if they had been baptized. They said, "Yes; as they were small, and twins, we feared they might not live long, and wanted them baptized soon."

Turkish children receive their names, with the ceremony of circumcision, when they are ten or twelve years old.

## JAPAN.

## LETTER FROM MISS STARKWEATHER.

JAPAN, March, 1880.

SCHOOL closed this noon for a week's vacation. We are all tired, not excepting the girls, whose most satisfactory examination has been an added proof of their faithfulness the past term. At the close each one received a neat certificate of her progress, both in Japanese and English. They are very happy to carry or send this to their homes. "The seal of the Seminary is appended," as we were told on our diplomas, and they seem as proud of it as we used to be. The examinations in the Bible were very thorough and interesting. It was most gratifying to know that the recitations were not *such*, alone. Five dear ones confessed their faith a month since, and received baptism. They are now just waiting to be led. The memory of your prayers gives us courage; for "who is sufficient for these things?" Please give me the assurance that you remember these especially. There were eight women in all who united that day, and it was a day long to be remembered. Now, we have in school good geography translations, and we are all so pleased with the interest they have in the study, and the thorough knowledge they are receiving, with their excellent Japanese teacher and good maps. One year ago they could not have studied so. The more advanced only studied through the English. Now, they travel around the world quite intelligently. My class in analysis of Fifth Reader have done finely, too. The compositions of all were especially creditable. Each one, too, at examination, comes forward alone and writes a large sample of her penmanship before a company of spectators. With their large brush they make the different strokes with great ease. Their display of fancy work was much admired. We hope, by encouraging them to sell it, to raise missionary money. Very many thanks for your repeated assurances of prayer for us. Never, for a moment, doubt that those "fervent" prayers are "effectual" here. Before your letters reach us we have felt the mysterious, cheering influence, and barriers removing. Such evidences are too numerous, now, for one to doubt solid facts on the ground of faith in this matter. So, when you ever feel you "can only pray" for us, remember and believe, with more comforting assurance than ever, that you are doing the best work for us.

The girls are eager to read all the good stories they can find, in Japanese or English. When I first came, four years ago, there seemed to be no good literature at all. Now, it is very limited; but recently the translated "Pilgrim's Progress" is on our table. The bound volumes of the mission newspaper published by

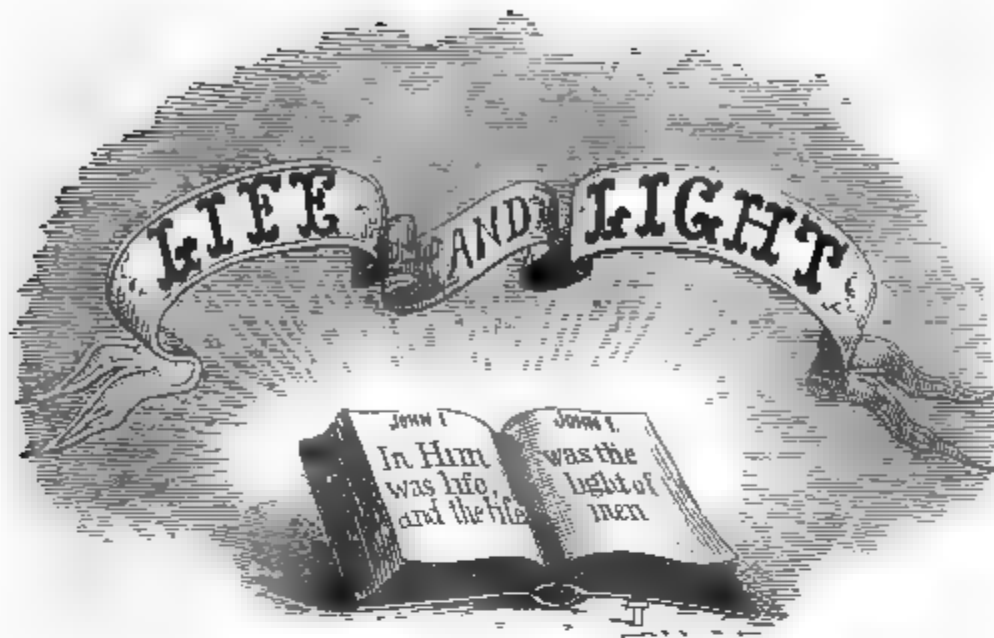
Mr. Gulick, of Kobe, *Glad Tidings*, a Sunday-school paper from Yokohama, and instructive stories translated by a scholar at Tokio, now give great pleasure; and they select from them pieces to recite at their weekly general exercise.

We are soon to have "*Æsop's Fables*," published some time ago, the "*Life of Christ*," Old Testament stories, and a number of tracts. The pretty scrap-books sent from home are also on the table; and when a happy group are drawn about their books and another gathers around the organ, I know you would enjoy looking in upon them, as I do. Such a scene helps fulfill my idea of a Christian "home" school. Very encouraging word is brought from the east and south by returning pupils — people are so ready to listen. Changes, great changes, in the Cabinet, and general overturning of offices at Tokio, are sufficient reasons for delay in receiving Miss Parmelee's permission to live in Kioto. Mine will next be asked for. My permission to live as a member of Mr. Davis's family is good for two years more. I never could learn why permission to teach was limited to three years. The school is on a better Christian basis than ever, and I believe God will not close any effectual door before us. But these uncertainties may be needed; certainly, they are well calculated to make us humble and dependent upon His will.

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Extract from Mr. Doan's letter of Dec. 9, 1879, to Mrs. Lowell Smith, of Honolulu:—

I wish to interest you and the Woman's Board in a training-school on Ponape. We are feeling that the work must take a higher stand than in former years. The first help we need is a lady teacher. Our ladies here are not prepared altogether for the work. Mrs. Logan is away; Mrs. Rand has her home duties to attend to, which would prevent her doing all she would like to do. What is needed, as a part of the work, is a girl's department. And to make this a success, a lady must be at the head of it—the girls with her and she with them, by day and by night. Then, she is needed to guide them in their studies. A lady here in the work would help largely in the good cause. Native girls need looking after in person and habits; taught to sew, wash, iron; to do something at housekeeping. Of course, above all this is the religious life; they are to be taught to live. We want to open the school as soon as we can. It is needed very much. I have no fear but a lady of the right kind will soon be doing a work—so far as number of pupils is concerned, and the influence of the school—that will be all she can ask for. Our girls from Ponape and some from the outlying islands would fill up a school that any teacher would be proud of.



## FOR WOMAN.

VOL. X.

AUGUST, 1880.

No. 8.

### WOMAN'S WORK IN THE MAHRATTA MISSION.

#### EXTRACTS FROM THE ANNUAL REPORT.

Dr. Bissell writes:—

THE review of the past year's work in the Deccan districts brings before us again the distressed condition of the people, especially the poorer classes. They say, "The famine is not yet past," and their wretched appearance confirms the statement. High prices have prevailed during the whole year. A man with regular work and fair wages could barely support his family; but it has been much harder than usual for day-laborers to find employment. Most of the Government work on the roads has been suspended, and the cultivators are too poor to employ laborers in their fields; so that, in many cases, begging seems the only resource left to sustain life. Many families have wandered away to some part of the country blessed with better harvests than their own villages. Often the household has been broken up, the mother and part of the children going in one direction, and the father with the rest in another. Sometimes new and loose connections are formed during these separations, and the family is never reunited.

Such a state of things is evidently disorganizing and unfavorable to missionary work. In some villages little or nothing can be done; there is hardly any material left to work upon. But this severe discipline has its place in preparing the way for the reception of the truth, and in this feature of the hard times we find

something encouraging. The truth is thus pressed home upon the people that their old religion and gods have no power to help them. They are prepared to accept anything which offers them deliverance from these calamities; they would like a deliverer who will save their stomachs first and their souls afterward. "Seek ye first the kingdom of God," is a hard saying for hungry people surrounded by starving children; but they will yet learn that this word of Christ, like all his teachings, is full of wisdom and safety.

Mrs. Bissell has continued her labors in connection with the Bible-women, four or five of whom work chiefly in the city, and twice as many others in the surrounding districts. Their work is, in part, the instruction of Christian women; but more frequently they meet, read or converse with little companies of non-Christian women. A quarterly meeting of these Bible-women at the central station has proved an occasion of great interest to them, and has awakened much fellow-feeling and sympathy in each other's woes and trials. A Bible-lesson, assigned beforehand, is carefully studied at one session, and other social and religious exercises render the meeting a means of spiritual improvement. Among the effective agencies for the moral and social renovation of India, that of earnest Christian women is indispensable. A girls' school, taught by a native Christian woman, has been opened in one part of the city, and gives access to the mothers of the pupils.

In Mr. Hume's report we find the following of the girls' school in Ahmednuggur:—

Although the sickness of Mrs. Hume prevented her giving the school ordinary supervision during the last part of the year, it has prospered. Between fifty and sixty dollars were paid by parents and friends toward the board of the pupils. English is now taught in the higher department, for which an additional fee is required. Many of the girls, as last year, contributed regularly for the support of the pastor of the church. This is entirely voluntary, and is managed by themselves. Those who wish, put some of their daily grain into "the pastor's vessel;" two girls collect and sell this, and at the end of each month give the money to the church treasurer. From some who do not give grain they receive eggs or pice. This year the school was examined by the Government Deputy Educational Inspector; and, though his report has not been received, we believe the examination was considered a creditable one.

Of some of the difficulties of Christians he speaks as follows:—

"Some of the poor Christians of the Mahar caste in the districts have had hard times. Formerly, they lived largely by stealing and

begging. Now, to steal they are forbidden; if they beg they get little, but sometimes they get abuse. 'Now that you have God, what do you need for your stomach?' is a common question; or, 'Go to your missionary!' is the advice. A few years ago a Christian went, as he used to do, to a field to ask for some bundles of grain. The owner was not found, but was met on the way home. He asked the Christian, 'Why have you been to my field?' 'To ask for grain,' was the reply. On which the owner said, 'Well, if I find you again near my field, though you do not steal, I will break off some ears of grain and tie them in your clothes, and take you to Párnér (the county seat), and have witnesses to testify that they caught you stealing, as you used to do.' Very likely he would not hesitate to do this.

"In small villages, on account of the customs of this country, no work is obtainable for which money is paid. Some of these Christians have land, but during the famine they have lost their cattle and tools. We have not the money to help them largely, and if we had, the giving of much help would be very questionable, for the impression might be given that those who become Christians would be so helped. And yet not to help them is to leave those of little spirituality in great temptation to recur to old habits, and to expose us to the natural imputation of indifference to our Christians' welfare, and of letting them starve or steal."

Mr. Fairbanks says:—

The six Bible-women in the north-eastern field have had the advantage of attending the quarterly meeting at Ahmednuggur, conducted by Mrs. Bissell. These meetings are very profitable to them, as they receive valuable instruction, and find opportunities for comparing modes of work and for sympathizing with each other. They have pursued their work quietly, sowing the good seed, and going for the purpose, on foot, to villages as far as ten miles from their homes. They all have dependents, and have found their small allowances insufficient for food, to say nothing of buying new clothes. They have found it necessary to wear their old clothes till they were hardly respectable. We hope that the need for such exceeding economy is gradually passing away. We begin the new year with cheerfulness and hope.

The station of Sirur, in which our readers have been interested through Mrs. Winsor's letters, is spoken of as situated midway between Poma and Ahmednuggur, and is considered one of the hopeful fields. To show how the people are bound by the usages of a religion from which they derive no good, Mr. Winsor writes:—

I will here relate an incident which happened a few days since on this present tour among the villages. South-west from Sirur

are the temples of the goddess Bolae. These being on the place of Bolae's origin, they are held to be the most sacred of all the places in which she is worshiped; hence, the weekly journey from all the country round to these temples on our Sabbath day throughout the year. We were in a village near by, and so went to the temple, and saw the devotions paid to this red-faced goddess, whose monster eyes, no doubt, are fixed in the memory of the unsophisticated worshiper long after they have been seen.

On the way one of the worshipers was asked why he was going there. He said he had been paying his constant visits to Bolae for the past seven years, for the purpose of having one of his eyes cured, which at last became totally blind. On being asked why he continued to go, he replied, "I go now not for myself, but for my child." "If you have found no benefit for your eye by going seven years, why still take further trouble to go for your child?" "The temple-keepers tell me I must," he replied; "I am, therefore, obliged to go. If I did not some evil would come upon me. I know I have no good by going." This, though a simple illustration, fairly represents the state of thousands in this land to-day. While the people are willing to hear, the powerful coil of superstition must be uncoiled, and there is then a great work of constant instruction to be done.

The sewing class for Hindu women has proved to be a very useful means of interesting this portion of the community. Mrs. Winsor has been greatly cheered to know that ladies who have visited this class, and been interested in its work, have been so impressed with its utility that they have introduced it in other places, and its influence has gone even as far as Northern India. At this sewing class there is a quiet rehearsal of Bible facts, truths and incidents, and much instruction is communicated in this way.

Never was there a time in the history of missions where there were so many children under the care of missionaries as at present; and the question comes from all sides, What shall we do for the children? I hope at no distant day to be able to say, "Send them to me." There is a work for the children to do — a work and a training that cannot be overlooked without the greatest detriment to the well-being of the rising generation of Christians in this land.

Mr. E. S. Hume, of Bombay, writes: —

The school for Christian children, which is Mrs. Hume's main charge, has been especially prosperous. We have had sixty-seven different children in this school since the last report — fifty-three of whom are in attendance at the close of the year. Owing to the growth of the school the quarters previously occupied have proved



inadequate, so that the upper department now occupies a part of the lower story of the mission bungalow.

About the middle of the year an incident occurred which is interesting in itself, and also shows how the school must be regarded by the heathen. The room where the younger children study is situated upon the street, and is so open that passers-by can see what is going on inside. One day a Brahmin, who was passing, was attracted by the singing of the children, and stopped to listen. He was much surprised to see a fine-looking young woman teaching both boys and girls, and evidently interested in each one. After watching for a time from the street he asked permission to come in; and then he wrote on a slate asking the teacher who her husband was, and if he approved of her engaging in this work. She replied that she had no objection to answering his questions directly, without writing; that she was not married; that her father was formerly a Brahmin, but after becoming a Christian had married a Christian wife; and that he approved of her teaching. The man then said that he had never seen such a school, nor heard such things, and asked permission to send his brother, a boy of ten or twelve years. He was plainly told that the school was intended for Christian children; and that they were all taught the Bible, with the hope that they would become Christians. He said that he did not object to this, but was determined to send the boy to such a school, if only we would admit him. The boy came, and has continued in the school, although persecuted for attending and for doing as he was taught here.

Plain sewing has been taught to all the younger children in the school. Twenty-one patch-work quilts have been made during the past two years. The largest of these—which was made of patch-work prepared by a Sabbath-School class of girls in New Haven, Conn.—was sewn with great care by the smallest children in the school,—some of them but five years old,—and presented to the pastor of the church.

Miss Norris reports:—

The whole number of persons who have visited the dispensary during the year amounts to 16,420. Of this number 6,389 were friends of the patients, and did not come for medical treatment. There were 10,031 who received medicine and treatment in this dispensary, and 420 were treated at their homes and elsewhere, making a total of 10,451 patients. Of this number 5,957 were new cases. It is not by means of medicine alone that efforts are made to benefit the women physically. Instruction is given them in matters of social improvement, cleanliness, and the diet and care of children. The system of giving tickets with texts written upon



them is still kept up, each patient receiving one in her own language. Tracts and leaflets are also given, as opportunities offer. Religious instruction is given daily by the Bible-woman, and the patients invariably listen quietly and attentively.

When we consider that in one dispensary 16,420 persons have heard the Word in one year, we have reason to rejoice in the "open door set before us." Although we may not see the fruits, we can rest in the certainty that the Lord's work is going on, and the seed so widely sown will ultimately result in an abundant harvest.

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## AUSTRIA.

### LETTER FROM MRS. SCHAUFFLER.

\* \* \* THE day in which we returned to Brünn, after nine weeks stay in Kosnan, happened to be my birthday, and we were not a little surprised to find the doors and windows hung with evergreen and oak festoons, and to find plants, flowers and cakes and other tokens of interest abounding in the parlor. Our helper and his wife, and the girls who had come to their home during our absence, with other friends, had thus pleasantly surprised us.

In Kosnan many little bits of blue appeared in our cloudy sky. Of course we took books and tracts with us,—I should sooner think of going without food,—and we lent and gave them, here and there, as we found opportunity. It was delightful to come across a girl sitting in the meadows, tending the cows, and so engrossed in the book that she scarcely noticed our approach; or in the "cure-house" to see a patient walking back and forth with a Testament in his hand, or sitting at a garden-table reading the precious Word. I asked myself, sometimes, how many young people in America who loved that Word would read it in public places, or pore over it in their daily walks? Yet they know that in it is found the way of life, and these new readers are, at first, only gratifying their curiosity. Over and over were we surprised and delighted to see how these fresh and living truths made their way into all sorts of places.

I became specially interested in some pretty young waitresses at a farm-house not far from the "cure-house." I went there a few times to see the people and to fish for women and girls among them. It made my blood boil to see how the men and women from the surrounding country combined to bring destruction on these young girls. I gave them some books and kind words, but I saw that they had learned their lessons only too well.

One day I staid behind the rest and pleaded with a farmer's daughter, trying to tell her how different a life she could lead if

she would pray to God for his help. At first she was angry; but soon the hot cheeks paled, and she seized my hand, saying,—

“Why do you care?”

“Because I am a Christian woman and a mother, who loves your soul,” I said.

She kissed my hand and thanked me over and over again, saying: “No one ever spoke so to me; I will try and heed it.” She seemed more serious afterward.

I seldom went away from home, but I kept trace of her as well as I could, and I know that a little seed staid behind in her heart. She kept a good supply of books for the long summer evenings.

Perhaps you remember a young lady for whom I asked your prayers two years ago. She is married, and living near Kosnan, and she sent her carriage to take me for a day at her house. From the time I entered until I left, I was increasingly encouraged by her words and what I saw of her life. She told me of a friend who was in deep trouble, and who asked her counsel, and said:—

“I told her I could not help her, but there was some one in Kosnan who could, and gave her your address.”

“Why did you not tell her of your best Friend?” I asked.

“You know I know nothing myself.”

“But you used to know enough,” I said.

“Yes, I thought I did; but I find I do not know enough to train my baby or myself.”

Not long after we returned she was called home to her father's death-bed, and came to ask me how to read the Bible. She longed to take it to her heart, but did not know how to read it properly. She told a friend that by following my advice she had learned to live in her home so that she and her husband could always get on well; and the friend added: “Do you know, Mrs. Schauffler, your advice to me as a wife has made an entirely different place of my home.” I remembered when it was a very different story in that home, when I had once even besought her husband at the death-bed of their only daughter to speak kindly to his wife. Now he is all tenderness.

If you could realize the force of this conscience-destroying and soul-deadening religion, you would wonder as I do at the grace that can change such much-abused hearts. A lady who has been to our meetings twice almost every week for more than two years, has seemed, for some time, to grow more and more self-righteous as her life and example grew more unamiable and at open variance with what she heard here. She made an open boast of her piety, and told her friends to see how saintly she had become by hearing the Word of God. She checked any yearning for better

things in her children by saying it was the highest thing they could do to strive to be like her. At last it seemed the right time for me to go and endeavor, in the spirit of Paul's letter to Timothy, to convince this lady that, according to God's Word, she was building upon an entirely false foundation.

How I prayed, for days, for love and for wisdom in this call. Two long hours we talked, but, I think, if anything, she was more self-righteous at the end than at the beginning. I never realized so forcibly the utter impossibility of reaching a human heart, and the absolute fact that nothing short of Divine power can convince of sin. The month that has passed since that day, she has spent in violent expressions of anger against me; in unavailing arguments to prove that she does not not longer need the means of grace; and in displeasure with her family, who partly rail at us, and partly flee to us for counsel and help.

There is a young woman in the first story of our house who is very near her end. She told some one that she would not mind it so much if she knew there was anything to hope for after this life. After repeated efforts to get near to this family I almost despaired of making another attempt; but one night the thought came over me,—“What if she should go straight to God's judgment-throne from this house, and I, his child, had not done everything in my power to help her!”

I went down the next day, and was greeted most cordially; in fact, I was hardly seated when the mother began,—

“I'm going to set right about getting ready to die!”

“Ah! but you have told me that several times before,” said I.

“Yes; but it is high time, at last,” she said; to which I cordially assented.

“She then said that she had finally come to the conclusion that there was a God, which was a decided advance on the theory held when I last talked with her. She begged me to visit her dying daughter as often as I could, saying that she needed spiritual help.

It was too late to see her that day, but the next day I went to her and found as hungry, starving a soul as I ever met, eagerly hanging on every word I said. It must have been an answer to my almost agonizing prayer for help, for I never had words given me so clearly what to speak. I told her she must be convinced that she was a sinner before she could feel her need of a Saviour. It was all new to her. She told me of the good works she had done, which had proved very unsatisfactory steps up to heaven; indeed, her stairs up hither, held by the Virgin at the top and her poor weak hands below, had tottered and fallen, and she stood, a poor, wrecked soul, looking into an awful eternity. I told her

about Him who loved her and died for her, tried to teach her to pray, and came away, as she seemed much exhausted.

The next time I went she said, "I tried it!" "What?" I asked. "I tried to think over my sins, and tell God about them, and I got so peaceful it was a great, great help. The nights are not so dreadful since then."

I read to her of the "many mansions" and the "way," and showed her attendant some different chapters to read to her. I hope you will see her in heaven when you get there.

Now, dear friends, will you not keep on praying for us? We feel greatly strengthened, greatly enriched, greatly encouraged as one letter after another comes to us full of hope and cheer, with the good news, "We are praying for you." Not the success so far accorded to the deputation to the government; not even the fact that the persecuted brethren at Prague and Stupitz may again assemble undisturbed to praise and pray in their own or each other's houses, — although, alas! their children between seven and fourteen years are not allowed to accompany them; — not even the great drops, that fall every now and then, betokening the coming shower, nor the blessed fact that some souls have gone forth from this country to work in the harvest fields in other lands — none of these thoughts nerve and help us as does the faithful promise, "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." So, if you are calling and we are speaking to our prayer-hearing God, the answer must be on the way.

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## Young People's Department.

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### GIRLS IN JAPAN.

"THE fairest sights in Japan are Japan's fair daughters," some one has said; and they seem all the fairer and happier from the contrast their condition presents to the girls in other Asiatic nations. It is pleasant to turn from the oppressed and burdened little wives in India and China to consider the brighter lot of their sisters in Japan. Here, although there is a decided preference for boys, and their position everywhere surpasses that of the girls, yet daughters are not unwelcome intruders, and they are treated with a certain amount of affectionate tenderness by fathers as well as mothers.

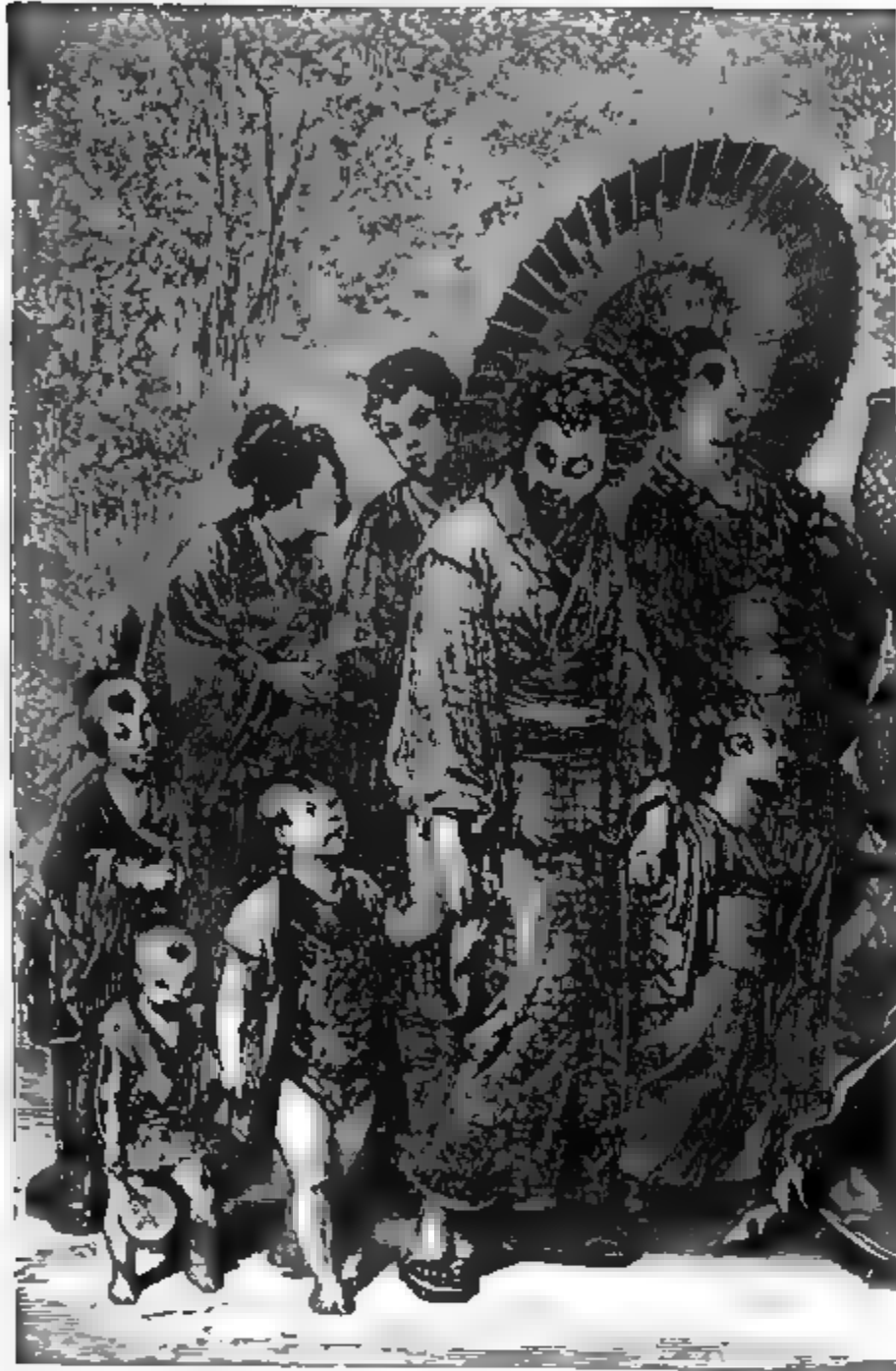
The first event in a Japanese girl's life is a ceremony which corresponds to our christening. When she is thirty days old she is carried, in great state, to the family temple, to receive her name. Quite a little procession is formed, in which are servants bearing a whole infant's wardrobe, by the abundance of which the wealth and dignity of the father is always estimated. Last in the procession walks a maid with a box containing money for the officiating priests, and a piece of paper on which is written three names. In the midst of various rites, the chanting of songs and instrumental music, the name is chosen and conferred upon the child, who is sprinkled with water. After she receives her name she is taken to several other temples, and, lastly, to the house of a relative, where she is presented with a number of gifts, among which



INTERIOR OF A JAPANESE HOUSE.

must always be a pot of pomade, supposed to confer upon the little maiden all feminine charms, and a ball of flax, with which she may spin a long life.

After this ceremony is over attention is given, for the next three years, to her physical training. She is kept out of doors as much as possible, and is not burdened with clothing, the latter item not being at all indispensable to out-door life. To avoid the fatigue of carrying the child about, she is fastened to the clothing on her mother's back, and the traveler constantly sees women on the highways, and the wives of farmers working in the fields, with a little shaven head wagging about between the shoulders. Indoors the little one can tumble about as much as she pleases, as there is no furniture—nothing harder than the soft mats on the



JAPANESE LADIES AND CHILDREN.

loor to give her any bruises, and there are no ornaments that her mischievous fingers must not touch. At the age of three she begins to wear clothing; but Japanese children are generally poorly reared, forming strong contrasts to their elegantly attired mothers, walking in the streets. This is to prevent the bad effect of admiration which they might otherwise excite.

As she grows older the Japanese girl learns to read and write,



PLAYING THE SAMISEN.

the rudiments of arithmetic, and something of the history of her own country. For the lower orders this is thought to be sufficient; but it has been said that "of this much not a day-laborer in Japan is destitute." The girls of the higher classes, however, are carefully taught in morals and manners, including the "whole science of good breeding, the minutest laws of etiquette, the forms of behavior as graduated toward every individual by relation, rank and station. A thorough knowledge of the almanac is also included, since it would be as vulgarly disgraceful as it would be disastrous to marry, begin a journey or take any other important step on an unlucky day." They are also instructed in common and ornamental needlework, and in fancy embroidery they are said to be scarcely equaled in the world. The other principal accomplishment of a Japanese girl is music. The musical instruments are all of a rude construction, and to our American ears of a most unpleasant sound. The favorite instrument is the samisen, which is like our banjo, having only three strings; and "the girl must be low-born and low-bred, indeed, who cannot accompany her own singing upon the samisen." Their singing is often extemporaneous; and it is said that at their social gatherings there is almost always some girl or lady present capable of improvising a song, should opportunity offer.

The Japanese are said to be a nation of players, and it is a well-known fact that men, women and children give much of their time to amusements, and in these amusements the women and girls mingle freely with their husbands and brothers. Besides the innumerable private festivities there are five grand festivities yearly observed all over Japan. The first of these is held on the first day of the first month, and is called the Feast of Congratulations and Presents, corresponding to our New-Year's Day. Whatever present is made must always be accompanied with a piece of dried fish of the commonest sort, as a souvenir of the frugality of the ancestors. The second — the Festival of Dolls — takes place on the third day of the third month, and is devoted to the girls. All the dolls of the household are exhibited, and a complete banquet is prepared for them by the children when they are old enough, and the older friends help to consume it in the evening. On the fifth day of the fifth month is the Festival of the Banners, celebrated in honor of the boys, when the cities and towns all blossom with banners, and boys in crowds carry them through the streets. The Feast of Lanterns occurs on the seventh day of the seventh month, when the little girls go along the streets singing and swinging paper lanterns. The last, on the ninth day of the ninth month, is the Feast of Chrysanthemums, when the leaves of chrysanthemums



are scattered over all the cups of tea and saki at all the family repasts. It is believed that what they drink in this way has the power to prolong life.



JAPANESE GIRL.

So it is that many Japanese girls go from one amusement to another apparently happy and contented; but, to one who looks below the surface, there is a dark side to many of their lives upon which we scarcely dare to look. Though they escape much of the degradation of girls in other heathen nations, yet they are subject to the same demands of a false religion. The three great fundamental duties of woman are the same wherever Buddhism holds sway—implicit obedience to her father when a child, obedience to her husband when a wife, and obedience to her son when a widow. Indeed, "the whole sum of excellencies and defects of the Japanese female character arise from one all-including virtue, and the biography of a good woman is written in one word—'obedience.'"

Although a Japanese girl may escape this degradation, still she knows nothing of the elevation of Christianity; she has no legal



JAPANESE GIRL.

ta, and is treated more like a toy than a rational being. Apt in rare cases her aspirations are no higher than the beauty of clothes, her needlework, and the knowledge of the few books "Woman's Great Learning" (the moral duties of woman, based on the Chinese classics), "Woman's Household Instructions" (duties relating to furniture and dress and all the minutiae of indoor life, both daily and ceremonial). Besides these there is a collection of one hundred poems from as many poets, which are

"learned in every household, and perpetually repeated by old and young—a collection of lives of model women, household lore, almanac learning, rules and examples to secure perfect agreement between man and wife, and a detailed array of other knowledge, of various sorts, both useful and ornamental to a Japanese maiden, wife, widow or mother." This book is studied by the daughters in almost every respectable family through the country. It is read and re-read, until it becomes to the Japanese woman the first and last, and, often, the only, book.

In her religion, as in all Buddhist countries, she is burdened with tedious ceremonies, innumerable superstitions, and her highest hope for a future life, as in other Asiatic nations, to be born again as a man. To these bright, intelligent girls the Christian religion is a revelation that quickly commends itself to their minds and hearts. Can we wonder that they turn to it gratefully and eagerly? that they gather by scores and hundreds to hear about "this new way?" The greater wonder is that there can be Christian girls in this country who are not willing and eager to help them to the blessed life-giving knowledge.

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## Our Work at Home.

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### BRANCH MEETINGS.

We make no apology for giving our whole Home Department to reports of Branch Meetings, as we know our readers will be interested in the good work done in these Branches the past year.

#### ANNUAL MEETING OF THE NEW HAVEN BRANCH.

By invitation from the ladies of Waterbury, our Branch celebrated its ninth anniversary in their city, and much could be said of our cordial reception and the bountiful collation provided for the large number assembled, did not the other exercises claim full notice.

In the absence of Mrs. Hart, her place was filled by the former president, Mrs. Hubbard, of New York, who brought us the Saviour's greeting in the words with which he hailed the women who sought him at the tomb, "All hail! be not afraid;" reminding us, also, that he commanded them to "Go and tell" of him. Our annual report and the separate county reports had much of encouragement in them. At home, the county Branch meetings

had been well sustained, each one exerting a power that was felt, reports so often considered "dry" being received with as much eagerness as original papers or addresses. Where the churches were feeble or the people scattered, hard work had made up the deficiencies. Six new auxiliaries and twelve mission circles had been formed, making our present list one hundred and twelve auxiliaries and seventy-seven mission circles.

The increased circulation of LIFE AND LIGHT, as well as the demand for manuscript letters, proved the growing desire for real acquaintance with the missionaries in their daily work. Eighty-eight missionary letters had been copied till they numbered five hundred, loaned to different societies for their monthly meetings.

In March the Centre Church in New Haven was crowded with children, who listened with breathless interest as Mrs. Caswell told them of her work among the Seneca Indians.

But a glance at the work accomplished in the foreign field was sufficient to impress us with the need of greater diligence in the year to come. Everywhere the news was inspiring, the only drawback being in the lack of funds and a sufficient corps of workers. The progress made in the schools was "as satisfactory as could possibly be hoped." In some a deep religious interest had been manifested, increasing through the whole year without any outward excitement, and in others the children of converts had been educated for Christian work. The famine in China had brought hundreds to Christ, and medical knowledge had become a great element of usefulness wherever physicians had been stationed.

The treasurer reported some gain in the contributions. Although there had been no legacies, and new life-members were twelve less than the previous year, the sum of \$8,935.50 had passed through her hands. The suggestion was made that with a little extra effort on the part of each, the sum might be increased to \$10,000 during this decennial year. Interesting items were given from recent missionary letters in a short paper by Mrs. Hume, who was detained from meeting with us. The power of consistent Christian living was forcibly illustrated in a remark quoted from Mrs. Bond, that "a Turkish minister wished schools established to win the people to Protestantism, and, also, that Protestants might be appointed to government offices, because of their honesty."

It was pleasant to hear of Mrs. Schneider, who has been transferred to our Branch. "It is hard to work in Constantinople excavating among the fossil rocks, where not even tracks of missionary work are found," she writes, "but we must make one more attempt for these Greek and Armenian women who care nothing for their

souls. The battle is not mine, but the Lord's. Christ has souls to win from this worldly city. Turkey will become the Lord's."

Greetings were brought from Boston and several branches, which were stimulating, and showed the importance of mission circles and their hold upon the hearts of all. As an encouragement to work among the boys, the statement was made of a Band in Rhode Island that had raised five hundred dollars during the year, and of another where some members walked five or six miles to be present.

A paper by Mrs. Prudden on the question, "Shall we combine Home and Foreign work?" urged separate organizations, in the firm belief that more efficient work would be accomplished by this course, which was only following the example of the parent Boards.

A most touching letter was read from Mrs. Burdette Hart, who has been obliged, by illness, to resign the presidency of the Branch. Recalling the blessed communion of the past six years and the growth in grace of the members, through service for others, she urged that while the little bannerets might not all flutter, the regimental flags should be borne aloft. It was easier to take up work than to lay it down, but the great Leader would provide a head, and all should be in a position to hear the bugle-call. From the earnest pleas that followed the reading of the letter we look with faith to see the place supplied, but it was left vacant that day. Loving tributes were paid, both in spontaneous remarks and resolutions, to Mrs. Hart's faithful, efficient service, her winning manner and consecration to the work. Her words, as well as those spoken at the noon prayer-meeting, added to the sense of the increasing personal responsibility which had pervaded the entire meeting.

In response to an invitation to be present at the meeting "with all interested," Mrs. Willcox, of Chicago, replied, suggesting the vast numbers who would throng the church were "all interested" to accept the invitation. Not only from our own land did she imagine the assembly to gather, but every mission station was pictured as sending up throngs to participate in the festival. The redeemed, too, would be there, and angels would not be uninterested attendants upon such a scene. But as Mr. and Mrs. Stebbins kindly sang to us the hymn, "They are gathering homeward, one by one," the number who had been safely gathered in seemed almost nothing, and the millions who were still outside seemed to pass before us, one by one, with such sad beseechings for help to cross the flood safely, that the effect was overwhelmingly solemn. And as Miss Child told of the fourteen young ladies who

had lately been appointed to the foreign field,—as she pictured one who had gone out, within five years, full of life, enthusiasm and devotion, and had now come back to enter upon a service of suffering, her question came with great force, “Who is responsible for this?” and “How can we answer to the friends of these who are now starting out, if they come back in like condition?”

As Miss Ogden, of Sholapoor, told of her work in that city and the crying need for medical workers—as she stood before us having come home, after but few years’ work, to gain new strength for India, still willing to be spent *here*, if so the work could be aided more efficiently—we felt condemned, and wondered if we knew the meaning of either sacrifice or weariness. If there were any cause for discouragement, it would be in our lack of faith here at home. But this is not a “needs-be.” To more than one woman has Christ said, “Be it unto thee even as thou wilt.” Our missionaries often write, “We believe your prayers made our work successful.” “Somebody’s prayers were answered.” And from our own societies came once and again this remark, “We believe the increased interest is the result of our half-hour prayer-meeting each month.” So, with prayer as our weapon, wielded by strong faith, what may we not accomplish in the years to come, whether as to funds, co-workers at home and abroad, or a greater consecration of ourselves?

“When God inclines the heart to pray,  
He has an ear to hear.”

H. M. E.

#### ANNUAL MEETING OF THE ESSEX SOUTH COUNTY BRANCH.

The second annual meeting of the Essex South Branch was held at Gloucester, June 2d. The half-hour devotional meeting preceding the public meeting was led by Mrs. James L. Hill, of Lynn, and breathed a spirit of earnestness and consecration which may be said to have marked all the exercises of the day.

The cordial welcome extended by Mrs. Hunt, of Gloucester, was happily responded to by Mrs. Fitts, the president. The Secretary’s report testified to an increased interest. She reported twenty-two auxiliaries and ten mission circles. After stating the fact that, in the female membership of about forty-one hundred in the conference, about twelve hundred have identified themselves with the Branch, she closed with an earnest personal appeal. By the treasurer’s report it appeared that the Branch had by no means fallen behind, but had made an increase of about eleven per cent in its receipts in the second year.

Miss A. M. Payson, from Foochow, held the close attention of her audience in an address filled with valuable information regarding her special field. The auxiliary reports followed, with their helpful hints and suggestions. In the afternoon Miss E. A. Bailey, of Georgetown, drew a picture of woman's life in India, and gave a pleasant account of a Bible-reader's work at one of the Madura stations. Miss N. P. Dodge, of Beverly, in a paper on Marsovan, told her hearers of a young Armenian teacher who is exemplifying to the superstitious around her the sweet graces of a cultured Christian womanhood. Miss S. P. Chamberlain, of Salem, read some interesting extracts of letters from Miss Grace Bingham, of Aintab, whose adoption by the Branch has already proved such a bond of sympathy among the auxiliaries.

Miss H. K. Osgood, of Salem, gave a few vivid glimpses of missionary life, in a sprightly and earnest letter from Miss Emily C. Wheeler, now under appointment to Turkey; in a graphic description of missionary home life in India, as pictured by Miss Gertrude Chandler, of Pulney, India; and in a literal translation of a welcome extended by the young natives of Jaffna to their new teachers, the Misses Leitch. Miss E. H. Short, of Salem, gave most solemn and cogent reasons in a paper responding to the question, "Why should we work for heathen women?" and Miss Mary T. Caldwell, of Ipswich, in "Wheels within a wheel," showed the connection existing between Auxiliaries, Branches and Boards. The presence and encouraging words of Miss Child, of the Woman's Board of Missions, added very greatly to the interest of the exercises.

But one thing occurred to mar the full enjoyment of the meeting, and that was the resignation of the president, Mrs. James H. Fitts, made necessary by her removal to another State. She had greatly endeared herself to us, and all had recognized in her the power of consecrated love and sanctifying grace. It is owing largely to her efforts and influence that the Branch has become so firmly established. Mrs. A. H. Johnson, of Salem, was elected president, to succeed Mrs. Fitts, and Mrs. James L. Hill was elected vice-president, in place of Mrs. A. H. Currier, resigned.

The abundant hospitality of the ladies of Gloucester, and the courtesy of the Eastern Railroad in furnishing free return tickets, were among the pleasant things that will make the day a memorable one to all attending the meeting. M. T. C.

#### ANNUAL MEETING OF THE BERKSHIRE BRANCH.

The third annual meeting of this Branch was held at Pittsfield, June 17th. At an early hour the spacious lecture-room in the

chapel of the First Church was filled with ladies, who had come from all parts of the county to keep this annual festival. Nearly all the auxiliaries and mission circles were represented by delegates; and as it was one of the most perfect of our June days the attendance was larger than ever before, between four and five hundred being present.

The devotional exercises were conducted by the president, Mrs. Chadbourne, and followed by her opening address, which was earnest and impressive.

Reports of the secretaries were read, showing wonderful progress in the foreign field and encouraging growth at home. Two new auxiliaries and three mission circles have been added the past year, making the present number of auxiliaries twenty-one, and of mission circles thirteen. The treasurer reported contributions amounting to \$2,185.52—an increase over last year's receipts of more than two hundred dollars. The circulation of LIFE AND LIGHT has increased by more than eighty copies. Reports from the auxiliaries and mission circles occupied the morning session.

The hour at noon was delightfully spent in social intercourse in the parlor of the church, while a bountiful collation was served. A season of prayer was observed, commencing at half-past one o'clock. One touching feature of this hour was an address, in tremulous accents, from an aged mother in Israel, Mrs. Brown, of Dalton, who said it had been her earnest desire to see, at least, one young lady from Berkshire go in person to the foreign missionary field. After the opening exercises of the afternoon the old board of officers was re-elected for the ensuing year.

Mrs. Giddings, of Housatonic, spoke in a most impressive manner as she presented a ring sent by one who had no money to give, and told in tender words of the love which prompted the heart-offering. Miss Child, Home Secretary from Boston, whose presence always gives us pleasure, brought greetings from the mother Board, and gave us words of encouragement. A quartette of young ladies, whose sweet voices added much to the interest of the meetings, then sang the German hymn translated by Mrs. Schaufler,—“The Cause is Thine, Lord Jesus Christ.”

The closing address was given by Miss Ogden, our own beloved missionary physician from India, into whose face, so full of earnestness and devotion, it was an inspiration to look. While we regret that she was obliged to leave India, on account of her health, we feel it a great privilege to see her and listen to the story of her work. A vote of thanks was extended to the ladies of Pittsfield for their hospitality, also to the young ladies for their service of song, a hymn was sung, and the meeting adjourned.



Thus ended a most delightful day, and the Berkshire Branch has reason to feel deeply grateful for what has been accomplished, and full of hope for the future.

M. B. D.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18 TO JUNE 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.* — Mrs. Woodbury S. Dana, Treas. Deering, Aux., \$16.50; Bangor, Aux., \$28; Winthrop, Aux., \$12; Eastport, Central Ch., Aux., \$18; Wells, 2d Ch., Aux., \$30; Kennebunkport, \$20; Thomaston, Aux., \$21; Lyman, \$15.50; Newcastle, Aux., \$12; Biddeford, 2d Ch., Aux., of wh. \$25 const. L. M. Mrs. T. H. Cole, \$31.90; Norridgewock, Aux., \$8; Boothbay, Aux., \$6; Gorham, Aux., const. L. M. Miss Mary C. Hinkley, \$26.50; A Friend, \$2; West Falmouth, Aux., \$7.50; Belfast, Aux., of wh. \$25 by Mrs. Johnson and Mrs. Cutter, const. L. M. Mrs. Ellen M. Starrett, \$42; Rockland, "Golden Sands," \$5; Bath, Central Ch., \$15; Castine, Aux., of wh. \$25 const. L. M. Mrs. Mae B. Woodbury, \$30.20; Bethel, 2d Ch., \$15; "Little Helpers," \$4; Andover, Aux., \$3.50; Solen, Aux., \$3; Foxcroft and Dover, Aux., \$10.56; Litchfield Corner, Aux., \$17; Waterville, Aux., \$28.77; Hallowell, Aux., \$15; Warren, Aux., \$10; Portland, Aux., Plymouth Ch., \$21.50; "Mission Circle," \$50; West End Chapel, \$4; Bethel Ch., \$13; State St. Ch., \$50; Williston Ch., \$26; "Mizpah Circle," \$25; High St. Ch., "Mission Circle," of wh. \$35 from Helen's bank-book, \$150, \$793 43  
*Rockland.* — Miss Sophia Spofford, 1 00  
 Total, \$794 43

### NEW HAMPSHIRE.

*New Hampshire Branch.* — Miss Abby E. McIntire, Treas. Antrim, "Ladies' Mission Circle," \$5.50; Alton, "Gleaners," \$1.30; Atkinson, Aux.,

\$16; "Flowers of Hope," \$14, const. L. M. Miss Mary E. Kelley; Bedford, Aux., \$18.90; Claremont, Aux., \$20; Candia, Aux., \$18; Chester, Aux., of wh. \$25 const. L. M. Mrs. Susan D. Orcott, \$30; Dover, Aux., \$70; Derry, 1st Ch., Aux., of wh. \$25 const. L. M. Mrs. Dr. J. H. Crombie, \$40; Greenville, Aux., \$7; Hamstead, Aux., \$12.50; Keene, 1st Ch., "Young Ladies' Circle," \$5.50; Lyme, Aux., \$20; Mason, Penny tax., 54 cts.; Nashua, "Union Juvenile Miss'y Soc'y," \$100; Northampton, Legacy of Mrs. Mary W. Chapman, \$10; "Mission Circle," \$11.45; Northwood, Aux., \$16; Stratham, Aux., \$16.50; Troy, Aux., const. L. M. Mrs. Lucy W. Buttrick, \$25. Expenses, \$2.66. Bal., \$450 53  
*Epping.* — Mrs. Lovell Brock, \$10; A Friend, \$5, 15 00  
 Total, \$465 53

### VERMONT.

*Vermont Branch.* — Mrs. Geo. H. Fox, Treas. McIndoes Falls, "Mission Circle," \$25; Underhill, "Mission Circle," \$5; Williston, Aux., \$16; Middlebury, Aux., \$5.25; Hartford, Aux., \$20; Norwich, Aux., const. L. M. Mrs. Lucy B. Nichols, \$26.66; St. Johnsbury, "Young Ladies' Miss'y Soc'y," \$5; "Boys' Mission Soc'y," \$2; East St. Johnsbury, Aux., \$13; Springfield, Aux., \$12; Derby, A Friend, const. L. M. Mrs. M. H. Pease, \$25; Burlington, Aux., of wh. \$25 by A Friend const. L. M. Miss D. L. Merrill, Concord, N. H., \$80. Expenses, \$6. Bal., \$228 91  
*Putney.* — Mrs. Abby S. Taft, \$2; Mrs. H. A. Foster, \$1.40, 3 40  
 \$232 31

MASSACHUSETTS.

**Berkshire Branch.**—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., \$19.64; So. Ch., Aux., \$21.64; "Little Helpers," \$10; Stockbridge, Aux., \$32; Hinsdale, Aux., \$21.81; "Mountain Rill," \$15; Dalton, Aux., \$29.03; "Penny Gatherers," \$13; Mrs. Forsythe's S. S. Cl., \$3.75; Mill River, Aux., \$10; Great Barrington, Aux., of wh. \$25 by Mrs. H. M. Brinsonade, const. L. M. Miss Abby C. Turner, \$35; Curtissville, Aux., \$11; Lee, "Willing Workers," \$6; Adams, Aux., Mrs. W. C. Plunkett, const. self L. M., \$25; No. Adams, Aux., \$51.62; Junior Aux., \$50; West Stockbridge, Aux., \$12; Lanesboro, Aux., \$1.75; Williamstown, "Little Miss'y Soc'y," \$1.58, \$369 82

**Brookline.**—Harvard Ch., "Little Women's Soc'y," for Mrs. Hume's Sch., 30 00

**Danvers.**—Maple St. S. S., 35 00

**Essex So. Conf. Branch.**—Miss H. K. Osgood, Treas. Swampscott, Aux., \$9; Manchester, Aux., \$25; Gloucester, Aux., \$28; Georgetown, Memorial Ch., Aux., \$40; Salem, Crombie St. Ch., \$50; Peabody, So. Ch., Aux., \$88.70, 240 70

**Essex No. Conf. Branch.**—Mrs. J. A. Perkins, Treas. Merrimac, Aux., \$80.57; West Newbury, 2d Ch., Aux., \$11; Georgetown, 1st Ch., \$12; Amesbury, Aux., \$45, 148 57

**Everett.**—Aux., 5 00

**Falmouth.**—Aux., const. L. M. Mrs. George E. Clarke, 25 00

**Franklin Co. Branch.**—Miss L. A. Sparhawk, Treas. Shelburne, Aux., \$7.71; So. Deerfield, Aux., \$10.21; Conway, Aux., \$12.78; Ashfield, "We Girls," \$3; Greenfield, Aux., \$21.75; Sunderland, Aux., \$8; Northfield, S. S., \$2.30; Shelburne Falls, Aux., \$16.90; "Little Women," \$12.75, 95 40

**Hampshire Co. Branch.**—Miss Isabella G. Clarke, Treas. Greenwich, Aux., \$12; Belchertown, Aux., \$24.67; "Mission Circle," \$2.36; Cumington, Aux., \$7.47; Amherst, Aux., \$25; Northampton, Miss Willee, \$2.50; South Hadley, Aux., \$30; "Faithful Workers," \$6; Northampton, 1st Ch., Aux., \$30; Huntington, Aux., 7.50, 147 50

**Holbrook.**—Mrs. E. N. Holbrook, const. L. M. Miss Sarah R. French 25 00

**Medfield.**—"Morning Glories," of wh. \$25 const. L. M. Mrs. Geo. H. Pratt, \$27 23

**Medway.**—Aux., 13 25

**Middlesex Branch.**—Mrs. E. H. Warren, Treas. Southboro, Aux., \$25; Natick, Aux., \$43; Ashland, A few ladies, \$8.71; "Ladies' Asso.," \$5; Framingham, Plymouth Ch., Aux., of wh. \$75 const. L. M's Mrs. Martin Rice, Mrs. Geo. W. Bigelow, Miss Ellen K. Stone, \$105; So. Framingham, Aux., \$45; Sudbury, Aux., \$1.00, 232 71

**New Bedford.**—Aux., 215 00

**Norfolk Conf. Branch.**—Mrs. Franklin Shaw, Treas. Brockton, Aux., 50 00

**Sandwich.**—Aux., 5 00

**Sherburne.**—E. C. A., 25 00

**So. Hadley Falls.**—Cong. Ch., 7 50

**Springfield Branch.**—Miss H. T. Buckingham, Treas. Blandford, Aux., \$58; Palmer, 2d Ch., Aux. \$32.04, 90 04

**Suffolk Branch.**—Miss Myra B. Child, Treas. Boston, Central Ch., Mrs. J. N. Denison, \$10; Mrs. C., \$10; A Friend, \$10; Ethel's pennies, \$1.11; Berkeley St. Ch., Ladies, \$111.21; "Young Ladies' Mission Circle," \$54; Park St. Ch., of wh. \$25 by Mrs. G. G. Wilder, const. self L. M.; \$25 by Mrs. Geo. Curn, const. L. M. Miss J. R. Hinkel; \$50 by Mrs. Jacob Fullerton, const. L. M's C. H. Spring, Miss Abigail Millett; \$25 by Miss Grace Simpson, const. L. M. Mrs. John Lambert; \$250 by Mrs. Ezra Farnsworth, const. L. M's Mrs. Geo. Farnsworth, Miss Fannie Farnsworth, of Groton, Mass., Miss Mary T. Andrews, Mrs. M. J. Brown, Millbury, Mrs. Edwin A. Buckley, Miss Mary V. Buckley, Rutherford, N. J., Mrs. John S. Matthews, New York City, Mrs. J. L. Bremer, Mrs. Jacob Fullerton, Mrs. John E. Parker, \$619.50; "Echo Band," \$70; Old South Ch., Mrs. Moses Richardson, \$5; Shawmut Ch., "Young Ladies' Circle," \$33.01; Roxbury, Highland Ch., Aux., \$4.40; Immanuel Ch., Aux., \$10.82; "Helping Hands," \$40; Charlestown, Winthrop Ch., Aux., of wh. \$25 by Miss Marcia Emery, \$25 by Mrs. E. A. Trowbridge, const. L. M. Miss Elizabeth D. Trowbridge, \$89.30; Miss H. M. Vining, S. S. Cl., \$5; Cambridgeport, Prospect St. Ch.,

"Young Ladies' Miss'y Soc'y," \$20; "Bearers of Glad Tidings," \$20; Cambridge, "Our Boys' Mission Club," \$1.18; Chelsea, 1st Ch., Aux., \$42.40; Central Ch., Aux., \$50; Somerville, Prospect Hill Ch., Aux., \$12; Dorchester, 2d Ch., S. S. Cl., \$2; Jamaica Plain, "Wide-Awakes," \$15; Brookline, E. P., \$1; Waltham, "Mission Circle," \$50; Hyde Park, Aux., \$46,	\$1,332 93
Webster.—1st Cong. Ch.,	15 00
West Medway.—Aux., prev. contri. const. L. M. Mrs. Susan J. Bullard,	9 00
Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Malden, "Star Circle," \$40; Melrose, "E. Skien Mission Circle," \$10; Wakefield, Miss F. F. Claves' Infant S. S. Cl., \$10,	60 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Oxford, Aux., of wh. \$25 by Mrs. A. W. Porter, const. L. M. Miss Myra L. Daniels, \$40; Athol, "Juvenile Soc'y," \$8.10; Millbury, 2d Ch., Aux., \$50; Worcester, "Woman's Miss'y Asso.," of wh. \$8 fr. Union Ch., \$9.35; Shrewsbury, "Lights on the Hill," \$50; Quarterly Meeting at Southbridge, col. for Mardin, \$26,	183 45
Yarmouth.—Aux.,	11 25
Total,	\$3,399 35

## RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, "Elmwood Workers," const. L. M. Miss M. Pauline Root,	\$25 00
Providence.—Mrs. J. C. Greenough, const. L. M. Miss Jeanie Grace Greenough,	25 00
Total,	\$50 00

## CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Groton, Aux., \$15.50; "Fireflies," \$40; Putman, "Mission Workers," \$100; Norwich, 2d Ch., \$15; "Mignonette Seed," \$10; "Thistledown," \$40; Pomfret, Aux., \$15.15; "Little Women," \$3.25,	\$238 90
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Ellington, "Earnest Workers," \$5; Somers, "Mission Band," \$25; Windsor, Aux., of wh. \$25	

by Miss Olivia Pierson, const. L. M. Miss Mary Wilson; \$25 by Mrs. Wm. T. Pierson, const. L. M. Mrs. Olivia Tudor, \$82.75; Plainville, "Treasure Seekers," \$45.25; Unionville, Mrs. James A. Smith, \$30,	\$188 00
Harwinton.—A Friend,	12 00
New Haven.—A Friend,	20 00
Total,	\$458 90

## NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Lysander, Aux., \$30; New York City, Broadway, Tabernacle Ch., "Cheerful Workers," \$337; Morristown, Aux., \$1; Syracuse, Aux., \$194.43; Thank-offering, for General Fund, \$50; "Sand Bank," \$4.81; Flushing, Aux., of wh. \$25 const. L. M. Miss Margaret Macgregor, \$46.72; Poughkeepsie, Aux., \$10; Jamestown, Aux., \$25; Rodman, Aux., \$10; Orient, Aux., \$10; Binghamton, Aux., \$12.60; Walton, Aux., \$13. Expenses, \$6.17. Bal.,	\$738 39
Troy.—"Desert Palm Mission Circle,"	5 00
Walton.—Mrs. C. H. Ladd,	50 00
Total,	\$793 39

## NEW JERSEY.

Elizabethtown.—A Friend,	\$25 00
Total,	\$25 00

## IOWA.

Garner.—Mrs. E. B. Wells,	\$2 00
Total,	\$2 00

## NEBRASKA.

## LEGACY.

Legacy of Mrs. Sophia Hughs, of Fremont,	\$25 00
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## MISSOURI.

Lamar.—Mr. J. H. Douglass,	\$5 00
Total,	\$5 00
General Funds,	\$6,225 91
LIFE AND LIGHT,	246 72
Weekly Pledge,	3 10
Leaflets,	2 97
Legacy,	25 00
Total,	\$6,503 70

Miss EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## SANDWICH ISLANDS.

### THE WAY PREPARED FOR MISSIONARY WORK.

BY MRS. J. B. SPAULDING.

NEAR the close of the second decade of the present century the hearts of Christians were turned toward a small group of islands in the Pacific Ocean, then but little known, and reached only by a long voyage around Cape Horn, in a sailing vessel. In the circumstances that awakened this interest the thoughtful mind perceives the unfolding of God's plan to rescue a nation from idolatry and bring it to a knowledge of himself.

As is very well known, these islands were discovered by Capt. Cook, an English navigator, in 1778. They were named by him Sandwich Islands, although the true name then was, and still is, Hawaiian Islands. From that time onward they were memorable as the place where Capt. Cook met his death at the hands of the natives, in consequence of a misunderstanding between him and them. It was in part the result of an accident, and in part retaliation for injuries received and for deception which he practiced upon them.

Not far from the place of the murder was a temple for idol-worship, which consisted, in part, of sacrificial offerings — men, women and children sometimes being the victims. In later years a priest officiating in that temple was training a young nephew for the same service. The boy was not content with that sort of life, and ran away from his uncle. Lest he should be compelled to return, he went on board an American ship, and, at his earnest request, the captain allowed him to remain, bringing him to New York in 1809. He afterward went to New Haven, and while there manifested great interest in the college buildings. He was told, and partially understood, that they were places where young men acquired knowledge. Feeling deeply his own ignorance, and anxious to learn, he was greatly depressed at his want of opportunity to do so. A Christian man found him weeping on the steps of the Chapel, and, on learning the cause of his sorrow, made arrangements for him to receive such instruction as he desired and needed. He was a faithful student and became an earnest Christian. He was deeply interested in the welfare of his countrymen, and it was hoped that he would return and teach

them as he had been taught. But God had other purposes concerning him and the work he desired to do.

In 1818 Opukahala (Obookiah) died, at the age of twenty-six years. A brief memoir was published, with some facts about his native islands which, from time to time, he had communicated to his friends. This little volume was circulated and read with intense interest by individuals and by groups gathered for that purpose; and they not only read, but prayed; prayed, not because they thought they ought to, but because the depths of their hearts were so stirred they could not help it. And while they read and prayed the fire burned, and they wrought in harmony with other influences of a like kind. The American Board, then in its early years, and with small resources, asked counsel of Heaven, and were answered by two young men offering themselves for missionary service in that distant field. They were accepted, and soon definite arrangements were made for sending them with several others, to that then almost unknown land. This was the beginning of the American mission to the Hawaiian Islands. Those who are acquainted only with the methods and conveniences of transit from one part of the world to another at the present day, can have little idea of the difficulties to be encountered in such an expedition at that time.

In October, 1819, the pioneers of that mission sailed from Boston. There were two ordained ministers, two teachers, a physician, a printer and a farmer—all of them accompanied by their wives, one of them by five children, from infancy up to ten or twelve years of age. This would not be regarded as wise or expedient in the light and experience of these later days, but God had a plan and a purpose to accomplish, in which these children were to bear a part; and we cannot fail to admire the faith, the courage and the self-denial of a mother, who in answering what she believed to be a call from the Master, took her little ones from the comfortable surroundings of an American home and the wide freedom of farm life, to the narrow limits of a crowded sea-going vessel, to be borne away to a land of heathenish darkness and superstition, trusting in God as to what would befall them there.

While these things were occupying the thoughts and calling forth the prayers of Christians in this country, strange scenes were passing on those little islands in mid-ocean, far away from any good influences except such as come directly from God. The king and some of the chiefs became restless and dissatisfied under the restrictions imposed upon them by their system of idolatry, and had a strong desire to be free from them. After some delay, through fear of consequences, they decided to abolish it at once

and entirely. They did so, and, to make a sure thing of it, they gathered together as many idols as they could find and burned them. It is true that they did it from selfish motives, but it led to a grand result. Although individuals have at various times been inclined to return to the old forms and practices of worship, from that day to this the government and the laws of the nation have strictly forbidden "all idol worship and ancient heathen customs," under "pains and penalties" for transgression.

The missionaries on their way there knew nothing of these things, and were expecting sore trials and hard battles in their conflict with paganism and all the horrid evils that follow in its train. Instead of this they were greeted on their arrival with the glad tidings, "The tabu is broken." "The gods are destroyed and the temples demolished." But they had other difficulties to encounter, unexpected trials to meet, even before they were permitted to leave the brig on which they had been floating about on the wide ocean for weary six months. Men from enlightened lands, whose object was to "buy and sell and get gain," had gone before them. Some of them were not lovers of truth and righteousness, and were strongly opposed to Christian teachers coming among them, and were determined to prevent it if possible. They told the king and chiefs, in council assembled, that these men had come to take possession of their land, and would fight till they had conquered the people. And they still further alleged that the boxes and barrels to be seen in the hold of the vessel were filled with men, who would be liberated to aid in this warfare. This was given as a reason for their being sent away immediately, and for a time was partially believed by the poor ignorant islanders.

But this little company were in the keeping of their heavenly Father, and they committed their way to him. He had so ordered — though they knew it not — that they should carry with them the instrumentality to be used in defeating this wicked counsel. The rulers of the nation, after deliberating awhile, and reasoning from their own customs, ignorant as they were, shrewdly came to the conclusion that if these strangers had come for warlike purposes, they would not have brought their delicate wives and young children with them. They were permitted to land; and that heroic mother, with her little ones about her, and those other noble women entered, with their husbands, on a life of self-denying labor among those dark-hearted, ignorant and degraded heathen. To this event it may not be amiss to apply the words of the theme chosen by Priscilla Nicholson, the school-girl, — who afterward sacrificed her life to missionary labor in Erzroom, — "Woman was leader of the deed." And we are also reminded of those divinely inspired words, "A little child shall lead them."

## RECENT INTELLIGENCE IN REGARD TO THE HAWAIIAN PEOPLE.

The following facts have been gleaned from various letters: —

At the commencement of the American Mission to the Sandwich Islands, the work was so thoroughly organized and systematized that the whole population was brought under the influence of the Gospel, and large numbers were added to the churches. The whole people may be said to know the great truths of the Bible, and some have clear conceptions of its teachings, and a deep Christian experience; but when we speak of the Hawaiian people as a Christian nation, we use the expression in the same sense as we use it of the people of the United States. Evangelical Christianity is the predominating influence, though multitudes grow up in utter indifference to all religion.

The missionaries sent from this country have nearly all passed away. Rev. Titus Coan and Rev. Mr. Bond, both of Hawaii, are the only ones still engaged in direct personal service. The work has been committed chiefly to the hands of native pastors, but the churches are conducted according to the methods adopted by the missionaries, and everything is done "decently and in order." The Hawaiians are very prompt and constant at their prayer-meetings and at the Sabbath services, and a large proportion of the children are in the Sunday School. The building up of extensive sugar plantations has brought about some changes, and the foreign population, attracted by this and other industries, and forming settlements in many places, are organizing and building churches and settling pastors. If all members of these foreign churches would awake to a sense of their duty and responsibility with regard to the Hawaiian people, a great and good work could be accomplished. The natives are, in some respects, like children, easily impressed, and not firm to stand alone. Many of them are more or less affected by the superstitions of former times, which is not strange, if we consider that it is but sixty years since the Gospel was carried to the islands.

The training of native laborers is, to a large extent, the hope of the nation. Among the educational institutions are four boarding-schools for girls — one on Maui, one on Hawaii, and two on Oahu. The girls are taught in English, and some of them become good scholars. They also learn to cook, to care for the house, to sew, and to do various kinds of fancy work. What we generally mean by teaching is the easiest part of the service devolving upon those who have charge of them. They need constant motherly training and guardianship; and great patience and tact are required to implant in them a true sense of what is right and what is wrong.



and to give them our ideas of purity and morality. This has been done, through God's help, for many, and it is believed the change will come to many more.

The Mormons have one settlement on the islands, though they do not practice polygamy; the law would punish it. The Catholics have a large corps of priests and sisters, about ninety in all. These sects are hostile to each other, but unite in hating the Protestants. The Chinese are coming in like a flood, and there is every prospect that their numbers will continue to increase; but their presence seems to excite no serious fears on the part of Christian people. One writes: "I hope to have much of this material to work upon in time, though, being somewhat removed from the metropolis, we, as yet, do not find them numerous in this immediate vicinity. I had with me, for a long time, two pure Chinese children, a little sister and brother, and they always evinced great delicacy and refinement of feeling, and also depth of intellect."

In efforts to benefit the Hawaiian people we must remember the needs of other islands beyond, where but little more than fifty years ago a ship could not touch without imminent peril. With few exceptions this is now all changed, and at many of the islands the people are urgent in their call for teachers and preachers. It is said that more than forty missionaries have been sent from the Sandwich Islands to Micronesia. The field is large, the demand pressing, but the laborers are few. The Hawaiians make good missionaries. Sending them among a heathen people and placing responsibility upon them develops character. Each year the "Morning Star" brings back one or more families from Micronesia, who have been laboring there for years, and their appearance impressively indicates the influence of such service upon themselves.

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#### RECENT INTELLIGENCE.

Miss Bliss, in writing from Erzroom, Eastern Turkey, May 15, says of the school: —

THERE are twelve girls in attendance now, and we hope for others soon. None have come from the villages yet, on account of the bad state of the roads. A native teacher is on the way from Harpoot, to assist Miss Van Duzee.

Of the suffering from famine, she adds: —

We hear terrible stories every day, but pages would be necessary were I to attempt to repeat the sad, sad tidings. We do not see such scenes as we hear of in other places. Over twelve hundred poor have been fed from the relief fund in Erzroom alone. We have been so thankful for the money sent from England and



America to aid these people! We fear the worst has not yet come to this land. Only the all-wise Ruler knows the end.

We have been pleased to hear of the safe arrival of Miss Ward at Fort Berthold, Dakota, after a two weeks' journey, including various delays. She had had her first glimpse of the school, and was looking forward with desire and hope to the time when she could enter upon active work.

MISS MINNIE BROWN and Miss Laura Tucker, from Missouri, who are to join Mrs. Coffing and Miss Spencer at Hadjin, in the Central Turkey Mission, spent a day in Chicago, on their way East. Miss Myra Barnes, of Owosso, Mich., also adopted by our Board, goes in the same company to Marash. These dear young friends, as they go forward to take their places in the ever-growing company of workers, have a most sacred claim upon our prayerful remembrance. They will not probably join the mission before October.

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## Home Department.

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### STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

### SCRIPTURE READING.

BY MRS. M. L. THACHER.

SANDWICH ISLANDS. "What hath God wrought?" Look at the picture of sixty years ago. The heathen boy, Henry Obookiah, weeping and praying, "My poor countrymen, who are yet living in the region and shadow of death! Great God, make Thomas and me go back to Hawaii and tell them no more pray to stone god."

S. J. Mills writing to Gordon Hall, "What does this mean? Shall this lad go back, unsupported, to reclaim his countrymen?"—the deep moving of Christian hearts toward those benighted

people in the far-off islands of the Pacific ; the little missionary band embarking in Boston Harbor, amid prayerful and tearful farewells; the thrilling accounts from over the sea of the wonderful preparation God had already made for the entrance of the Divine Word : " Oahu's idols are no more ! ' Sing, O ye heavens; for the Lord hath done it ! ' " The Church of God is mightily stirred to project great plans for the furtherance of the work. What pertinence to prophetic Scripture ! Isa. ii. 18 : " And the idols He shall utterly abolish." Isa. xlii. 4 : " And the isles shall wait for His law ;" also verses 10th and 12th. Isa. lv. 8, 9 : " Verily His thoughts are not our thoughts." Zeph. ii. 11 : " And men shall worship Him, every one from his place, even all the isles of the heathen."

Nothing in all the history of Christian missions corresponds so vividly with the record of apostolic times. Acts xi. 24 : " For they were good men, and full of the Holy Ghost and of faith, and much people were added unto the Lord." Isa. lxxv. 1 : " I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." Zech. iv. 6 : " Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Ps. cxlvii. 15 : " His word runneth very swiftly." Ps. cxxxviii. 2 : " For Thou hast magnified thy word above all thy name;" also, Heb. iv. 12; Is. lix. 1. Is. lx. 8, 9 : " Who are these that fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me."

A heathen nation becomes Christian !

God honored faithful labor by the power of his Spirit. He made good his promise to protect his own. Ps. xci. 11.

They sowed in tears, but reaped in joy. They went forth weeping, but returned laden with a multitude of sheaves. Ps. cxxvi. 5, 6.

## THE SANDWICH ISLANDS.

When discovered? By whom? Where located? Number? Area?

Early history of the islands? Events which prepared the way for the coming of the missionaries, including conquests of Kamehameha I., overthrow of idol-worship, etc.?

Traditions of the people, in which may be traced a resemblance to Jewish laws and history?

Describe some of their idols.

Population when discovered by Captain Cook? at the time of arrival of the first missionaries? at the present day? Reasons for decrease? Treatment, in former times, of infants? of the aged? of maniacs?

Who was Obookiah?

Connection of school at Cornwall, Conn., with Sandwich Island Mission?

Who were the first missionaries to the Islands, and when did they land?

Describe the palace in which the king received them, his dress, and the houses in which the people lived.

Who, then, shared the government with Liholiho?

Give some account of his visit to England, and of Lord Byron's visit to the Islands.

Who was the first person of rank buried with religious rites?

Give some account of the life and death of the "new and good" Kaahumana.

How did Kapiolani, "the heroine of Hawaii," use her influence to destroy the worship of Pele, the goddess of the volcano Kilauéa?

Describe the "Great Awakening" of 1838.

When was the *Magna Charta* of the Hawaiian Isles conferred?

State the present condition of the churches, and give an account of the Jubilee of 1870.

Names of missionaries now living at the Islands? Facts relating to the Theological Seminary?

The cost of this Mission for fifty years was \$1,220,000. Compare this with the cost of our last war — \$150,000,000 a year.

Foreign missionary work of the Sandwich Island Christians.

No record of work at the Sandwich Islands would be complete without reference to the unmarried women who gave themselves to it. Miss Brown, who sailed in 1834 and taught twenty years, Miss M. M. Smith, who taught from 1837 to 1853, and Miss Maria Ogden, who went to the Islands in 1827, and taught more than forty years, were pioneers in "Woman's work for woman." Of Miss Ogden, a venerable returned missionary says: "She was always ready to do the hard things which no one else would do, and when age prevented her teaching, the children of the missionaries often found refuge and a home with her."

Information may be obtained from Dr. Anderson's "History of the Sandwich Island Mission," "Scenes in the Hawaiian Islands," "Sketch of Missions at the Sandwich Islands and Micronesia," "Dibbles' History."

A paper on "Hawaiian Women" has been prepared by the widow of one who went out with the second reinforcement in 1828, Rev. E. W. Clark. Copies can be obtained by application to Secretary of the Woman's Board of Missions of the Interior, 75 Madison Street, Chicago, Ill.

## MEETING OF THE IOWA BRANCH.

THE fourth Annual Meeting of the Iowa Branch of the Woman's Board of Missions of the Interior was held at Maquoketa, June 3d.

In the absence of the President, Mrs. Robbins, of Muscatine, occupied the chair, and Dr. Robbins, in fervent and impressive words, implored God's blessing. Much regret was expressed at the absence of the President, State Secretary and Treasurer, and many familiar faces usually seen at this yearly feast. Still, it was a joy to know that their prayers would join ours, that wisdom from above might control the thoughts and plans of those assembled.

A few verses were read from Matthew xxv., John xii. and Mark xii., with brief explanations and application. Mrs. Hebard, of Iowa City, presented the report of the Secretary. The societies in one association were not represented in this paper, having failed to send their report. With this exception, the number of members connected with the Iowa Branch is fourteen hundred and thirty-two. Amount contributed, \$1,887.56. The number of copies of *LIFE AND LIGHT* taken is three hundred and seventy-three.

Mention was made of the beautiful "Parable" written by Miss Pollock, and it was suggested that some one be invited to correspond with the superintendent of every Sunday School in the State, thus hoping to secure our full share of the six thousand dollars. Mrs. Millard, of Dubuque, consented to act as correspondent.

After a few happily chosen words of introduction, Miss Day, so long a worker in Africa, told how, through suffering, the call came to her to "go and teach;" of the school and home service; of the busy life and bountiful harvest; ending by triumphantly asserting that more than a hundred-fold had been her reward.

Miss Patrick, another Iowa missionary, who for eight years has been a teacher in Turkey,—bright, and fair of face, with ready words, though all too few to satisfy her hearers,—gave glimpses of her success in teaching and leading our sisters of many different nationalities into wisdom's ways.

Cordial thanks were given to the ladies of Maquoketa, for their kind hospitality; to the choir, for their sweet service of song; and to the Methodist Episcopal Society, for the use of their beautiful church.

Singing of "Soon may the last glad song arise" concluded the delightful, and, therefore, seemingly short meeting, and we separated, saying to one another, "How good it was to be there!"

M. M. K.

GRINNELL, Iowa.

## A PRAYER.

BY ELLA G. IVES.

Fall the twilight shadows dim and far,  
 Gleams across their path the evening star.  
 Rise, O Day-Star, in my shadowed heart!  
 Bid the gathering gloom of night depart.

Troops of clouds are marshaled in the sky:  
 Rides the sun in majesty on high.  
 Rise, O Sun of Righteousness divine!  
 Flood with light this clouded soul of mine.

## LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents;  
 "Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy—30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy—30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea;  
 "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset St., Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MAY 15 TO JUNE 15, 1880.

MRS. J. B. LEAKE, TREASURER.

## OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Findlay*, "Wide Awakes," \$6.60; *Lodi*, \$18.80; *Penfield*, for Miss Collins, \$8; *Rootstown*, Aux., of wh. \$25 for Miss Parmelee, \$27.50; "Mission Band," \$2.50; *Wellington*, Aux., for Miss Parmelee, \$25; "Mite Gleaners" (Parable), \$15. Branch total, \$103 40  
*Akron*, S. S. (Parable), \$19; *Brooklyn Village*, S. S., for Bridgman Sch. (Parable), \$15; *Coolville*, for Ft. Berthold, \$12.35; *Kelloggsville*, S. S. (Parable), \$1.62; *No. Monroeville*, \$12; *Oberlin*, "Willing Workers," \$12.88; *Painesville*, 1st Cong. S. S. (Parable), \$15; *So. Newbury*, S. S. (Parable), \$2.25; *Toledo*, 1st Ch., Aux., Mrs. Laura C. Parmelee, for Miss Lawrence, and to const. self L. M., \$25, 115 10  
Total, \$218 50

## INDIANA.

*Ft. Wayne*, \$3; *Peru*, \$11, \$14 00  
Total, \$14 00

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Chelsea*, \$5; *E. Saginaw*, for Miss Shattuck, \$91.75; *Jackson*, 1st Ch., for Miss Hollister, \$50; *Morenci*, \$4.66; *Sandstone*, "Mission Band," \$6.51. Branch total, \$157 92  
*Middletown*, S. S. (Parable), \$2.52; *Stanton*, S. S. (Parable), \$8, 10 52  
Total, \$168 44

## ILLINOIS.

*Amboy*, S. S. (Parable), \$6.90;  
*Aurora*, 1st Ch., const. Mrs. Louis Benedict L. M., \$45.30;  
*New England Ch.*, \$25.80;

*Brighton*, Aux., \$7.27; "Earnest Workers," \$2.36; *Cambridge*, \$12.39; *Canton*, for Bible-reader at Cesarea, \$15; *Chandlerville*, "Children's Soc'y," 72 cts.; *Chicago*, A Friend (Parable), 50 cts.; 1st Ch., A Friend, \$1; Aux., for Miss Patrick, \$50; *New England Ch.*, W. W. Baird's S. S. Cl. (Parable), \$1; Aux., \$10; *Lincoln Park S. S.* (Parable), \$15.02. Total from Chicago, \$77.52. *Des Plaines*, S. S. (Parable), \$2.11; *Englewood*, for building fund, const. Mrs. F. M. Thomas L. M., \$25; *Farmington*, for Miss Bliss, const. Mrs. E. L. Rice L. M., \$40; *Fremont*, \$6; *Geneva*, \$5.50; *Henry*, \$15; *Kewanee*, for pupil at Samokov, \$20; *Lawn Ridge*, Aux., \$6.23; "Mission Band," \$5; *Loda*, S. S. (Parable), \$5; *Princeton*, for Miss Porter, \$22; *Richmond*, \$3.31; *Rockford*, 1st Ch., of wh. \$40 for pupil in Bridgman Sch., \$44 for Miss Diamant, \$84; *Sheffield*, \$8.35; *Sterling*, for Miss Dudley, \$7.63; *Tremont*, \$2.50, \$450 89  
Total, \$450 89

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Brandon*, \$5; *Ft. Atkinson*, \$5.16; *Fulton*, \$7; *Koshkonong*, for Miss Taylor, \$4.33; *Milwaukee*, Spring St. Ch., "Mission Band," for ass't teacher at Manisa, \$25; *Waukesha*, for Miss Clapp, \$16; *Whitewater*, for Miss Taylor, \$4.50. Expenses, \$1.19. Branch Total, \$65 80  
*Beloit*, 1st Cong. S. S., for pupil in Bridgman Sch., \$40; *Elk-horn*, \$6; *Genoa Junction*, \$3.46; *Lancaster*, S. S. (Parable), \$6; *Milwaukee*, Spring St. S. S. (Parable), \$12, 67 46  
Total, \$133 26

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Chester*, for Miss Hillis, \$12; *Des Moines*, Aux., for same, \$25; "Prairie Chickens," for pupil in Bridgman Sch., \$32; *Eddyville*, \$1.50; *Grinnell*, "Ladies' Miss'y Soc'y," of Iowa College, for Miss Hillis, \$5; *Lyons*, Aux., const. Mrs. Samuel Ressler L. M., \$25; "Little Workers," \$5; *Muscataine*, "Seeds of Mercy," for girl at Hadjin, const. Miss Ella McQuesten L. M., \$25; *Monticello*, of wh. \$11.50 for Japan, \$22.50; *Newton*, "Willing Workers," for Miss Hillis, \$4.53. Branch total, \$157 33  
*Clinton*, for Miss Day, \$20; *Grinnell*, "Miss'y Gleaners," for Bridgman Sch., building fund, \$10; for Ft. Berthold, \$10; *New York*, S. S. children (Parable), \$1; *Sioux City*, \$20.50, 61 50  
 Total, \$218 83

## MINNESOTA.

MINNESOTA BRANCH.—Mrs. J. W. Strong, of Northfield, Treas. *Austin*, "Scatter Good Soc'y," for Armenian girl in Mrs. Wheeler's Sch. at Harpoot, \$5; *Minneapolis*, 1st Cong. Ch., Aux., for Miss Barrows, \$28.25; *Owatonna*, \$18.45. Branch total, \$51 70  
*St. Paul*, Plymouth Ch. S. S., for Bridgman Sch. (Parable), 40 00  
 Total, \$91 70

## MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Green Ridge*, S. S., for Miss Tucker, \$6; *Lamar*, A Friend, for same, \$10; *St. Louis*, 1st Ch., \$1; 3d Ch., \$4; Pilgrim Ch., "Young Ladies' Soc'y," for Miss Kellogg, \$12.75; "Pilgrim Workers," for same, \$1.46; *Windsor*, "Merry Workers," \$15. Branch total, \$50 21  
*Kulder*, S. S. (Parable), \$3.50; *Laclede*, S. S. (Parable), \$1, 4 50  
 Total, \$54 71

## KANSAS.

*Grand View*, L. W. C. (Parable), 5 cts.; *Leavenworth*,

\$6.50; *Palmer*, Mrs. H. H. Griffin, \$4.40; *Wyandotte*, \$6.35. \$17 30  
 Total, \$17 30

## NEBRASKA.

"Neb. W. M. Soc'y," Mrs. A. F. Sherrill, of Omaha, Treas. For Miss Van Duzee, *Columbus*, \$10; *Freemont*, \$10; *Lincoln*, Aux., \$22.24; Mission S. S., in wh. Miss Nicholson taught, \$2.76; *Steele City*, \$2, \$47 00  
*Cyclone*, Methodist S. S. Cl. (Parable), 60  
 Total, \$47 60

## DAKOTA.

*Grove Hill*, S. S. (Parable), \$5; *Yankton*, "Willing Hearts," \$83.97, \$88 97  
 Total, \$88 97

## COLORADO.

*Denver*, "Monument Soc'y," for Miss Dudley, \$15 00  
 Total, \$15 00

## NEW YORK.

*Kiantone*, S. S. (Parable), \$4 85  
 Total, \$4 85

## PENNSYLVANIA.

*Alleghany*, H. C. Crane, "Mission Band," \$19 00  
 Total, \$19 00

## KENTUCKY.

*Burnside*, Mrs. J. H. Dow (Parable), \$1 00  
 Total, \$1 00

## MISCELLANEOUS.

Sale of pamphlets and envelopes, \$11 11  
 Total for the month, 1,555 16  
 Previously acknowledged, 11,932 27  
 Total since Nov. 1, 1879, \$13,487 43

# Board of the Parfir.

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## OFFICERS.

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## JAPAN.

### LETTER FROM MISS STARKWEATHER.

\* \* \* OUR school closed this noon, and we are all tired, not excepting the girls, whose most satisfactory examination has been an added proof of their faithfulness during the term.

At the close each one received a certificate of her progress, both in Japanese and English studies, and they are very happy to carry or send them to their homes. The examinations in the Bible were very thorough and most interesting. Translations of good geographies are now to be had, and the girls are gaining a knowledge of this branch of study. By the aid of maps issued by the educational department they travel about the world, and have a thorough knowledge of the countries visited. My class in analysis of the Fifth Reader have done finely. Hereafter I expect they will translate and prepare articles for the newspaper. Then they themselves will begin to realize some of the advantages of their long and patient toil. Their compositions were specially creditable. They also gave specimens of their penmanship, making the difficult strokes with the large brush with great ease. The display of fancy work was much admired; and we hope, by encouraging them to sell it, to raise missionary money. There has been so much teaching required to lay the foundation for their own faith, that but little as yet has been done in calling forth their benevolence. They will be duly educated on this point, before long, I trust.

The girls are eager to read all the good stories they can find in Japanese or English. When I first came here, four years ago,



there was no good literature; now it is still very limited, but the recently translated "Pilgrim's Progress" is on our table. The bound volumes of the *Mission's Newspaper*, published by Mr. Gulick, of Kobe, *Glad Tidings*, a Sunday-School paper from Yokohama, and some instructive stories translated by a scholar at Tokio, now give great pleasure. We have, also, "Æsop's Fables," "The Life of Christ," "Old Testament Stories," and a number of tracts. The pretty scrap-books sent from home are also on the table; and when a happy group are drawn around them, and others gather about the organ, I know our friends in America would enjoy looking in upon them. Such a scene helps fulfill my idea of a Christian home-school. Will you please, through LIFE AND LIGHT, thank those who sent us these carefully prepared scrap-books and other pictures and books. They are daily reviewed by eager eyes, and are doing the good work intended by the loving ones that made them. If those dear young friends will follow them daily with their earnest prayers, we shall be sure of blessing as well as pleasure from them. It is now three weeks since five of these precious girls received baptism; they are daily upon my heart.

There have been hours during the past months when I needed just the assurance which the last mail brought—of forty devoted sisters praying for us by name. But the wings of prayer are swifter than the mail; we felt the influence of those prayers, and, before the human message reached us, we wondered, while we were comforted and reassured. Do not be discouraged, dear friends, but know that your earnest prayers for us are felt here, and bring down direct blessings. If I ever doubted it myself in any dark hour, I know better now. May God bless you all in return for your prayers and labors of love.

A recent letter from the Secretary of the Woman's Board of Missions of the Pacific Islands has been received, containing an urgent call for help for the Micronesian Islands. A training-school about to be established at Ponape being in need of lady teachers, extracts of letters received at Honolulu will make known their want.

Extract from Mr. Rand's letter of Dec. 25, 1879, to Mr. Bingham, of Honolulu:—

"You will hear from the rest of the mission in regard to the great want of the Ponape Mission,—two lady teachers, one or both to come on the "Star" next year, if possible. If Ponape is to be the headquarters where laborers for the Caroline group are to be prepared for their work, it certainly is high time that something more be done in the line of education than has yet been done. The mission see this, and have voted to have the training-school commence the coming year. The male force to carry on the work is here, but where is the lady teacher to take charge of the girls?"

Mrs. Rand will do what she can with them, but there is other important work, and more of it than one with a family can do, outside of the girls' school. We not only say "Come over and help us," to any lady who is willing to devote herself to the Lord's work in this part of his vineyard, but we would add, "Come quickly."

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### MAKE THE VALLEY FULL OF DITCHES.

ISRAEL had departed from the Lord, and in the days of Jehoram, the son of Ahab, the old feud with Moab was revived. The heavy tribute of rams and lambs, with their wool, two hundred thousand in all, which Mesha, the shepherd-king, was wont to render, was withheld, and, doubtless, in the hope of becoming independent, the King of Moab rebelled against the new King of Israel.

Jehoram prevailed upon Jehoshaphat to help him, and, joined also by the King of Edom, went out to battle with Moab. But a seven days' journey brought the confederate kings to a desert valley, where there was no water for the host nor for the cattle that followed them. What could avail the marshaled army if they were without water? They were within sight of the enemy's land, and "no water" implied certain defeat and destruction.

What was to be done? The King of Israel despaired; the King of Edom is silent; but the King of Judah immediately turns his thoughts toward the Lord.

"Is there here," he asks, "a prophet of the Lord, that we may inquire of him?"

"Yes," answers one; "here is Elisha, the son of Shaphat, who poured water on the hands of Elijah."

With a withering rebuke to Jehoram, Elisha steps forward to seek for the perplexed leaders a word from the Lord. His spirit was probably excited; but, under the soothing influence of minstrelsy, he becomes calm, and the hand of the Lord came upon him. Then he speaks out his wonderful message: God would give an abundance of water, but not in the way they would expect. He is going to work for them in his own way, and he will give them not water alone, but victory! Only there must first be an act of faith and obedience on their part. "Thus saith the Lord, **Make this valley full of ditches.**"

What! work in this barren place when we seem to want water to drink at once! Why does not the prophet call for the showers to come down? Why does he not tell us where to find some springing well? What can be the use of making ditches in a dry valley? If such thoughts were in the minds of any of the hosts, they were doubtless overruled by Jehoshaphat. He had been accustomed to walk by faith, not by sight, and the helpless needs

of the soldiers around him brought all into submission to the prophet's word. They knew not why, but they obeyed the charge. With such implements as were at hand they broke the surface of the valley, and dug and dug, till it was everywhere intersected with channels. Still there was no water; and if they slept at all that night, theirs must have been the sleep of the weary and the thirsty.

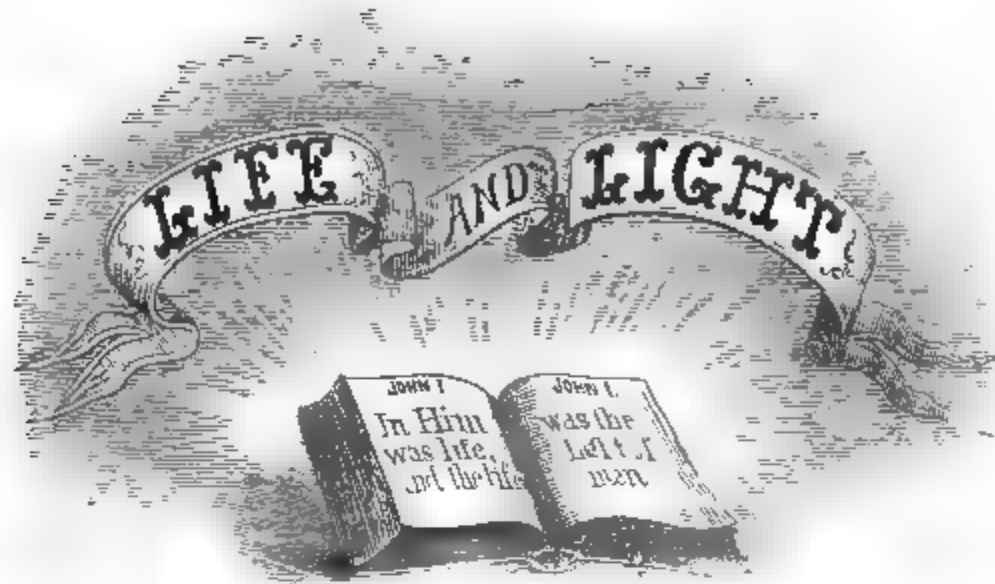
But morning dawned, and with its early breath there went up to the Lord a sweet savor, an offering by fire, pointing to the great Propitiation for whose sake mercy can come to the most unworthy. At that moment, "behold! there came water," a glad, full stream of refreshing water. There were no empty channels now; not one had been dug in vain, for "the country," we are told, "was filled with water;" and as the sun shone upon it, though in its distant view it was permitted to deceive the Moabites, how delicious it must have looked and tasted to the thirsty host encamped beside it! How thoroughly the abundance of the supply must have rebuked the faithlessness of any doubting heart!

God taught king and people in that day two lessons: that in his hands the waters were held, but that their hands were to prepare channels for it; and the whole incident puts before us in a parable this principle of his government. There are many things besides water that God holds in his own hands,—precious gifts that he is able to shower down when and how he will,—but, ordinarily, it pleases him to dispense them through prepared channels; and when we are greatly desiring some of these gifts it will be healthful to remember this, and inquire, Are the water-courses made ready for the coming in of God's waters?

And if in this story we find a personal lesson for the worker, there is, also, a very practical lesson about the work.

Whatever be the character of the service to which God has called us, our united cry is for the living water. How powerless we are of ourselves to get so much as one drop! But what can we do without it in a dry valley among souls perishing for thirst? Just this: "Make the valley full of ditches. Prepare the way of the Lord. Do everything you can for the souls you desire to save, and then pray and wait for that which the Lord alone can do.

You may have to wait awhile; but some happy morning, when God's time has come, and the fragrant incense of Emanuel's merit descends with your earnest pleadings, behold, there shall come water; a life-giving stream of grace shall flow into souls for whom you have watched and prayed; and you shall find that your labor was not in vain in the Lord.—*E. C., in "Woman's Work," London.*



## FOR WOMAN.

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VOL. X.

SEPTEMBER, 1880.

No. 9.

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### • CEYLON.

#### THE GIRLS' SCHOOL IN OODOOPITTY.

THE town of Oodoopitty, in Ceylon, was made an out-station very early in the history of the mission, but, owing to the want of sufficient working force, and greater pressure in other directions, there were no permanent missionary residents there till 1854. Previous to this time good work had been done by native helpers, assisted by occasional visits from missionaries; and considerable progress had been made in education, both for boys and girls, through government and mission day-schools.

Late in the year 1866 the missionaries, having daily before their eyes the success of the girls' boarding-school at Oodooville, became convinced of the necessity of a similar institution at Oodoopitty, and began to look earnestly toward America for a suitable teacher. Just at this time there was a young lady in one of our Western States who was slowly coming to the conclusion that her life-work, so far as her own convictions and inclinations could lead her, was among heathen women; and so it happened that her application to the Board and the request from the Ceylon Mission for a lady teacher, reached their destination not far from the same time.

In 1867 Miss H. E. Townsend arrived in Ceylon, to take up the work which was waiting for her.

Through the untiring efforts of Mr. J. C. Smith, arrangements were completed so that the school was opened in May, 1868. On the ground occupied by the school-building and the other mission-houses, there stood, twenty-five years previous, a heathen temple in which resided, as was supposed, an evil demon, the terror of the neighborhood. In the very place where, so little time before, dumb idols received worship and hideous sounds were made to please devils, sweet voices were daily heard raised in praise to the true God; and the passers-by, as they listened to the sacred tunes, would shake their heads, and say, "Oh, this is a wonderful change!"

At the close of the first year of the school Miss Townsend wrote:

"The first year of the Oodoopitty female boarding-school closed, March 25th, with a public examination. We have great reason to be thankful for a year of uninterrupted prosperity. The temporal affairs of the school have prospered continuously, and we have not been without spiritual blessings. The last term having commenced with the year, the first week was the week of prayer; and thus the attention of the pupils having been directed to their souls' concerns at the outset, there was a seriousness and interest in religious exercises pervading the school which continued throughout the entire term. A small number evince, by their walk and conversation, that they have sought and found the true way of salvation through Jesus Christ; and although none have, as yet, been publicly numbered with God's people, we have a strong hope that their names are written in the Lamb's book of life. I was greatly encouraged in regard to these by observing the hesitancy, and distrust of self, with which they looked forward to the six weeks' vacation."

Before the close of the year 1869 three of the girls united with the church. Of these the native pastor says:—

"Three from the female boarding-school were received into the church last Sabbath. They were the first-fruits from the school, and the day they were admitted was a solemn day to us all. It was an interesting sight in this heathen land, where females of the same age as these would not dare to stand up alone in the presence of such a company of men and women, to behold these girls standing alone, in the midst of about one hundred and twenty souls, both Christians and heathen, to make a public profession of their faith in Christ. I wept for joy as each one of them knelt down to receive baptism from the hands of Rev. Mr. Smith. I thought of those days when two of these girls fell down before the image of Pulliar and other devils, and the other before the image of the Virgin Mary and other saints. Oh, what a wonder hath God wrought! May this leaven leaven the whole lump!"

From that time the school held quietly and prosperously on its way, growing in favor with both parents and pupils, and at the end of five years a class of six promising girls were ready to graduate. Miss Townsend thus graphically introduces them to friends in America:—

“Shall I introduce to you the first graduating class of the Oodoo-pitty Female Boarding School? Their names are: Rebecca Lunkum, Julia Sinnatunkutchy, Laura Sinachy, Eunice Linnapille, Maria Lunkum and Catherine Marnickum,—all Christians, and all but Maria going back to heathen homes.

“In the last one of the many class and general prayer-meetings held during the closing week of the school, each one repeated a verse for us to remember as her favorite passage of Scripture. Rebecca’s was: ‘Ye shall be hated of all men for My name’s sake but he that endureth to the end shall be saved.’ Oh, how much more she knew of the former part of this verse than we do! She is an orphan, living with her married sisters, who are very cold toward us when we go there, and we may be sure she has little sympathy from them. Julia repeated: ‘As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee.’

“Laura, who lives near us, is a poor, friendless little thing, her mother and many other relatives having died of cholera six years ago. I wish I could give the story in her own words,—her distress about the salvation of her friends, her anxiety that she may be patient and strong under all difficulties, and her fear about the future. When she prays, it seems as though her very life would go out in petitions for help. Her verse was, ‘Love is as strong as death.’ Eunice, her cousin, lives near here also. She has no trouble at home, and is a quiet, sweet-dispositioned girl. She repeated, ‘Be thou faithful unto death, and I will give thee a crown of life.’

“Maria, whose parents became Christians soon after she did, is older than the others, and has always been a very faithful ally in all my work for the pupils or the women in the village. She knew whereof she affirmed when she testified for a living Saviour and to the vanity of idol worship. Her verse was, ‘Who shall separate us from the love of Christ?’ Marnickum is an orphan, with no friends, her father and step-mother having died during the last year. She repeated, ‘I am thy part and thine inheritance.’

“I would rather these girl shad left school to be married, and mistresses in their own homes, than to return to the seclusion of their parents’ houses. They can probably do more good as they are; but they will need more grace to conduct themselves wisely. The seventeen original members of the school are all scattered

now; twelve of them belong to the family of Christ on earth. We hear most encouraging accounts of those who have left us before this time. Those, especially, who are in their own homes, are doing an important work in inducing different members of the household to attend church and renounce idol worship."

These six earnest Christian girls, however, were by no means the only fruits of the five years of labor. The numbers steadily increased till they reached more than thirty. The popularity of the school would have made the numbers much larger, but the gradual raising of the standard and the thorough examinations required kept them within the limits of the building accommodations. Advanced pupils selected from the day-schools, for these examinations, were so eager to enter that they trembled with anxiety, and often failed for very excitement. The old scholars have always been glad to return to the school, appearing promptly at the close of vacation with beaming faces and happy hearts, often walking twelve, fourteen and sixteen miles to do so. Like uncaged birds, they often begin to sing as soon as they arrive, so glad are they to be freed from the restraints of heathen customs. One of them who was once reproved for singing, replied, "I am redeemed. I must sing!"

In August, 1874, Miss Townsend could write:—

"I am entering upon my seventh year of work here in good health and spirits, rejoicing in what the Lord has done for me and for those for whom I have labored. A few weeks ago I had the privilege of uniting with eighteen of my dear flock in commemorating the Saviour's love, and memory recalled twelve others who have professed the Lord in the same place, and were now honoring him in homes of their own. Five of the six who united with the church that day have entertained a hope in Christ for nearly a year. The Lord carried on a blessed work in the school during the last term, and we are encouraged to hope that many even of the little ones have entered the new life."

Since that time many others have been added to this number, and the work they are doing in their homes is most encouraging. They are especially successful in women's meetings. The rude and uneducated who gather round them are greatly attracted by the singing; and when one of the girls begins to talk, they listen most attentively, — partly from very astonishment at one of their own kind doing such a thing; perfectly aghast, it would seem, at the thought that black women are something better than cattle, since some of them can learn to talk like men. The girls seem to have a real interest in converting souls, and a strong desire for their country-women to have the light.



The latest report of the school is given in a letter from Miss Townsend, dated March 9, 1880:—

“The school year closed in January, and our graduating class went to their homes with many tears and earnest pleadings to be remembered at the throne of grace. One says, in a letter: ‘Although I am going to my home, I shall always have sorrow, and I do not go trusting my friends, but the better promises of my heavenly Father.’

“The government inspector, our good friend Mr. Breckenridge, visited our school for examination the day before it closed. Our pupils were presented for the two highest standards, and were so fortunate as to have over ninety per cent of passes. A perfect examination in any study is a pass, and these extend over a whole year’s study. As a result, the government will allow us a sum amounting to about two hundred dollars, as a grant in aid for the present year.

“In connection with the closing exercises on the next day there was an examination of the first class in Church History and Astronomy, and of the second class in Bible History and Tamil Grammar, before quite a company of missionaries and natives. The members of the graduating class were each presented with a Bible, as a testimonial from us, and as the best gift we can make our pupils.

“Although our school kept quietly on its way through the last term as it has done through all the year, there were many pleasant incidents that we love to remember. One was a visit to Mr. and Mrs. Howland, in the tent only a few miles from here, in a village by the sea-shore. It was almost pitiful to see the elation those confined young women showed at the prospect of getting outside of the school-yard, even for so short a distance; and yet their life is a very exciting one compared with that of those who do not attend such a school. I started the school-girls off early in the afternoon, in two ox-carts, and, when I had taken my dinner, followed on to find them already seated in the tent at Mrs. Howland’s feet, and all around the edge were groups of village women and girls who had come to see the sight. The drooping cocoa-nut leaves waved a grateful welcome, and almost at our feet the ocean spread its broad expanse of blue, with the musical rhythm of its waves repeating the promise that ‘The earth shall be full of the knowledge of the Lord.’

“The women came singly and in groups, taking their seat on the ground before the school-girls, and the meeting commenced by singing, and talking about a Christian lyric. After some talk by different ones, Mrs. Howland literally broke up the meeting by



separating the company, giving one or two women, or perhaps three or four children, to each one of the school-girls and Christian women present. Divided off in this way they all sat down, and the hand-to-hand work began. For myself, I found I was forgetting the woman who said she had been sick, and was cured by Mrs. Howland's medicine, and now she was trying to be a Christian, and was looking away in admiration over that company of earnest workers, so eagerly did they seem to try to lead those souls to Christ.

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## TURKEY.

### LETTER FROM MISS BUSH.

#### WORK IN THE VILLAGES.

We make a few extracts from the journal of Miss Bush, of Harpoot, written at Perchenj, a village about six hours from the city.

\* \* \* LAST Saturday and Monday I made calls all day, and on Sunday had a meeting with the women. The chapel was well filled at the three services, and a great many women came to my meeting. At night we felt greatly cheered. The day seemed full of blessing, and I was too full of gratitude to fall asleep very quickly. There are a few things to give hope: the women worked hard to collect a little money, here and there, and have made two cushions for the pulpit-seats, which are very neat and comfortable. Again, one and another gave a few piasters, making quite a sum, which they used for a long, wadded calico sack for the preacher's wife; and now they are hoping to get enough for a fur cloak for the preacher.

Tuesday and Wednesday I went to Yertmenik, a village about twenty minutes' ride from Perchenj. I had various experiences. At one house I was taken to the room in the stable where the family generally gather in the winter, for the sake of the heat furnished by the animals. In that close, stifling air, which I could hardly breathe, lay an aged priest. His open eyes saw no light. Alas that the light in his soul was no more! His long, white beard told a tale of many years; his strong, huge frame showed what he might have been in his prime; but death was near at hand, and his pitiful groans and tossings made my heart ache with the thought of the greater agony awaiting those who believe in a lie, and deliberately teach others to do the same.

Farther on I saw a young priest, sitting by the warm oven of his own home, preparing thread for weaving cloth. A little talk with

him convinced me that he was about as ignorant as the people to whom he ministered. When I asked him why he did not tell the women they ought to learn to read, he said: "It wouldn't do; then they would understand what we teach them." I suppose his idea was that the false doctrines of their church would be exposed. It is pitiful to see the ignorance of these women; when we talk about future punishment, they say, "Oh, God is merciful," or "Of course something will be done," — that is, to save them. Hundreds die in peace after a long life of sin, with no fear to trouble their last hours, on account of the sedative given their consciences in the form of the mass, taken before the last breath is drawn.

On Friday Mr. Browne and I left for Hoseli, about six miles distant, where we had a delightful visit until Monday. I spent all of Saturday in making calls. I wish I could tell of one earnest, working Christian whom I met. All confessed coldness and neglect of duty; yet, in spite of my pleading with one and another church-member to start and do the work left so long undone, not one would promise to take the first step. I saw a poor young woman who had been afflicted with a disease which had drawn her hands out of shape, and rendered her helpless. My heart ached as I thought that before her might lie years of wretchedness, upon her bed. She was so grateful for a word of sympathy, and said, when I was leaving, "Oh, you don't know how hard it is, not only on account of the pain and weariness, but those in the house find fault, because I cannot work." \* \* \* \*

I don't know whether to cry or laugh, as the brethren at H—— did, when I told them of a conversation like the following, which I often have with the women:—

SCENE.—A room whose ceiling and walls are perfectly black with smoke. The only aperture for light and air is a square hole in the flat roof. The furniture, the inevitable cradle, a rude spindle, and one or two dirty cushions to sit on; mud floor and mud walls, a few mud or earthen jars filled with provisions, which are principally onions, coarse wheat and bread. All day long the woman sits and spins and tends her baby, with the slight episodes of eating and sleeping—yet hear what she says.

*Enter* VARZOOHEE (which means teacher, and is myself ).

VARZOOHEE (after a few words about her child, her spinning, etc.)—Why don't you come to chapel?

MARIAM (Mary). — I can't; the child won't keep still, and I have no one to leave her with at home.

VARZOOHEE.—Do you know how to read?

MARIAM.—No; I haven't brains enough to learn.

VARZOOHEE.—But won't you promise me that you will learn?

Think how happy it would make you while you spin, or take care of the baby, to read the beautiful stories of the Bible. And when you grow sick or old, what a comfort the sweet Word will be!

MARIAM (with an indifferent shrug). — I can't give a promise, for then I should break it.

VARZOOHEE. — But, my sister, think, I entreat you, that you must, in this life, prepare for death. Do you wish to go to heaven?

MARIAM. — I am too world-loving; I can't think of these things.

A woman owning little more than an old dirty cushion to sit on, too world-loving to stop and prepare for the glories of heaven! I told her there would be some excuse for this if she had an elegant house, beautiful clothes, books and pictures, like many in America, who cannot stop to prepare for eternity—but for her! Oh, the deadness, earthliness, degradation of the human heart—the same all the world over!

Sunday was a blessed day. I had my meeting with the women immediately after the Sunday School, at noon. There was a large number present. I assisted in teaching one of the classes, at the head of which sat one of my old pupils, now the mother of two children. She is teaching a school of thirty girls, this winter. After my meeting I had a long, informal talk with the church-members; then, at the urgent request of one of them, went to a house near by, where she invited in some non-Protestant neighbors, and I had another quite different meeting.

Monday morning found us at home again, where I have been glad to remain ever since.

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## DAKOTA HOME.

### LETTER FROM MISS WEBB.

We make the following extracts from a recent letter from Miss Webb, who went to the Dakota Home, as a regular missionary of the Board, in October last. After speaking of her interest in her work, she says:—

LAST Sabbath afternoon the time of our usual service was devoted to the funeral of a little Indian babe. The mother was hardly more than a child, and both father and mother seemed heart-broken. The child had been sick for several weeks. We can but feel that if the doctor had been allowed to have his own way, and the child had had proper treatment, he might have been living still. The old squaws have no faith in white doctors; they will not use their medicines because they do not work the desired results instantaneously. The doctor told us he thought the main trouble with the child was “the squaws.”

This little child had "many grandmothers." We could not help being amused when our native pastor prayed for the "grandmothers many." The beautiful body of the child was placed in a plain wooden coffin, wound around with a white cloth. After the services, at the church, Miss Paddock and I went with the girls to the grave. The body was brought to the church on the back of his half-blind grandfather; it was carried to the grave in a large wagon, accompanied by nearly all the people in the church. The mother followed afar off, and began a loud wailing as she drew near the last resting-place. As we gathered around the open grave a deep solemnity fell upon all present—boys and girls, men and women. If those who do not believe in the Indians, could have witnessed that scene, I think they must have been convinced that Indians have like passions with themselves—have souls, immortal and responsible.

A few verses from the Bible were read, a few remarks made, a prayer was offered by one of the elders, and a hymn was sung. The men and boys all stood during the service in a most reverential attitude, with their hats off. I wondered if this civilized act had been taught them, or whether they had taken it up from observation. The mother threw herself down on the ground and drew her shawl over her head; and there we left her, wailing in the most piteous manner. My heart ached for her, and I longed to throw my arms about her and comfort her, but I felt very helpless. Oh, how many times I long to say a few words! It seems so hard not to be able to talk, and so long to wait to learn a language.

Miss Paddock and I devote Friday afternoons, as often as we can, to visiting among the women. A few weeks ago we rode ten or twelve miles to visit the homes of some of our girls—and such homes! It seems strange that they can love such places so dearly, when they know there is a better way to live.

You have all, doubtless, been interested in Standing Bear's visit to the East. We had a pleasant visit from him and his wife a few weeks ago. We have had his daughter—and only living child—in the home all winter. She is a bright, interesting child, quite large for her age. She was placed in a very hard position here, as she can speak but little Dakota or English. There have been a great many quarrels between our Ponca and Santee girls. The Santees regard the Poncas as intruders, encroaching upon their rights. There is a strong jealousy and hatred among them.

Several weeks ago Mamie, Standing Bear's daughter, went to visit her mother, who, with other Poncas, is living about fifteen miles from us, just outside the reservation. She returned with a

severe cold, was half sick for several days, and finally had to give up entirely. Her lungs seemed much affected, and we were very anxious, knowing that she inherited consumption. She was very anxious to go home. The news of her sickness was not slow in reaching her friends. It often astonishes us to see how quickly the smallest items of interest spread all over the reservation. A Ponca friend came from Mamie's father to take her to him. We considered her too ill to dress and take so long a ride, and the doctor was of the same opinion; so the friend went home without her.

The evening of the same day we were quite surprised at the arrival of Standing Bear, his wife, and his brother — Yellow Horse. We are not often favored with such distinguished guests. They spent the night with us. Mamie was quite overcome at seeing her father; she is extremely fond of him. Her heart was set upon going home, and she could not be dissuaded from it. It made us very sad to see her ride away, lying in the bottom of the wagon, looking so very ill and weak, with great drops of perspiration standing all over her face. We fear she may sink into consumption, as so many Indian women do. I have wondered how much of the truth of the Gospel Mamie had been able to grasp while with us; how much light and strength she had been able to gain to help her in the days of suffering that might be before her.

Wednesday afternoon was our woman's prayer-meeting. It meets in the large dining-room of the Home, and there are a few faithful attendants. Our numbers have been larger this year, both at prayer-meeting and sewing circle. One woman comes ten or twelve miles, and very often walks. How many white women would go so far, very regularly, to attend a prayer-meeting or missionary circle!

You don't know how much we enjoy LIFE AND LIGHT. In reading it last evening I felt as if I would like to make an appeal to the many young people, urging them to taste and see how much really fascinating reading its pages contain. Everything relating to missionary life has such a new character, now that I am really in it, I wish every one could know what a happy life it is — what an indescribable peace and satisfaction it gives. Nothing we can do to lift and strengthen these people seems like hardship or sacrifice. Our joys and compensations are great. But what could we do without those who "only stay at home"? The thought of the many who are praying for us is most encouraging, and gives us strength for our work.

## Young People's Department.

### LETTER FROM A BULGARIAN GIRL.

We are permitted to give the following letter from a Bulgarian girl to a friend in this country. The one who received it says: "The gift was very simple, and the letter seems to give fresh proof that offerings for God's cause should never be withheld because they are necessarily small."



FOR a long time I have wished to write you some words, and thank you for the very good dress that you sent to me by my dear Mother Maltbie. She gave it to me, and told me that it was from you, and that you love much to help the poor in our land, of which she has told you. I was wonderfully surprised by this good gift. I cannot tell you how much I like it. It is just to me as though you had taken the measure of me. I am dressed every Sunday in it. God has taught me a good lesson by this gift—that his providence supplies all our needs. When we hope and trust in Him every moment, he does for us more than we expect or even hope for. Is it not so? Before your surprise I had great need of a dress for Sunday and for other days when I went to visit. Until then I had not any other dress only that which I wore, and I had not strength to make me. But my dear Mother Maltbie called me one day and dressed me in your gift, with which I am joyful, and I shall rejoice all the time until the last piece of it is gone; and all my life will I remember God's good providence and your goodness toward me. I feel especial love for you in my heart as though I had seen you, because I think what a heart you have, to be ready to sympathize with others, especially those you have never seen. I heard that you were sick, and I hope now that you are better. I was very sorry about your sickness. Just this minute I shall go into my room and pray for you, that the Lord may bless and give to you perfect health and a long life, that you may help many poor ones whom God may show you. There are very few that have sincere sympathy for others.

I desired very much to speak with you, when my dear Mother Maltbie said that you would be much interested about the work in our land. I have had a great deal of work for some years when I was in my village, Banako, especially with the women,

because I was about three years a Bible-reader. I worked through ten or twelve villages, and found great need, so that I did not have any time for rest. The Lord opened me a large door for work. I was very much troubled, because I felt myself unequal to it, but at the same instant it was shown me that God called me to this work, and not another. The last year I worked, only at my home, ten months. I had forty-two pupils — women — to teach and show them the true way. They were very thankful, and many of them are now very sincere Christians. In two places I suffered very much, so that I thought it was the last minute for me to be upon the earth; but the Lord does not leave me to perish yet. I think you will be much interested to know what I do now. I have been only a small helper in the school here (Samokov) for two years. We have a good work among the girls. This year we have more than any other year. The number of the girls is forty-seven. Many of them are refugees from my poor village. There are thirteen besides me, and they are all very poor, because, during the trouble, all the families had to run away, and most of them only with the clothes they wore, as did my parents, sisters and brothers.

My older sister, Elene, suffered very much from the Turks, with her husband and seven children. When they were in the village, where there were many Turks, twenty-nine times they ran away into the mountains, to hide. The mountains in our country are very high, and covered with large trees. Once, when her husband had gone to cut down wood, there came about a thousand Turks, and in every house they entered, to take all they could find. They were in my sister's house, and she was very fearful, and from the window jumped into the street. After some time she came to herself, and was very sorry she had left the little baby, and wondered what they had done with it. She thought to herself, "If I go back to take my baby, perhaps they will kill me; and if I do not, I will die from thinking of my baby." Her other children had run into the mountains, and had scattered, she knew not where. Afterward three of them met in the mountains, and they had climbed up a tree. The others had gone to another place.

My sister decided to go back, with a great deal of fear and much prayer in her mind to God to keep her from danger, and that she might find her baby. She found that the Turks had opened her boxes, and taken all the things that were there. She began to pluck the things out of their hands, and they were very angry, and wanted to whip her; but she told them: "You said you had come to make peace, but you have come to plunder and kill. Why do you take my things? Is it not enough we have suffered from others? and must we suffer from you now?" When she had

pushed them out and shut the boxes, she locked the room, crying and saying, "How shall I live from now? how shall I live from now?" By this time they left her, and went away. My sister, thinking they would come again, took the baby and started to go, not knowing where. She found that one of the baby's fingers had been cut off, and he had put the half finger that was left in his mouth, because it was cold.

When her husband came home they took him and hung him with his head down, and whipped him until he was half dead. A Turk, to whom he had been kind some time, prayed the others to save his life, because they had prepared boiling oil to pour down his throat, and other tortures. All the night he lay half dead, and in the morning he came to himself a little, and called out for his wife and children, but could not find them. He got on his horse and came to our home,—an hour distant,—to ask if they were not there. After we had understood what was the matter we thought they might be in the mountains, and my mother and elder brother went to seek them. After they had walked some hours they heard a voice calling, "My grandmamma! my grandmamma!" and after awhile they looked up in the tree and saw the three little children, and took them down. Afterward, the mother and all the children gathered in our home, very hungry and cold, and almost dead from fright, but thankful that God had spared their lives.

Soon after the little baby died, but the mother and children have lived to pass through almost the same thing again. Last winter they fled from their home, and have just now returned to their village. My sister goes very sad, for her eldest daughter died on the way. She was sick when they started. I might tell you much more of the suffering of our people, but will not.

Do pray for this suffering nation! I will be very glad to receive a letter from you. If I was by you I would tell you more. To-day one of our girls was married to a preacher, and she is going to a good place for the Master's work. We are glad the Lord has called her. Much love from Mother Maltbie, and Miss Stone, our new teacher.

I remain, Your thankful K—.

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**HOMES FOR CHINA.**—An intelligent Hindu once said to a missionary lady in Calcutta: "In a hundred years from now ours will be a great nation; our women will be intelligent and refined, and then we shall understand the meaning of that beautiful English word, 'home'; but not until then." What is true of India is true of China and all heathen countries. The influence of just such girls as Miss Payson describes will do much to make China a great, because a Christian, nation.



## TO THE GIRLS.

The following letter, though written for the young ladies of a special Branch, will not be inapplicable to any who may happen to read these pages.

**DEAR YOUNG LADIES:—**

**I** HAVE promised to write you a letter, though you have probably never seen nor heard of me. It is a queer thing to do, I know, but I think you will excuse me, especially when I tell you how much I regret to decline an invitation to meet you face to face. Yes, I would like to look into your eyes, and tell you a great many things. I would tell you of myself; of my remembrances of Turkey; of our grand work there, and our new Armenia College, where I expect to labor. I would take you with me into the villages, as I toured, and show you the dark, sooty, dismal underground homes—homes that are at once stables and living-rooms—in which our Armenian sisters spend their days. I would tell you how the girls—married at the age of nine or ten—slave their lives out in drudgery, unalleviated by any hope for the future, since they are in darkness without the light of Christ. You should hear how, when the men are urged to bring their wives to hear the Bible, or to have them taught to read, they answer with sneer: "Why should they learn to read? They have no souls. If they have souls why are they women?" So, when people sometimes ask me why I am going to Turkey, I answer, "To teach Armenian girls that they have souls."

But others will give you missionary news. The *LIFE AND LIGHT* and *HERALD* are full to overflowing with interesting items of the work all over the world. I want to ask you a question; it is one that is ringing through a great many societies in England, Germany and America: Do you know what a work is opening up in Africa, in China, Japan and Turkey? Are you aware of the interest that is being awakened in missions? If so, what do you think of it? What is to be your share in sending light around the world?

Young ladies,—girls, I like to call you, for I am one myself,—don't you want to be useful, busy? Don't you want your minds and souls to be broad and deep? Then take in the world. I know you wish to be useful at home, in the church, the Sabbath School, in every way you can be. I know what it is to love my Sabbath-School class, to work in the sewing society and the church, to engage in city missions, but I want you to go further. Will you not try to work for those who are sitting in utter dark-

ness? Will you not give and work to increase the interest in missions in your town, in your church? Will you not do all you can to start and support mission circles, or young ladies' societies? It is hard work, I know, and often discouraging, but it pays.

Girls, you can do so much with your youth and your enthusiasm! You can consecrate these; you can come more fully into the knowledge of Christ, and your prayers can "move the arm that moves the world." Will you not come forward to this work? Ask, honestly, "Lord, what wilt thou have me to do?" and look for an answer to your prayer. Then be ready to do what the Lord shows you is to be done.

This summer I expect to go out to do my share of the work in Harpoot. You have your share to do at home. Shall I give you the missionary call that comes to all Christians—to you as well as to me? Christ gives it twice; once in his wonderful prayer in the seventeenth chapter of John, and again in the twentieth chapter, after his resurrection, when he said to all his disciples, "As my Father hath sent me, even so send I you." We are to be lights in the world. Christ came a foreign missionary into this world. We are to carry on His work, as his disciples. Let us fulfill our mission.

Sincerely yours,

EMILY C. WHEELER.

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## Our Work at Home.

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### TWO WOMAN'S SOCIETIES IN SMALL CHURCHES.

As the writer of the following letter represents a class of valued workers in our Board, we take the liberty of making it public, hoping the answer may be an assistance to others who are struggling with the same difficulties:—

DEAR FRIEND, — A question has arisen in our little church in regard to the work of the Woman's Board of Missions and the Woman's Home Missionary Association which has given us a good deal of anxiety. We have been solicited to form an auxiliary to the Home Association, and we are much inclined to do more for that cause than we have done. But we understand from the Woman's Board of Missions that we cannot combine the two objects without losing our position as its auxiliary.

Oh, if you could only know what it means to start a woman's society here in S——! I suppose that in your large and rich city churches you cannot form any idea of the labor required to set

anything going in one that is small, feeble and scattered as that. I speak feelingly, because, in this instance, the greater part of the work devolved upon myself. I should weary you were I tell you the miles I walked, the calls I made with leaflets and without leaflets, the disheartening efforts to bring our ladies together, even when, after weeks of planning and correspondence, I had secured a real missionary to tell us about her work. It did not occur to me then, but I have since thought that our home-field received pretty thorough cultivation at the time.

But to the point. Now that the interest has been awakened, and we have established an auxiliary and a mission circle, we cannot leave your ranks without deep regret. As to forming a second society, my heart fails me at the thought of it. To add to our number of women's meetings seems impossible. The difficulty of procuring the necessary officers alone is enough to discourage any one who has tried it. What can we do? The needs of our Home missionaries press upon us; we dare not neglect them; and yet I do not see how we can have two societies in our little church. Can you give us a word of encouragement?

Very truly yours,           A. C. T.

We sympathize most sincerely with our friend in her perplexities. We know just how bravely and earnestly she has worked in the small church with which she is connected — just how untiring she has been in seizing every opportunity to persuade the busy, overburdened women that they can give a few hours in the month, perhaps even one hour, to heathen women. We know how she gathered the children around her, and, by their attractive entertainments, won some to the cause who seemed to be deaf to her suggestions of duty. We know how impossible it seemed to find any one willing to be president or secretary or treasurer, and how hard she has labored to convince Mrs. A, Mrs. B, Mrs. C, and others well along down the alphabet, that there is a share that belongs to them in the conversion of the world. We can imagine the long hours, day and night, that she has spent in thinking and planning, and we do not wonder that she shrinks from going over the same ground again.

We sympathize with all these cases, as we have said, and we wish it were in our power to say: "Don't try to form another society; bring the home work into your foreign auxiliary, and let the same organization answer both purposes." This would be the easy course and the pleasant one. It might seem "magnanimous and generous," but would it be right and just?

In answer to this question there are one or two things to be

taken into consideration. The legislature of Massachusetts has given the Woman's Board of Missions an Act of Incorporation, granting certain rights and privileges, and imposing certain restrictions, of which the main one is that the work of the Society should be exclusively for foreign missions. If we would have the rights and privileges, we must abide by the restrictions. This Act included not the Executive Committee alone, or a few officers, but the whole Board, of which each auxiliary is a part. Our Constitution was based upon this Act of Incorporation, both documents being approved by members of the Prudential Committee of the American Board. These provisions we believe to be binding upon the Board and upon its auxiliaries.

While all this is true, however, it does not do away with the perplexities of our friend in S——. The practical question remains the same. How can she, and others in the same position, be relieved without the violation of our Constitution. Cannot some plan be devised by which there may be an organization for Home work without materially adding to present burdens?

We presume that for some reason our friend does not think it best in her church to adopt the suggestion of the Woman's Home, Missionary Association that their auxiliary be grafted upon the sewing society, or some other Home organization, although we are assured that, as far as this method has been tried, it has been successful. Setting this aside, then, let us consider some plan for a new and distinct organization.

The main perplexities that our friend presents are the multiplication of meetings and the difficulty of securing officers.

First, in regard to meetings: Our Constitution does not fix the number of meetings in any auxiliary. Our friend is not obliged to hold twelve meetings in a year in her auxiliary. There is nothing to prevent her giving a certain number of them to Home work. So long as the meetings are distinctly held for foreign missions, whatever their number, the requirements of the Constitution will be met.

Second, in regard to officers: Our Constitution does not provide that a lady who is an officer in one of our auxiliaries should not serve in the same way in any other society. Such a provision would be absurd. What is to prevent her from being president or secretary or treasurer in two organizations? We think it would be easier to preside over two distinct societies, than over one which combines two interests.

This arrangement would not demand an increase of meetings or of officers, and it seems to us that the main difficulties in sustaining two organizations might thus be obviated. The same plan might also be adopted in mission circles.

In sales or entertainments we see no reason why auxiliaries or mission circles should not join with other societies, there being a clear understanding beforehand what proportion of the receipts should go to each. But when an auxiliary or a mission circle, as such, has a sale or entertainment, it is evident that the entire proceeds should go to the Foreign work.

We should like to add that it is hoped that these suggestions will be adopted only by smaller churches and in scattered communities. In cities and in large towns, where the people are compact together, and there is more leisure among the women, there should be more meetings instead of less; more workers instead of more burdens on the present ones; added gifts and added effort. We have had too much experience of the earnest, persistent labor of the Christian women in our churches, to believe that they will be willing to adopt plans, not because they are best, but because they are easy. We are convinced that there are thousands of women who are willing to watch yet another hour with the Master, and give yet a little more time and effort for the promotion of his kingdom in the earth.

In this connection we would like to answer certain inquiries as to the way in which we are bound to exclusively Foreign work by our Constitution. The questions have been asked specially with reference to Article Seventh, which reads:—

“Any number of ladies contributing not less than ten dollars, annually, may form a society auxiliary to the Woman’s Board of Missions, by the appointment of the necessary officers, who shall constitute a local executive committee, the particular name and terms of membership being fixed by each society for itself. Auxiliary societies, not less than twenty in number, may become a Branch of the Woman’s Board of Missions, and a less number a Conference Association, with power to choose such officers, and make such regulations not inconsistent with this Constitution as they may wish.”

When this article was written, the idea was never conceived that an auxiliary to any Board doing a certain work could do anything but aid in that work. The thought that Home causes could be combined with Foreign was not even remotely hinted at. The spirit of the article was so entirely unquestioned, that to have inserted a provision that all the money raised by these societies should be used for the purpose for which they were organized, would have been invidious and uncalled for.

The circumstances of the adoption of the present Constitution were as follows:—

At the first annual meeting of the Board, there being more than six hundred ladies present, it was voted unanimously, “That the Board take the necessary steps to become a corporate body.”

A petition to that effect was accordingly presented to the Legislature of Massachusetts, and granted March 6, 1869. A call for a special meeting of the Board was issued, through the columns of the *Congregationalist*, as follows:—

*"To the members of the organization existing at Boston, and heretofore known as the Woman's Board of Missions:—*

*"The subscribers, being the persons named in the Act of Incorporation by the Legislature of Massachusetts, and approved March 6, 1869, hereby give notice that a meeting of said Woman's Board of Missions will be held in the Old South Chapel, Freeman Place, in said Boston, on Tuesday the Sixth day of April next, at three o'clock in the afternoon, to act upon the following articles of business:—*

*"1. To see if said Board will accept said Act of the Legislature, and proceed to organize themselves as a corporation, under the same.*

*"2. To adopt the necessary by-laws for calling future meetings of said Corporation, for transacting the business and assigning the number and duties of the officers of the same.*

*"3. To choose the officers of said Corporation.*

*"4. To transact any other business which may properly come before the meeting.*

SARAH L. BOWKER,  
ELIZA H. ANDERSON,  
BERINTHIA M. CHILD."

The meeting which was held in accordance with this call was the largest quarterly meeting ever then held by the Board. The Act of Incorporation contained the following:—

*"SECTION 3. The object and purpose of this organization shall be to collect, receive and hold money given by voluntary contributions, donations, bequests, or otherwise, to be exclusively expended in sending out and supporting such unmarried females as the Prudential Committee of the American Board of Commissioners for Foreign Missions shall, under the recommendation of the Board of Directors of this corporation, designate and appoint as assistant missionaries and teachers for the Christianization of women in foreign lands; and for the support of such other female missionaries or native female helpers in the missionary work as may be selected by the Board of Directors, with the approbation of said Prudential Committee."*

The act was unanimously accepted by the Board, at the meeting, and a new Constitution adopted, essentially the same as at present. To make sure that the Act of Incorporation might remain intact, an article was inserted as follows:—

*"ARTICLE V. The Executive Committee shall have full power to do all matters and things necessary to carry into effect the objects and purposes of this Society, as set forth in the third Section of its Act of Incorporation; and the acts and doings of said Executive Committee*

shall have the same validity and effect as if done and transacted by the Corporation itself, at any regular meeting."

It is upon this basis that we have said there can be no option in regard to admitting combination. To this the Executive Committee of the Board, the Branches and Auxiliaries (through the last clause in Article VII.) are alike held.

At the same time of the adoption of this Constitution, a brief one was drawn up for Auxiliaries, of which Article IV. reads:—

"All money raised by this Society shall be sent to the Treasurer of the Woman's Board of Missions, for the purposes of its organization."

This Constitution has been used as a model for Auxiliaries from that time (April 1869) to the present, having been printed in every issue of *LIFE AND LIGHT* from the beginning, and has been adopted in spirit, if not in letter, by our Auxiliaries. From this basis we have never intentionally deviated. In all our fourteen hundred organizations it is not unlikely that irregularities may have crept in; but they are irregularities, and contrary to the policy and principles which were laid down at the foundation of our society, which have been tacitly agreed to by all our Auxiliaries, and which, indeed, have never been called in question until within the last two or three years.

We trust that all our friends will see by this explanation how impossible it is for the Woman's Board, or its officers acting as its servants, to take any other position than the one already taken.

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### LETTERS TO OUR MISSIONARIES.

AN urgent request comes from over the sea for a few words in *LIFE AND LIGHT* on this subject. We think a great deal about hearing from our missionaries; we admit that our interest in their work is quickened and deepened by their letters; we greatly desire to have them write expressly to our own auxiliary; we feel that our meetings are very dependent on their familiar stories of native Christians, of pupils in the schools, of Oriental customs. Indeed, we are always craving more of their bright chapters of a life so different from ours; but are we doing our part in writing to them?

Some of us are secretaries of Branches, Conference Associations or Auxiliaries. Do we make it our business to write to those whose support we have assumed? or do we take it for granted that the secretaries of the Woman's Board of Missions will write all necessary letters, and leave nothing for us to say? It would seem to be a matter of course that we should feel responsible for sending an occasional letter to our own missionaries, if only to assure them

that we are bound to them by other ties than the pledge of so many dollars a year. And if we are supporting Bible-women or mission schools, how can we help sending them a message now and then, to tell them of our interest in them, our prayers for them? As for those of us who are not holding any office in the auxiliary or Branch, it is our privilege to write, also, if we will, words of sympathy and cheer to those who are bearing the heat and burden of the day, which may be to them as cold water to a thirsty soul.

When the longed-for letter comes to us from India, Japan or Turkey, with its touching incidents, its earnest appeals for our prayers for some individual whose name and circumstances are set before us, with its report of the special work in which we are interested, its possible inclosure of a letter from the pupil adopted by us, are we careful to acknowledge promptly its receipt? Do we write to the woman or girl who took such pains to pen a few lines to us, showing our appreciation of her effort?

Was it owing to indifference or thoughtlessness, that a missionary in Turkey who wrote, by request, to a certain auxiliary, and who asked particularly that she might be informed whether the letter arrived in time for their annual meeting, never had any reply to her letter, and only learned, months afterward, in a roundabout way, that it had reached its destination? Those who read that sprightly letter little dreamed at what a peculiar sacrifice of strength it was written, late at night, in order that it might be in season for their meeting.

Take another case. Word reaches one of our Homes that an auxiliary in Massachusetts assumes one of the scholarships, and at once a pupil is assigned to them, and both she and her teacher write to the auxiliary. No reply is received to either letter, and the following year, no one at the Home being informed whether this auxiliary continues its contribution for this scholarship, no special report is sent them concerning it. The next year we find the auxiliary making indirect inquiries about that pupil from whom they have "heard nothing for two years!" How easy it would have been to send, at least, a postal-card, with its additional one-cent stamp, to acknowledge a letter received, or to ask about the pupil!

What sort of letters shall we write to these distant correspondents of ours? Let them be cordial, friendly, natural letters. Let us take it for granted that those whom we address will want to know something about us and our work, as we want to know about them. Let us not only report to them the meetings of our auxiliary, and the prayers there offered on their behalf, but let us give them glimpses of our home life, the bright speeches of our chil-



dren, the burden of anxiety we are carrying for some sick friend, a chapter of our experiences in mission school or hospital work, the story of a day's excursion to the mountains or the sea-side, a hint as to the books we are reading, the sermons we have heard, or whatever else may interest us. We need not be stiff and formal in what we say, or feel that it is incumbent upon us to preach them solemn sermons as to the responsible work they have undertaken; but, writing from our very hearts, we may give free expression to the interest we really feel in them.

Said one of our missionaries on a visit to this country: "My letters to those supporting me have all been very stiff and constrained, because I did not know what kind of letters they wanted. I imagined that they wanted only very religious letters. I understand now the sort of things they want to know about our work."

Who can say how much the character of the letters sent home by our missionaries depends upon those that are written to them?

One more suggestion. Let us be very considerate what demands for letters we make upon those whose time and strength are already fully occupied. Much as we desire to hear from them, let us remember the constant pressure of their other work, and not claim, peremptorily, long and interesting letters, which shall stimulate our gifts and our prayers. If we write frequently ourselves, without expecting an answer to every letter, and let our missionaries have this proof of our love unfeigned, we may have confidence that they will write to us when they can, and that it will be a pleasure to them, rather than a burden, to keep us informed about their work. When they have not time for a long letter, they will, perhaps, be able, on a postal-card, to give us some idea of their pressing engagements, and of their peculiar need of our sympathy and prayers. Happy shall we be in knowing that our letters to them have been helpful and cheering, amid discouragements and trials of which the half is not told us. E. S. G.

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## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 17, 1880.

. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.* — Mrs. Woodbury S. Dana, Treas. Ellsworth, Aux., \$5; Orland, Ladies of Cong. Ch., \$4; Castine, Aux., \$2.15; St. Albans, Aux., \$4.65; Fryeburg, Aux.,

\$5; Washington Conf., \$5.90; Dexter, A Friend, 50 cts.; Garland, Ladies of Cong. Ch., \$9.78; Lebanon Centre, Aux., const. L. M. Mrs. Annie Lord, \$25; Mechanics Falls, Aux., prev. contri. const. L. M. Mrs. F. E. Em-

rich, \$9.32; A Cl. of little girls, \$1.56; Waterford, Aux., prev. contri. const. L. M. Mrs. Mary Plummer, \$12; So. Freeport, Aux., \$30; Deering, "Givers and Gainers," \$30; Cape Elizabeth, Lagonia, Welsh Ch., Aux., \$3.45; Greenville, Aux., \$12; Madison, Aux., \$3; Winslow, Aux., \$25; "Mission Friends," \$18, .

\$206 31  
Total, \$206 31

NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Bath, Aux., \$16.36; West Bath, Aux., \$6.64; Exeter, Aux., \$15; A Friend, Thank-offering, \$5; Fisherville, Aux., \$22; Hinsdale, Aux., \$12; Keene, 2d Ch., "Miss'y Garden," \$12.50; Lebanon, Aux., \$50; Littleton, \$13.50; Newport, "Workers," \$55; New Boston, Aux., \$7; "Willing Workers," \$10; Portsmouth, "Rogers Circle," \$40; Sullivan, Three Friends, \$5; Walpole, Aux., \$13, \$283 00  
*Marlboro.*—Aux., 15 52

Total, \$298 52

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Fairhaven, Aux., \$6; Rutland, Aux., \$14.78; Rupert, Aux., \$5; Westminster, Aux., \$20; West Westminster, Aux., \$10; Clarendon, Aux., \$5; Underhill, Aux., const. L. M. Mrs. L. F. Emerson, \$25; Brandon, Aux., \$35; East Poultney, Aux., \$10.33; Post Mills, Aux., \$8; West Glover, Aux., \$6; East Berkshire, Aux., \$2; Wilmington, Aux., \$5.10; Sharon, Aux., \$15.10; Ludlow, Aux., \$12; Brattleboro, Aux., \$43. Expenses, \$3. Bal., \$219 31

Total, \$219 31

MASSACHUSETTS.

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Gt. Barrington, Dr. Pickett, const. L. M. Mrs. Daniel W. Beckwith, \$25 00  
*Boston.*—A Friend, 10 00  
*Essex No. Conf. Branch.*—Mrs. J. A. Perkins, Treas. Ipswich, 1st Parish, Aux., \$40; "Gleaners," \$87, 127 00  
*Essex So. Conf. Branch.*—Mrs.

H. K. Osgood, Treas. Danvers, Maple St. Ch., "Mission Circle," const. L. M. Miss Carrie W. Trask, \$25 00  
*Foxboro.*—Aux., 42 00  
*Hampshire Co. Branch.*—Miss Isabella G. Clarke, Treas. So. Hadley, Mt. Holyoke Sem., 365 57  
*Hingham.*—Evan. Cong. Ch., 1 27  
*Lowell.*—Kirk St. Ch., Aux., of wh. \$75 by Mrs. H. B. Shattuck, const. L. M's Miss Bertha C. Shattuck, Miss Mary A. Holden, Miss Mary J. Sewall; \$25 by Miss Sarah H. Stickney, const. self L. M., 440 00  
*Middlesex Branch.*—Mrs. E. H. Warren, Treas. Framingham, Friends, \$19; Plymouth Ch., Friends, \$20, 39 00  
*Norton.*—Wheaton Sem., 13 81  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, 1st Ch., of wh. \$25 by Mrs. William H. Haile, const. L. M. Miss Alice Haile, \$84.33; "Circle No. 2," \$7.91; So. Ch., \$98.09; "Young Ladies' Miss'y Circle," \$14.84; Memorial Ch., \$67.25; Munson, Ch., \$22; A Friend, \$10, 304 42  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, Mt. Vernon Ch., Miss Sarah Pratt, \$2; So. Boston, Phillips Ch., S. S. col., \$135.07; Roxbury, Eliot Ch., Aux., \$15; "Anderson Circle," \$6; Bertie Hapgood, 25 cts.; Helen Hapgood, 12 cts.; Harry Winslow, 10 cts.; Jamaica Plain, Aux., of wh. \$50 by Mrs. Capen, const. L. M's Mrs. G. M. Boynton, Mrs. Joseph B. Clark; \$25 by Mrs. Wood, const. L. M. Mrs. Joseph Stedman; \$190.40; West Roxbury, "Rays of Sunshine," \$60; Chelsea, 1st Ch., Aux., \$7; Brighton, "Workers for Christ," \$5, 420 94  
*Waquirt.*—Aux., 5 00  
*Wellesley.*— "College Miss'y Soc'y," 130 00  
*Williamsburg.*—Cong. Ch. and Soc'y, 50 00  
*Woburn Conf. Branch.*—Mrs. N. W. C. Holt, Treas. Reading, Aux. \$10; Maplewood, Mrs. J. C. Gordon, \$10, 20 00  
*Yarmouth.*— "Little Sea-Birds," 40 00  
Total, \$2,059 01

LEGACY.

Legacy of Mrs. Betsey Butman, Dane St. Ch., Beverly, const. L. M. Mrs. Abby P. Butman, \$25 00

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Anna T. White, Treas. Providence, Central Ch., "O. B. Mission Club," \$40; Pilgrim Ch., "Little Pilgrims," \$30; Free Ch., \$30; "Mission Circle," \$35.31; Pawtucket, Mrs. Littlefield, \$5; "Youth's Mission Circle," \$67.11; "Cheerful Helpers," \$7.05, \$214 47  
Total, \$214 47

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Greenville, Aux., \$20.06; "Girls' Centennial," \$26; "Little Workers," \$26; Stonington, 2d Ch., \$10.81; No. Stonington, Aux., \$3; For the late Mrs. Joseph D. Hewitt, by her husband, \$5; Griswold, of wh. \$25 const. L. M. Miss Mary E. Morse; \$15 by Mrs. Northrup, with prev. contri. const. L. M. Bessie Northrup Leonard, \$40.20; Hanover, Aux., \$3.91; "Little Circle," \$5; Chaplin, \$6.75; Willimantic, Aux., \$4; Preston, Aux., \$4; Putnam, Aux., const. L. M. Mrs. E. R. Brooks, \$25; Norwich, Park Ch., Mrs. H. P. Williams, const. L. M.'s Mrs. L. W. Bacon, Mrs. D. R. Evarts, Mrs. F. N. Saunders, Miss E. G. Pierce, \$100; New London, 2d Ch., \$18.64; Jewett City, Aux., \$2.57; "Mission Circle," \$22.43, const. L. M. Mrs. C. C. Burnham, \$333 37  
*Greenwich.*—"Bearers of Light," 30 00  
*Hartford Branch.*—Mrs. Chas. A. Jewell, Treas. Plainville, Aux., \$60; Glastonbury, "Cheerful Givers," \$17; East Windsor, Aux., \$18; Simsbury, Aux., \$24; Rockville, Aux., \$5; "Mission Circles," \$75; Hartford, Asylum Ave. Ch., Aux., \$115, 314 00  
*New Haven.*—A Friend, 10 00  
*Suffield.*—R. A. Denslow, 3 00  
*Windsor Locks.*—A Friend, 5 00  
Total, \$695 37

## NEW YORK.

*New York State Branch.*—Mrs. G. H. Norton, Treas. Sherburne, Aux., \$25; West Spring Creek, Aux., \$5; Oswego, "Willing Workers," \$20; Homer, Aux., of wh. \$25 const. L. M. Mrs. Coleman Hitchcock, \$56.06; Madison, Aux., \$25; Randolph, Aux., \$12.90; Napoli, Aux., \$13.64;

Albany, "Morning Star Mission Circle," \$50; Rochester, "Mt. Hor Miss'y Friends," \$8; "Cheerful Workers," \$6.25, \$221 85  
*New York City.*—Bethany, S.S. 4 25  
Total, \$226 10

## PENNSYLVANIA.

*Philadelphia Branch.*—Mrs. Samuel Wilde, Treas. Orange, Grove St. Cong. Ch., "Proctor Mission Circle," \$40; "Mission Circle," \$10; Trinity Cong. Ch., \$12.75; Vineland, "Little Pilgrims," const. L. M. Mrs. A. L. Coleman, \$25; Jersey City, Aux., \$35.16; Montclair, Aux., \$40.50; "Young Ladies' Miss'y Soc'y," \$183.41; Bound Brook, Aux., \$34.44; Newark, Mrs. C. L. Ward, const. L. M. Miss Hester L. H. Ward, \$25; Belleville Ave. Ch., Aux. \$60; "Mission Band," \$55.37; Baltimore, Aux., \$36.79; Washington, D. C., Aux., \$25. Expenses, \$15. Bal., \$568 42  
Total, \$568 42

## ILLINOIS.

*Wheaton.*—Mrs. W. K. Guild, \$2 00  
Total, \$2 00

## MICHIGAN.

*Jackson.*—A Friend, const. L. M. Miss Ella A. Oviatt, South Sudbury, Mass., \$25 00  
Total, \$25 00

## WISCONSIN.

*Oakfield.*—Friends, \$4 20  
Total, \$4 20

## IOWA.

*Council Bluffs.*—Cong. S. S., pupil, Ceylon, \$20 00  
Total, \$20 00

## FOREIGN LANDS.

*England.*—Albys, Miss S. L. Ropes, \$20; Miss E. H. Ropes, \$10, \$30 00  
Total, \$30 00

General Funds, \$4,568 71  
LIFE AND LIGHT, 245 50  
Weekly Pledge, 7 60  
Leaflets, 1 10  
Legacy, 25 00  
Interest Baldwin Fund, 390 00  
Total, \$5,237 91

Miss EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

## MICRONESIA.

### THEN AND NOW.

BY MRS. A. A. STURGES.

MISSIONARIES, like all other active workers in Christ's kingdom, like often to look back over all the way in which they have been led, and contrast the present of this work with the past, noting their Ebenezers, and recalling their manifestations of the mighty power of the Gospel, of which they are the honored ministers.

We of Micronesia are no exception to this. The little band of three missionaries and their wives, who went to that region nearly thirty years ago, love to recall those early days of darkness, in contrast with the "morning light" which is now dawning on all parts of their field. That little band remained unbroken until last May, when our beloved brother Snow was called from the blessed service in which he found here such delight, to the fuller and more perfect service above. We, who know so well how he was constantly pressed with labors abundant, love to think of him as having reached the "infinite leisure" where the weary, incessant refrain, "I have no time for it," can be heard no more; for there our time is unlimited,—eternity is ours,—and nothing is too vast to be undertaken, too pressing to be perfected, or too incidental to be enjoyed with a "heart at leisure." There, hurry and urgency are as impossible as death.

Micronesia seems to be a name but little understood now by many; it was then a "*terra incognita*" indeed. All that was known of it was that there were many islands there inhabited by savages, who had sometimes destroyed ships' companies that they might plunder the vessels. Well do I remember sitting with friends beside a quilting-frame, helping them finish off a nice album quilt,—their gift to me,—and one of my sisters rushing from the room to hide her tears, as one of the lively ones remarked, "Don't use this quilt, Sue, when you sleep out under the coconut trees."

The little schooner "Caroline," which took us from Honolulu to our field—what varied images her name recalls! Laden to her utmost capacity, there was no room on deck for even a short promenade, and her little eight by twelve cabin was so filled by the table and our trunks, which formed our seats beside it, that any who were writing there in the evening must rise to allow those

who wished to climb into their bunks on the sides, to do so. With an Hawaiian cook, who knew not a word of English, and nothing of working in flour, what marvels in the culinary department sometimes graced our table! Experiments made while half seasick, and with materials with which we were but little acquainted, in the galley of that little vessel, was certainly "cooking under difficulties;" and often no one was quite as much surprised at the result of her efforts as was the operator herself. But our hearts were young and brave, and we were not in the least discouraged by difficulties and failures, being only too thankful that we had been allowed to pursue our voyage—that the counsels of many of the wise fathers and mothers at the Sandwich Islands, that the sisters remain there while their husbands went to find homes for them, had not prevailed. We each felt, and subsequent events showed that we were right, that we were capable of helping build our own nests; so we went boldly forth, together, into the unknown land, and found our trials fewer and lighter than friends had feared for us, our comforts more numerous, our blessings greater, our satisfaction in our work more entire, than even our sanguine hearts had anticipated.

We touched first at the Gilbert Islands, some fifteen hundred miles south of Honolulu. Here we had our first view of pure heathen ground and people, and I must confess to a little sinking of heart, the first I had known. We seemed hemmed in,—cut off from the rest of the world by the "waste of waters," with just a little strip of white beach before us, reflecting the sun's light most painfully, and the tall cocoa-nut trees and brackish water of the island, but with no hills or river or flower, no sight or sound akin to civilization. And the people—almost naked, so gross and filthy, resembling animals almost more than human beings. We tarried here, however, only a few days, then went on west, to find our lovely Kusaie and Ponape.

Subsequent visits to these Gilbert Islands showed us what Christian effort can do in the happy home which our dear brother and sister Bingham had here for so many years, and in the intelligent students of the Bible in their school. The late cheering reports of the great work of grace there, lead us to congratulate our dear brethren Taylor and Walkup on having gone to a field where, although the night has been long, the day may be brighter for the contrast.

We found Kusaie and Ponape dressed in their robes of richest green, with almost endless variety of scenery, caused by mountain, valley, plateau, river and water-fall, to be indeed "gems of the ocean;" their skies much given to weeping, but the tears soon

forgotten, because succeeded by the brightest of smiles. Gross darkness covered the people. Virtue was unknown, even in name. The person who could best conceal his lie or theft was the smart one; filth seemed to be enjoyed; laziness the normal state. To a careless observer the proofs of intellect seemed very small; but close acquaintance showed many natural traits, the development of which into strength and beauty and excellence, under the direction of God's grace, it has been our privilege to watch.

Would that all could know our Mary Magdalene. For nearly twenty years she was a good wife and mother, a faithful Christian worker on Ponape, a leader in all religious meetings, a patient school-teacher. She ever rejoiced to sit lovingly, as did Mary of old, at the Saviour's feet, in the persons of his missionaries, or to serve him as did Martha, with willing hands, by ministering to their bodily wants. She is now the wife of the pastor of the oldest church on Ponape, and does quite as much as her faithful husband, in feeding and guiding the flock. All come trustingly to her with their little questions of doubt and difficulty, and find sympathy and help. Her acquaintance with the character and wants of each member of the flock is minute. I used to wonder at the depth and tenderness of the religious feeling which she always manifested.

And her parents—our white-haired Zacharias and Elizabeth! How I loved to remember, while looking into their earnest faces in meeting, as they sought to apprehend their teachings, that "The hoary head is a crown of glory when it is found in the paths of righteousness." And theirs have been found there many years. They were among the second company baptized on Ponape. The old man, at one time, suffered much persecution from his heathen chief, on account of his religion; his life, even, was in danger. Many who had joined the Christian party, and even one or two church-members, could not withstand the opposition, and gave up their religion and returned to heathenism; but Zacharias never faltered,—he belonged to Christ, and what Christ had forbidden he could not do.

The teachers who have gone from Ponape to other islands are noble specimens of the power of Almighty grace. They have all been tried and tested by several years' work at home, and have thus gained some experience and skill in Christian service. They have little book-learning, but they are taught of the Spirit, and through his help their natural indolence has been changed into zeal for work; their instability and selfishness into readiness to spend and be spent for the salvation of souls. The gospel leaven which they have been permitted to introduce to these new islands has worked, and spread from island to island, to the wonder and admiration of all Christian beholders.

The work on one little island, Pingelap, may be taken as a specimen of that on many. This is a small coral island of less than three square miles, with a population of about one thousand. The "Morning Star" touched there in 1857. We found the people in the wildest heathenism. Many came off to the vessel, almost destitute of clothing, very noisy and boisterous. Those on deck kept up such an incessant shouting to those in the canoes, rushing about and brandishing their large knives, that we almost feared an attack upon the Morning Star. In 1872 an unsuccessful attempt was made to induce them to receive Ponape teachers; but the next year some of their own people, who had been pupils in our school on Ponape, returned there and taught much that they had learned. In 1874 a missionary and his wife, from Ponape, commenced work there. In a few months all had given up the service of their false spirits, and become nominal Christians; almost all attended the Sabbath service, and more than half were in school. From having no foreign clothing whatever, all have now been for some years decently clad. They have built the largest church in Micronesia—of some seventy by fifty feet, perhaps. Their monthly concert contributions amount to about two hundred dollars annually.

A whaling captain, who had been in the habit of calling there to get supplies of pigs, yams, etc., which he obtained for small quantities of tobacco, came to us full of complaints that their religion had made them foolishly strict. He had been there Sabbath morning, and no one came down to meet his boat's crew when they landed. All were in the church, where they remained until the services closed. Then he could not tempt any one, by the most extravagant offers of cloth and other much-desired articles, to bring off the supplies. If he would wait until the holy day was ended, they would furnish all he desired.

As I listen here to the sweet chime of the Sabbath bell, I love to remember that a bell sounds out as sweetly from the church where I was accustomed to worship on my island home, and that humbler calls to worship are heard at twelve different places on that island. And then imagination flies to the numerous other islands taught from that one, and pictures the many quiet, reverent congregations gathered eagerly round their simple teachers to hear, with child-like faith, about the Saviour they are just learning to know and love.

Civilization has made few exhibitions of her power in Micronesia. All calling themselves Christians are now decently clad, and have improved dwellings and modes of life; but there are no cities, or modes of manufacture introduced from abroad, and the simple tastes and habits of the people remain largely unchanged.



But many are now eager for instruction, and seeking earnestly to lead new lives. The Christians are very ignorant and feeble, most truly "babes," but show by their teachableness and willingness to deny themselves, better fruit than do many enlightened Christians.

Cornelia, the widow of one of our chiefs, had a few dollars in money left her by her husband. Her silver half-dollar would find its way each month into the contribution-box, although dressed herself in the oldest and most shabby of garments. It was often almost more than we could bear to do, to take the articles of clothing which they wished to send to their missionaries on the other islands, they themselves were so very destitute. We were only made willing to do it by the desire that they should know the blessedness of giving. What is especially cheering is, that most are quite ready to teach others what they have learned. Those who become Christians seem to feel that they find Christ not only that they may save their own souls, but that they may lead other souls to him. In this way light is spreading, and will, we hope, reach all the islands.

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## CHINA.

### LETTER FROM MISS PORTER.

DEAR FRIENDS OF THE BRIDGMAN SCHOOL:—

ALMOST every mail brings us letters from some of the large and growing circles of Christian sisters who are interested in the work in this school. Many of these contain questions with regard to individual pupils; and a still larger number express a desire to be introduced by letter to some one who may become their protégé. To these kindly and often most stimulating and helpful letters we reply as we find time; but to-day I want to have a little talk with you collectively, and tell you frankly some of the reasons why not—that is, some of the reasons why it is not best that particular pupils should be assigned to individuals or societies.

I think I do understand your side of it, and see the motives which induce some of you to urge it strongly. The desire to have some personal hold upon those for whom you labor and for whom you sacrifice something, is as natural as it is in itself lovable, and doubtless often the stronger motive is the desire to stimulate those who have not much interest, to make the whole work seem to them vivid and real, instead of simply something good to be done, which is misty, vague and far away. Yet, in spite of these things, I would set before you the other side. First, for our sakes—for the sake of the Chinese girls. They have lived all their lives in an



atmosphere of covetousness, and are accustomed to measure everything by its money value. If they know that they are supported, each one, by some individual or society, each giving a fixed amount, immediately their minds begin to work upon the problem, "Do I receive all that was intended for me?" This year one girl needs several articles of clothing; another, more careful, or who grows less rapidly, none. It will be almost inevitable that the second should fancy herself in some way wronged, as she sees plainly that there has been greater outlay for the first. We are trying zealously, from year to year, to lead all Christian parents to do something in the way of providing garments for their daughters, and to inspire the girls with the desire to receive as little as possible from us. In making up our average expense per pupil, we give what is really an average of the whole, but what is much less than the actual cost for some pupils, and much more than the expenditure for others. As I said, the Chinese are money-loving, and ready to believe us equally so, and we deem it best that the girls should see as little and hear as little as possible of the machinery by which funds are raised, and know only in general that Christian benevolence gives them their home here with its comforts.

But you will say, "They need not know about the pecuniary side of it, and yet might have the benefit of individual sympathy, and the feeling that each one is cared for and prayed for by a particular circle of friends in the United States." Sometimes, doubtless, this might prove a stimulus and real benefit, but in other cases the reverse. Suppose, for instance, that a girl is peculiarly interesting, and we write to the friends that support her. They reply with pleasant messages, and, perhaps, some little gifts; others receive neither letters nor tokens of remembrance. They feel the contrast, and a wrong spirit is the result. The one who is singled out as the recipient of especial favor, is quite as likely, in the end, to be the sufferer in character as those whose jealousy had been aroused.

The girls have a vague idea of your lives, and in their monotonous school-round there is very little which they would know how to tell to make letters from them in any way acceptable. None of them learn English, and whatever they write must be translated by us. The temptation would be almost irresistible to write "good" letters, pious platitudes not the result of real feeling, and every such letter would do positive harm, cultivating the habit of saying what they thought they ought to say rather than the direct and simple truth. Just think of the case as if they were your own daughters! Would you think it wise to ask them, girls in their

teens, to write habitually to strangers? With all the strong influences of Christian homes about them, you would fear the very things we fear for our girls; and how much more reason have we for such anxiety, knowing that they have lived in an atmosphere of untruth!

Lest you think I may exaggerate, let me give you an instance or two. One of the boys in Ting-cho, a few years ago, was a protégé of a wealthy gentleman in the United States. He heard often of the interest felt in him, and understood that his position in school was a little different from that of the other pupils. When the summer vacation came, and it was proposed that he do something for his own support, he asked indignantly, "Doesn't Mr. — support me all the year?" and intimated that the missionaries wished to appropriate to themselves whatever they could save from the amount.

Not long after I came to China I heard some of our girls discussing what sort of letters they should write to their lady patrons, to induce them to send them pretty presents, such as some of them had received. That was many years ago, early in my missionary experience. Since then I've almost never said anything to them of individual friends.

So far I have said what I have from our standpoint, for the sake of the girls. Now, for your own. Is it not really more to you to feel that you have a share in the whole work of the school, and that all its successes are, in a measure, yours, than that your interest is so centered in one, that, if she fail, it seems as if your labor, perhaps of years, has been in vain? There will surely be, from year to year, something to cheer your hearts and strengthen your faith among such a number of young Christians; but by no means, certainly, in each individual life. Some societies would get tidings that would kindle zeal and lighten the home work; others might have no encouraging word; and you, whose hearts are truly enlisted, would find it only the more difficult to arouse interest during the "many days" before the "bread cast upon the waters" was found. It needs those strong in faith to bear the disappointments that come to us sometimes, and the burden should not be laid on the young who want helping. It is to spare them the pain not alone of hope deferred, but of hope apparently blasted, that we shrink from allowing their affection to center in a single object in missionary work.

Here, too, let me give you an instance, to illustrate such possible disappointment; and this is by no means one of the saddest, since there has been no wrong, only sorrow. A gentleman and lady in the foreign community here placed a bright, promising

little girl in the school, seven or eight years ago, saying they would like to support her until she should be married. She did well for a time, but after three years, scrofulous disease developed itself, which has resulted in the loss of one of her eyes, partial deafness, and made her an invalid, repulsive in appearance, and entirely shut her away from any but the most casual intercourse with others. She studies, because it is better that she should be occupied; but she has a room by herself, and lives a life apart, — a sad, lonely life, — waiting for the end. Her friends who supported her hoped to see her a Christian worker. When they saw that that was impossible, they said: “Let our money go each year to the general fund; we can’t bear to think that it serves only to keep alive that poor sufferer.” Now, if some society at home had taken her up, how hard it would have been both for them and for us!

I might add other reasons, but I only want to give you a sufficient insight into the real conditions, to show you that what I urge is not without just ground. Do you ask, “Why is it different in China from other mission fields?” That I cannot answer. Perhaps in a more advanced stage of the work the considerations I have presented would have less weight. I only tell you what seems very plain to me and to my associates in labor. We ask your earnest sympathy for our work. We will try to keep you informed of its progress, and tell you of any matters in respect to individuals in which we can ask you to rejoice or sorrow with us; and in so sharing in our whole circle of gladness and of pain, we believe you will come to a fuller, larger comprehension of missionary work and result than by taking a single individual as the chief object of your beneficence.

Yours, with cordial affection,

MARY H. PORTER.

## Home Department.

### STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

## SCRIPTURE LESSON.

BY MRS. M. S. THACHER.

Acts x. 34, 35; John iv. 34-37; Isa. xxxv.

**MICRONESIA.**—We must crowd the hour of our auxiliary meeting this month if we would tell the half of God's work in the two thousand "Little Islands" of the Pacific.

The glowing accounts of the seed-sowing and rich harvesting which have come to us for many months give wonderful impressiveness to Paul's conception of the "exceeding greatness of His power" (Eph. i. 19) and "the exceeding riches of His grace" (Eph. ii. 7); and to Peter's declaration that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;" and to our Saviour's words, "Lift up your eyes and look on the fields, for they are white already to harvest."

Less than thirty years ago the Christian missionary touched the Micronesian shores at the risk of his life. To-day the missionary ship is received with songs and shouts of welcome, and the best gifts are laid at the feet of him who brings the good tidings. The chapel, the parsonage and the school-house are built by heathen hands; native preachers and teachers are carrying the Gospel to the islands beyond.

They have their own mission Board and their own monthly concert, and the enthusiasm with which they pray and give and rejoice together over the advancing work may well stimulate our faith in God's power and willingness to save unto the uttermost. In view of these triumphs of grace, we turn to the sublime utterances of prophecy in Isaiah xxxv.

"Mission Songs," Nos. 29, 49.

**MICRONESIA.**

BY MRS. H. M. HOBART.

**THE** mission field for our September study is one of unusual interest, on account of the origin of the work among these far islands of the sea and its wonderful success. The entire subject may be well covered by three or four topics, to be subdivided as different leaders may think best. Of course, these topics should be assigned as long before the missionary meeting as possible, that the preparations may be careful and the results full of interest.

*First.* Where is Micronesia? What group does it comprise? What is the significance of the name? How many islands in these groups? Of what formation are they mostly? What was the

former character, and what were the habits of the natives? What the population? What are the principal products of the islands?

*Second.* When and at what points in Micronesia was the mission work commenced? Tell of the desire of the Hawaiian Christians to become missionaries themselves, and to carry the gospel to other islands; of the approval of this movement by the Board; of the formation of a missionary society at Honolulu; of the missionaries sent out by the Board and joined at Honolulu by native Hawaiians; of their journey, destination and early work.

*Third.* The Morning Star. Where was it first sent out? By whom is it owned? Follow it as it makes its annual trip from Honolulu to Micronesia and among the islands there, touching at all the mission stations, bringing new missionaries, carrying supplies and delivering the yearly mail.

*Fourth.* Review the work done in Micronesia in the last thirty years. By whom has it been mainly carried on? Who were the missionaries first sent out to Micronesia, and who have been sent since? What are the results of the work?

References: "Sketch of the missions in Micronesia," by Rev. S. C. Bartlett; the paper by Mrs. Sturges in this number of LIFE AND LIGHT. A paper entitled, "What the Morning Star does," has also been prepared by Mrs. Sturges, and can be obtained by application at the room, 75 Madison Street, Chicago.

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### ANNUAL MEETING.

THE twelfth annual meeting of the Woman's Board of Missions of the Interior will be held in Plymouth Church, Chicago, Nov. 3d and 4th.

We give this early notice that all societies may make arrangements in season for sending delegates, duly accredited, to this meeting. We hope for a very general representation from all parts of our field, that every auxiliary may give and receive the stimulus and help connected with personal counsel and fellowship relative to a cause so pressing in its claims, so worthy of our devoted service. We call special attention to the following notice from Mrs. L. C. Purington, Chairman of the Committee referred to:—

The Chairman of the Committee upon Young Ladies' Work very earnestly requests a report from every society of young people auxiliary to the Woman's Board of Missions of the Interior. These reports should be sent as early in September as possible, to 75 Madison Street, or to the Secretary of the State Branch, to be forwarded.

All such societies are reminded that they are entitled to be represented at the annual meeting of the Woman's Board of Missions of the Interior. It is hoped that every auxiliary will send a delegate to Chicago next November.

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JUNE 15 TO JULY 15, 1880.

MRS. J. B. LEAKE, TREASURER.

## OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Austinberg*, for work in Hadjin, from ladies of the Grand River Institute, \$20; *Cleveland*, Euclid Ave. Ch., for one scholarship at Samokov and one at Marash, \$75; *Elyria*, "Willing Hands," for pupil at Samokov, \$3.50; *Medina*, \$10; *Mercer, Pa.*, \$4.05; *Oberlin*, for Miss Newton, \$40; *Painesville*, Lake Erie Seminary, \$38.55; *Ravenna*, for Miss Parmelee, \$12.50; *Rochester*, for Miss Maltbie, \$4; *Tallmadge*, \$30.32; *Toledo*, for Miss Lawrence, \$35.47; *Ashtabula*, for Bridgman Sch., scholarship and building fund, \$12.50; *Clarksfield*, \$6; *Springfield*, \$10, of wh. for Miss Collins, \$14.50. Expenses, \$6. Branch total, \$300 39  
*Andover*, S. S. (Parable), \$2.55; *Bellevue*, S. S., for building fund of Bridgman Sch., \$10; *Cincinnati*, Primary Cl. of Fowell Buxton S. S., for Japan, \$5.50; *Kinsman*, Cong. and Pres. S. S. (Parable), \$11; *Oberlin*, 2d Cong. S. S. (Parable), \$10; Dr. Siddall's S. S. (Parable), \$1.35; *Toledo*, 1st Cong. S. S. (Parable), \$24.56; *Wayne*, for Mrs. Renville, \$2.60,

67 56

Total, \$367 95

## MICHIGAN.

*Ann Arbor*, "Children's Band," for Bridgman Sch., \$12; *Grandville*, S. S. (Parable), \$3; *Somerset*, S. S. (Parable), \$3; *Stockbridge*, A Friend (Parable), \$1, \$19 00

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Alpine and Walker*, Aux., \$12; *Detroit*, Woodward Ave. Ch., for Bible-reader at Adana, \$25; *Jack-*

*son*, "Willing Workers," for share in Bridgman Sch., \$10; *Sandstone*, \$12.10. Branch total, \$59 10

Total, \$78 10

## INDIANA.

*Ft. Wayne*, L. A. Kimball, \$2.50; *Michigan City*, \$13.93, \$16 43

Total, \$16 43

## ILLINOIS.

*Alton*, Ch. of the Redeemer, for Bible-reader, Sultan Enflajian, \$8; *Canton*, for Bible-reader at Talas, \$35.78; *Champaign*, for Samokov pupil, \$10; *Chesterfield*, \$12; *Chicago*, 1st Ch., "Mission Band," \$25; *Lincoln Pk. Ch.*, Ladies, for famine sufferers at Erzroom, \$81.65; *N. E. Ch.*, Gracie Miller, \$1; *Union Pk. Ch.*, Aux., for Miss Haven, const. Miss Stella A. Kent L. M., \$132.50; "Mission Band," \$21; *Plymouth Ch.*, S. S. (Parable), \$14.41; "Workers for Jesus," \$10; *South Ch.*, \$18; *Tabernacle Ch.*, "Mission Band," \$3.75; *Samuel A. Crozer*, rent of Missionary Room for two months, \$50. Total from Chicago, \$357.31. *Dover*, \$5; *Englewood*, S. S. (Parable), \$6.25; *Forrest*, \$5; *Forrestville*, S. S. (Parable), \$3; *Granville*, \$6; *Griggsville*, Aux., const. Mrs. Mary Reynolds L. M., in memory of her mother, Mrs. M. C. Williams, \$25; Mrs. S. Reynolds and Mrs. J. D. Philbrick, const. Miss Carrie Reynolds L. M., \$25; Bequest of Miss Tiffany, of Harford, Pa., const. her sister, Mrs. C. A. Butler, of Griggsville, L. M., \$25; *Lake View*, contributed at picnic, \$1.04; *La Moille*, \$13.65; *Lyonsville*, \$4.50; *Moline*, Aux., \$10; "Pansy Band," for Bridg-

man Sch., \$15; Naperville, three children (Parable), 75 cts.; New Windsor, "Mission Band," \$1; Oak Park, for Manisa, \$22.85; Payson, for Miss Porter's teacher, const. Mrs. E. Harrington L. M., \$20; Plainfield, S. S. (Parable), \$3.75; Pocaterra, \$5.22; Providence, Aux., \$2; S. S. (Parable), \$5; Rosville, for Samokov, \$10; Seward, for Samokov, \$13; Stillman Valley, \$7.75; Toulon, \$12.50; Turner Junction, "Cheerful Workers," for Manisa, \$11.25; Waupunet Grove, for China, \$3.55; Winnetka, for Miss Porter, \$7.45; Woodburn, "Young Ladies' Miss'y Soc'y," for Everek Sch., \$20, \$713 44

Total, \$713 44

## WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Milwaukee, Spring St. Ch., \$48; Royalton, for Miss Hillis, \$5; Stoughton, \$4; Whitewater, for Miss Taylor, \$1. Expenses, 96 cts. Branch total, \$57 04

Berlin, Miss J. E. Skinner, \$2; Fox Lake, S. S. (Parable), \$2.00; Gay's Mills, S. S., for Bridgman Sch., \$5; Genoa Junction, A Friend, \$13; Green Bay, 1st Pres. S. S., (Parable), \$8.63; Ft. Howard, Ladies of Cong. Ch., for Miss Ward, \$15; Ripon, "College Miss'y Soc'y," \$7.50; Shopiere, S. S. (Parable), \$5; Windsor, S. S. (Parable), \$5.10, 63 83

Total, \$120 87

## IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Big Rock, \$13; Chester, "Little Helpers," with prev. cont. const. Miss Lucinda P. Heald, L. M. \$5; Des Moines, S. S., for Bridgman Sch., \$7.77; Davenport, for Miss Day, Aux., \$22.90; "Sunbeams," \$3.60; Glenwood, \$10; Grinnell, for Miss Hillis, \$35.06; Osage, with prev. cont. const. Mrs. Margaret Cutler, L. M., \$16.43; Traer, for Sch. at Affion Kara Hissar, \$12; Tabor, with prev. contri. const. Mrs. H. M. McPherron, L. M., \$15. Branch total, \$140 76

Creston, \$15; Durant, S. S. (Parable), \$2.50; Grinnell, Miss M. C. Grinnell, part of

prize for essay on "Missions," \$5; Hampton, \$5.25; Red Oak, four children (Parable), \$2.06; Whitesboro, S. S., for Dakota, \$4.50; Wilton Junction, "Little Gleaners," for Miss Day, \$5; S. S. (Parable), \$2.85; Wittenberg, \$5.36, \$47 34

Total, \$196 10

## MINNESOTA.

Minneapolis, A Friend, \$49.65; Northfield, "Carlton College Miss'y Soc'y," completing two scholarships at Hadjin, \$61.30, \$100 95

Total, \$100 95

## MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Brevier, A Friend, \$1; Hematite, S. S., \$1 10; Memphis, "Pansy Band," \$5; Neosho, for Miss Brown, \$25; Pierce City, for Miss Brown, \$25; Sedalia, \$4; St. Louis, 3d Cong. Ch., "Coral Workers," \$12. Branch total, \$73 10

Walkers, three little boys (Parable), 15 cts.; Webster Groves, S. S. (Parable), \$5, 6 15

Total, \$79 25

## KANSAS.

Atchison, \$14.25, \$14 25

Total, \$14 25

## NEBRASKA.

"Ladies' Miss'y Asso.," Mrs. A. F. Sherrill, of Omaha, Treas., for Miss Van Duzee. Camp Creek, Aux., \$4; "Willing Hands," 70 cts.; Exeter, \$2.45; Hastings, \$10; Omaha, \$27; Reserve, \$5; Weeping Water, \$10; York, \$5, \$64 15

Total, \$64 15

## ALABAMA.

Marion, African Women, \$2 30

Total, \$2 30

## MISCELLANEOUS.

Sale of pamphlets, \$10.10; sale of photograph of Bridgman Sch., 50 cts., \$10 60

Total for the month, 1,766 39

Previously acknowledged, 13,487 43

Total since Nov. 1, 1879, \$15,243 82

# Board of the Parifir.

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## OFFICERS.

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## TURKEY.

### SCHOOL-GIRL LETTERS.

The following letters from some of Miss Rappleye's pupils in Broosa, to a friend in this country who visited the school, will not be less interesting to our readers because they have been a long time coming into our hands:—

MY DEAR FRIEND, — I wish very much to write you, to express to you my thanks for the money which you gave me for my work. It was a very little thing, but you gave me much money for it. I thank you very much because you work for us and get money for us. We must try to learn, so that we can be useful, too, in working for the Lord, as Miss Rappleye does now for us. She always works for the Lord, and she tries to do good to the poor; and she works very much for us, and tries very much to make us learn. I thank her very much, and I will try very much to learn, so as to be a good Christian, to work for the Lord.

We are all well in our school. We learn many things. I am very thankful to the kind friends who send us money and a teacher, so that we have a school.

•



After three weeks we will have a Christmas-tree, and then I will go to Demirdesh, to see my parents, and then I will come again to school. Give my kind regards to your family; and when you write to Miss Stone, give her my love.

Yours truly,

ERASMIA DEREBY.

MY DEAR FRIEND, — I hope you have reached America safely, and found all your family well. We had a very good Bible-lesson to-night. We learned the story of Elijah's translation. It was a very good story, which I enjoyed very much. We have now only three weeks before Christmas vacation. We are learning songs for Christmas about our Saviour's birth. I think our Christmas-tree will be very pretty. We will play on the organ and the piano, and we will amuse ourselves with good things. I think everybody will enjoy our evening. Last Friday evening all our school-mates, who come to Sunday School every Sunday they could come, were invited to spend the evening here, and enjoy the time with us. Now I have learned that my father is sick; but I think he will be well if God wishes.

With kindest regards,

Yours truly,

ELPINIKI BLASTON.

## PHILOSOPHY OF THE WOMAN'S FOREIGN MISSIONARY MOVEMENT.

[Extracts from a paper read at a missionary convention in Iowa.]

“WE need go but a little way backward along the path of history, for data from which to reckon the grand results called the ‘Woman's Foreign Missionary’ movement. If we turn to the page on which she records the events of the great Japan expedition, we shall find a lever to loose the locks and swing wide the door of that land for the entrance of Western progress, bearing the steam-engine, the printing-press and the Gospel. We need scarcely go further into the past than to the discovery of the precious yellow dust of California, for the golden key which unlocks the gate of the ‘Flowery Kingdom.’ And so all around the world.

“We call all these causes and effects Providence; and so they are. Now, does God, in his providing care, open doors with none to enter? Does He create a demand that none can supply? Does He produce the seed without a sower, or a soil with no seed? Let us see whether His plans are so disjointed. Even human intelli-

gence can regulate the relation of demand and supply: how much *more* shall not the great Philosopher of the universe!

"A few years ago a wasting war raged in our beloved land, between kindred; and woman found that, although she could not take a knapsack and musket to the front, she could take there her bandages, her cordials and her Christian sympathy. And so the most delicate, timid, shrinking women stepped, apparently, out of the sphere which men had assigned them, and sought, through grime and battle-smoke, their Father's children, and gave them the cup of cold water as to the Master."

\* \* \* \* \*

"Let us look further into the means by which woman was thus made ready for her Master's work. See how the different lines of progress complement each other in the divine order.

"In our young country, woman had, for the most part, been obliged to labor for the material growth and prosperity of the nation. Much of the time she had been the household drudge—the nurse, the cook, the spinner, the weaver, the tailor, the gardener. We had no women of elegant leisure; but now, for many years, inventive skill and creative thought have been devising helps for woman, in the manufactory, the knitting and sewing-machines, and the thousand other less conspicuous labor-saving contrivances. Cambric-needles and knitting-pins are now almost universal articles for fancy-work, and the spinning-wheel serves as a parlor ornament."

\* \* \* \* \*

"Now may woman's energies be turned into another and nobler channel,—the spread of the Messiah's kingdom. Here is a striking law of adaptation of the human mind to the world which it inhabits. If suitable subjects are not presented for the employment of the intellect, it will seize upon the unsuitable, and intellectual dissipation will follow. Bring forcibly to the mind of woman the wasted and aimless life, the cramped and deformed life of our Oriental sisters, and the intellect and heart will bound to the rescue with vital alertness and weeping pity. It is the misfortune rather than the crime of many of our country-women, that the highest and noblest aims have never been presented to them; and their minds, seeking a field of enterprise, have seized upon that nearest them, and the intensity of intellect and the fragrance of feeling have been squandered on frivolity.

"Let us turn to the companion link in this chain we are tracing. It is the educational link; a *renaissance*, a general awakening of men to the importance of a more liberal education for woman,

and the organizing and opening of colleges and universities for her admission. Among these, let us not forget the growing facilities for the medical culture of our sex."

\* \* \* \* \*

"Suffer a brief recapitulation:—

"*First.* The inventions of the last century have lightened the domestic labor of woman, and left her time for a higher intellectual culture.

"*Second.* Increased liberality among educators and men of science has made such culture possible.

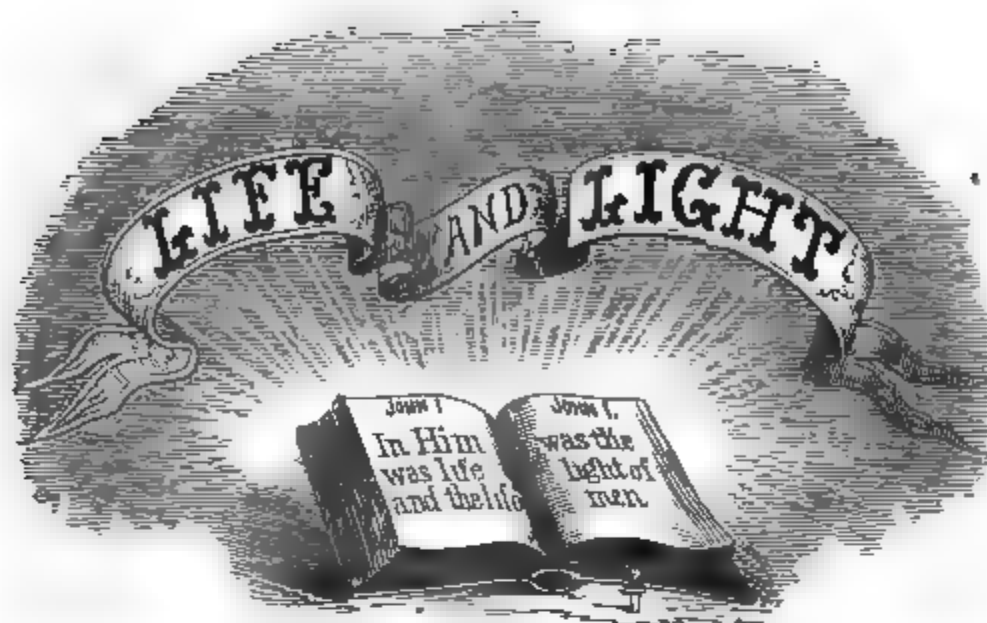
"*Third.* Modern commerce has opened the difficult way into Oriental countries, and finally made them easy of access.

"*Fourth.* Western enterprise, with its railway and steam-horse, has penetrated the very heart of heathendom, and, by breaking down the barriers of caste, laid open its recesses to the world.

"*Fifth.* The pathetic call for help comes surging, strong and conscience-stirring, from all heathendom,—from Tasmania to Greenland; from Pacific's deeps, quite round the world, to deeps again,—till the hands and feet, the brain and heart of all Christendom should be stirred to action for the grandest enterprise that ever drew upon human thought or purse or life,—an enterprise that filled a Saviour's hand; an enterprise short of whose accomplishment we must not *dare* to stop,—the conquest of the world for Christ."



POLITE deceptions, it seems, are as much thought of among the Japanese as in other nations, and are made useful in much the same way. To avoid wounding the feelings of a friend or of a visitor who happens to arrive at an inconvenient moment, people in Christian countries often make statements which, to say the least, may be called elastic. The Japanese may, perhaps, be said to be somewhat in advance of this direction, as their servants adopt the practice in dealing with their employers—a thing which is not very common in this country. A lady writes to the *Helping Hand* about a woman who desired to leave her employ: "In the summer she left us, after using much deception. She said she had a lame hand; wrapped it in cloth, held it very carefully, and was hardly able to help herself; but we afterward learned from the doctor, who was supposed to be treating it, that it was perfectly well. When Japanese wish to leave a place it is their custom to tell a lie to open the way; it would be 'impolite' to say they did not wish to work for any one. So O Masa, who was more Japanese than Christian, went according to custom."



## FOR WOMAN.

VOL. X.

OCTOBER, 1880.

No. 10.

### SPAIN.

#### A MOTHER'S TRIALS.

BY MRS. WM. GULICK.

ONE of the first women who joined our mothers' meeting was Petra Lozano. She is the wife of a shoe-maker named Vincente Alvarez, and is a nurse by profession. She has had five children; but as all have died young—five years ago—she adopted a child named Justa, from the foundling asylum in Santander. As her chief desire was to have a child whom she could love as her own, she selected one only a month old. Each day increased Doña Petra's affection for the child, who proved to be very bright, pretty, and winning in disposition.

Three years ago, when Justa was two years old, the adopted father and mother began to attend our services. When the church was organized they became members, and have continued with us ever since, manifesting a lively interest in the work and an intelligent faith in their newly accepted doctrines. About four months ago they were surprised by an order from the lady superior of the asylum to return the child, as another had adopted her. As they were conscious that they had loved the child and treated her as their own, they knew she could not rightfully be taken from them. They refused to obey the command, and appealed to the governor, as, in Spanish law, the State holds the position of father to all such children.

The child was taken secretly to the house of a friend, to be kept until the matter should be decided; and the mother, who is more intelligent than the father, took the first steps toward finding some one to put the affair into legal shape. She consulted a lawyer, who told her he could not help her, and recommended her to a second; he sent her to another; this one said he was, unfortunately, going out of town, and gave her a note to a fourth. He heard her story, and said: "Ah! And the child's name is Justa; ahem! ahem! I can do nothing for you unless you will bring me a statement, signed by the parish priest, that you have confessed and communed. When I have that, I will undertake your case."

The poor woman came to us in great distress; but of course we could do nothing, as the manifest trouble was that they had become Protestants, though it was not so stated in the order from the asylum. Mr. Gulick consulted a lawyer in high position, and one considered impartial, though a Roman Catholic. He said he had known of the case for a year and a half, and his opinion was "that the woman must abjure Protestantism or give up the child;" for the State holds itself responsible for the souls of all such children as well as for their bodily welfare.

Dofia Petra had always sent the child to hear "mass" and to a Catholic school, knowing that until she was of age she would not be allowed to attend Protestant worship. The only accusation that could possibly be made was that the child would be subject to the pernicious influences of Protestantism in her home; and this charge had not been made, although, as in every other particular the law had been obeyed, it was, without doubt, the actuating motive. The adopted parents were naturally very much disheartened, but affirmed their intention to remain Protestants, whatever happened. A special prayer-meeting of the church was called, which was well attended, and many and fervent prayers were offered that, if it were God's will, these servants of Christ might be spared the sorrow which threatened them.

The father next went to the bishop, pleading with him to use his influence in their favor as a simple act of humanity, though he suspected, as he afterward learned during the conversation with the bishop, that the order to give up the child emanated with Lu Illustrissima himself. Among the instances given by the bishop, showing, to his mind, the unfitness of the adopted parents to care for the child, he mentioned the following: he had been told that when Dofia Petra was fulfilling the duties of her profession, and the patient called upon the Virgin, she would say, "Let the Virgin be, and call upon God, who alone can help you!" The bishop subsequently said, distinctly, "If you will confess and commune,

all will be right." After that, although they knew they were not warring against flesh and blood, but against spiritual wickedness in high places, they still worked on, touching here and probing there, to see if among all their fellow-creatures one could be found who had sufficient heart to dare to interest himself in their behalf; but there was not one. Worn with anxious days and sleepless nights, seeing their small stock of money melt away in fruitless fees, they still resisted giving up the child, hoping that God would enable them finally to retain her.

Not long after, a policeman appeared at their house, with an order summoning them before the mayor, with the child. They left Justa at home,—or rather in her hiding-place,—but presented themselves before his honor and the secretary. The mayor was very indignant that they had not brought the child; but the secretary quickly drew up a paper stating that they promised to give up the child in eight days, and they were ordered to sign it. Sign it! How could the mother sign away the child of her love and care—the child she had tenderly reared through five long years! Overcome with motion she said she could not. Unmoved by her prayer and tears the mayor reached forth his hand and touched a bell. Two policemen stood before them. "Sign this paper or go to prison," he coldly said; and he and his secretary waited calmly, smoking their cigarettes, while the poor parents signed the paper, and promised to give up their little one.

A week was still before them, and having exhausted, as they supposed, all the means of procuring aid in Santander, they went to a neighboring city, a rival of Santander, though smaller, and more liberal. Here they found friends. The mayor himself, on hearing the story, said it was unjust and cruel, and he immediately wrote letters to several persons in Santander, asking their influence. He also recommended them to a lawyer, who, he said, would surely do everything that could be done in their favor. I have forgotten to say that the people to whom Justa was promised lived in this place, and this was one of the motives which led Vincente and Petra there. They found them to be aged and poor, and of a lower position in society than themselves, although a strong reason which had always been presented why they should give up the child was that she was to go to a rich person, who would greatly better her condition. The old couple were much astonished at the story; and the woman especially reiterated that she could not think of adopting the child, under the circumstances: any child from the asylum would do for her, as what she wanted was a girl whom she could train to wait on her, carry dinners to the men in the field, and such little offices. Procuring this state-

ment from them, in legal form, and armed with letters from the alcalde, they returned to Santander.

Calling upon the lawyer, they found him ready to be interested in their story, and willing to aid them. In the meantime there had been a great upheaving in the government house, on account of the exposure of certain frauds, and nearly all those holding office had sent in their resignation, or been asked to resign, the mayor himself included. When the police-officer to whom the order had been given, at the time of the signing of the paper, came for Vincente and Petra, they went with him, but left Justa behind, hoping, as proved to be the case, that the mayor would be distracted by his personal troubles. He told them to go, that he could not attend to them.

A new mayor came into the office, and day after day the parents expected the order to give up the child; but it never came, so, finally, they brought little Justa home.

Their troubles, however, were not at an end, for where they had one enemy before a host had now appeared, for the story of their conflict for five months with the highest powers of Church and State was well known in the city, and all good Catholics were in conscience bound to side against them. Many who had hitherto employed Doña Petra now found some one else to take her place. The parish priest worked hard to effect this, and was only too successful.

There were other trials which these poor people were called upon to endure, which, if written, would make a long story; the result being that before winter Doña Petra was ill, and for awhile we thought she was going into a decline. This summer she is in better health; but her constitution has been undermined by her anxieties, and she will probably never be well again.

We do not know whether the attempt will be made again to take little Justa from her adopted parents, but we feel that the Hearer and Answerer of prayer, who has preserved to them their little one in such a remarkable way, will grant to them this one desire of their hearts—the permission to train this soul for the Master's work in "poor Spain."

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## TURKEY.

### A WOMAN'S BOARD IN ARMENIA.

BY MRS. S. A. WHEELER.

\* \* \* I THINK I have something to tell you that will cheer your hearts. Perhaps you may remember hearing of a prayer-meeting

for Armenia College, held in the president's new house last October. The second meeting was to be in the spring; and when the time came I sent the notices to all the chapels in the city, and they were read from the pulpits. After I came home from the service that day I took up *LIFE AND LIGHT*, and reading of what the Indians were doing in "A Dakota Woman's Board," I turned to the *HERALD*, and saw there what the Lord was doing for these wild sons of the forest. I looked at their wretched homes, and contrasted their rude, temporary huts with the "dug-outs"; mean, indeed, but showing real progress. Then I thought of the earnestness of the poor deaf-mutes in the asylum at Faribault, who, hearing a letter I had written to a friend about the poor in our college, sent me thirteen dollars to help them. The money was raised in five-cent contributions, and the names of the girls showed that most of them were foreigners.

Putting this and that together, all at once the thought came to me, Why not organize a Woman's Board at our meeting? The idea grew upon me. I committed it to the Lord. The next morning I went to see the wife of the native pastor, to tell her what I had in mind, and said: "Now, Horepsima, you must be the president; and if you put your whole soul into this work it will succeed."

"I believe it would be a good thing, Mrs. Wheeler," she said; "but I am not the one for president."

"We can't have one of the missionary ladies for president," I answered; "she must be an Armenian, if we expect to have full success. We will be Aarons and Hurs, to hold up your hands, but it is not best for any one of us to have an office." At last she consented, and came to the meeting in my airy, pleasant parlor. There were a good number present, although we longed to see more.

Horepsima, Mrs. Shirmarvian, read Eccl. x. 31, and forcibly showed what a true woman could do if she had the willing mind, and led in an earnest prayer. I then told them the story of the "Dakota Woman's Board," with a little history of the Indians, showing them the pictures in the *HERALD*. I told them, also, what the deaf-mutes had done for the college, and quoted Christ's last words to his Church: "Go ye into all the world, and preach the gospel to every creature." "I invited you to a prayer-meeting for the college," I continued, "and you have brought your little bags, with what you have saved. But it seems to me that we need to go outside of Armenia College; we ought to have a share in helping Jesus bring back this lost world to holiness. For this reason I propose that you form yourselves into a society that shall



have a share in labor not only for the college and for Koordistan, but for the world. Would you like to do so?" Many hands went up, and some faces shone with pleasure. "Then we must have a president, secretary and treasurer," I said. I heard Mrs. Wheeler's name mentioned, but I told them why I did not think it wise to have a missionary lady, and nominated their pastor's wife, Horepsima Hanum. She was voted in, and we invited her to take the chair. The other officers were soon chosen. Then a name must be found for the new society; and at my suggestion that it be "The Woman's Board of Missions of Armenia," all seemed pleased.

"Now, dear sisters," I said, "we have planted our tree, but a tree without branches would be very unsightly. I propose that our missionary society, 'The Star in the East,' be a society composed of missionary children, and their parents be your first branch." We then voted to ask Miss Seymour and her girls to join us; so the college missionary society became the second. The bags were then presented, the names taken, and the money counted. I heard a whisper, —

"We have a tree, but it is planted in the sand."

"Very well," said I; "in this country trees will grow out of the sand if we give them plenty of water. Now, let us all try to water this tree, and I am sure it will prove an honor to the daughters of Armenia. We shall have much hard work to do. Horepsima Hanum cannot do it all; we missionaries cannot do it; but all together we can."

Then I told them the story of the old man and his sons with the bundle of sticks. "Together we shall succeed, but apart we shall be like a handful of sand. We must use all our influence to bring in others; not only in this city but in the places about us we must try to form Branches or auxiliaries. We must ask God's blessing on our efforts, and pray over the money set apart for this work."

We then closed with the doxology. Afterward many came to me and expressed their gratitude by a warm pressure of the hand.

Finding we had business to attend to, the president called another meeting on Monday, May 24th. Some new members joined, a standing committee was chosen, and two circular letters, as follows, were voted upon:—

"DEAR SISTERS,—Hearing what the women of England and America are doing to hasten the coming of our Lord and Saviour Jesus Christ, we are led to ask, Cannot we, the women of Armenia, have a share in this great and glorious work? Believing that we can aid in this work, we have formed ourselves into a society called 'The Woman's Board of Missions of Armenia,' We have

chosen Mrs. Shirmavian, President, Mrs. Prof. Melkone Asdoo-vadzvan, Treasurer, and Miss Sara Medzoduvian, Secretary.

"We send greetings to you, and most cordially invite you to become auxiliary to this Board. Every Christian woman can and ought to do something to help forward the kingdom of Christ. Can you not lay aside a small sum weekly for this purpose? 'The Lord loveth a cheerful giver.'

MRS. SHIRMAVIAN, *President*.

"Mrs. Allen, Mrs. Barnum, Mrs. Brown, Miss Seymour and Mrs. Wheeler unite in this invitation to you all."

#### LETTER TO THE PASTORS.

"DEAR BROTHERS,—The Protestant women of Harpoot have united in a society called 'The Woman's Board of Missions of Armenia.' The object of this society is to help forward the kingdom of Christ. In union is strength. If we try to stand alone we are weak. Will you not help us by stirring up the earnest women among your people to have a share in this work. We wish to have all the Protestant sisters join us. If we are to succeed you must help us. This is a great work, you know; but, 'through Christ strengthening us we can do all things.' Will you not share with us the trials and blessedness of such a work by calling together the sisters and helping them to organize an auxiliary to this Board? We cannot point out a better way to help your poor country than to develop her daughters. You have the sure promise of God to encourage you.

MRS. SHIRMAVIAN, *President*."

You can hardly realize my feelings when this work had been accomplished. Ever since my return I have felt sadly about the women in this city and region. My time has been more than taken up with the college. My society, "Jacob's Well," had dried up; my mission circles had died while I was in America. We know that much hard work is before us, but could the whole record of your Woman's Board be written, we should find that it cost earnest effort. The amount of money will be small, but we pray that its influence may be felt in all parts of the Turkish Empire.

The Turk is to be reached, and this great system of Moham-medanism is to crumble and fall before the incoming kingdom of Christ. The inmates of the harem are to be brought under the influence of the Son of God, and we shall find among them earnest workers for Christ. He will unrivet the chains that bind them down, and they, too, will come up and stand beside the daughters

of Christianity. Turkey is a hard field, but I feel sure that Christ is to have some of his richest trophies here. It seems to me that the day is not far off. I cannot point to a single thing that makes me feel so; but seed has been sown all over the empire — the spring-time will come, and fruit will be brought forth. The heaven is hid even in places where we do not enter; it is silently at work. Not in vain, not in vain, are all the efforts, tears and prayers of God's people. They have been carefully gathered into the great golden censer, and the High Priest holds it in his hand. It will be acceptable to our Father in heaven, for Turkey is to be a gem in the crown of our King.

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## Young People's Department.

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### SOME CHINESE SCHOOL-GIRLS.

BY MISS A. M. PAYSON.



URING the first two years after the establishment of our boarding-school in Foochow, in 1863, only one girl who was unbetrothed was secured as a pupil. This was Mi Chio, a child about nine years of age, and the daughter of a native Christian. Writings were drawn up by the missionaries and signed by her relatives, giving the little maiden over to the care of the mission for seven years. It was also stipulated that no steps should be taken toward the betrothal of the girl without the concurrence of the missionaries. This was done to prevent her from becoming the wife of any bigoted heathen who might be willing to pay the amount of money demanded by her relatives. Miss Mi Chio possessed a kind and amiable disposition, and developed into an earnest, painstaking student, doing much credit to her teachers.

Her father having died before the seven years of her stay in the school had expired, she was left to the guardianship of two uncles, grasping, avaricious men, who determined to enrich themselves, as much as possible, at the expense of their niece. After the young girl left the school, in 1870, these relatives had her quite in their power, and, refusing to consult with the missionaries on the subject, sought to bestow her hand upon the highest bidder,



GROUP OF CHINESE SCHOOL-GIRLS.

er he were worthy or not. Much anxiety was felt by the naries as to the disposal which the uncles would eventually of this promising Christian girl, and much prayer was d in her behalf.

in and again news reached us that the betrothal papers had lrawn up, and that Mi Chio was to become the wife of a man besides being an idolater, was not at all respected by his en neighbors. All at once, however,—surely, the Lord's was in it,—the whole affair took a different turn; the ations with heathen men were broken off, because the uncles nexpectedly fallen in with a Christian who wished to marry niece, and was willing and able to pay the desired sum. A load of anxiety was removed from Mi Chio's heart, as well as the minds of the missionaries, who had taken such a deep st. The husband—for Mi Chio has been a happy wife for 1 years—is employed as a translator and copyist by one of asionaries, and has a good salary. He seems to have made than common attainment as a scholar, having received a y title from the officials corresponding to our Bachelor of

Besides being a sincere Christian, this man is fully impressed with the importance of having girls as well as boys, women as well as men, thoroughly educated; the large sum which he paid for his wife (one hundred and forty dollars), chiefly because she was educated, showing the high estimation in which he holds intelligent women. He takes great interest, also, in the instruction of his daughter, a bright, interesting little girl, who reads quite well in the New Testament, and bids fair to become a better-educated woman, even, than her mother.

Some incidents in the history of Mi Hing, who married about six years ago, and who, besides occupying the position of minister's wife, is also the efficient teacher in a girls' day-school in the lonely fishing village where she lives, are also worthy of notice.



LOW CLASS CHINESE GIRL.

Somewhere about sixteen years ago, a native Christian lady, residing in Shanghai, a person of some wealth, discovered, one day, in her garden, a forlorn little damsel, not only dirty and poorly clad, but wearing a tear-stained and altogether woe-begone countenance. On questioning the weeping child, the lady learned that she was a slave-girl, and, having been cruelly treated in the house of her master, she had run away, and hid herself among the foliage of the garden. Taking pity on the sorrowful child, who was apparently less than eight years old, her kind benefactress determined to rescue her from her cruel owners; and, having succeeded in doing so, placed her in a girls' school connected with the Presbyterian Mission in Shanghai. Later,

for some reason, perhaps to remove the child from the vicinity of her owners, lest they should endeavor to get her into their power once more, little Mi Hing was transferred to the boarding-school in Foochow.

Although in rather feeble health when she first arrived, under the influence of wholesome food and kind treatment she was soon

quite well again, and her bright face beamed with contentment. After the lapse of five or six years a missionary from Shanghai, who had seen Mi Hing at the time she was rescued from her master and mistress, expressed great surprise and pleasure at the change which a few years in a Christian school had wrought in her, and said he should never have recognized in the blooming, attractive girl the miserable little waif who had found an asylum in the Shanghai school a half-dozen years before. But though Mi Hing's outward appearance had so greatly improved her heart remained unchanged; and the matron of the school, distressed at seeing the girl wholly neglect her private evening devotions, and appear to be entirely indifferent to religious things, on one occasion reproved her, saying: "You have no regard for the idols of the heathen, and you care not to pray to the God of the Christians; what will you worship?" These words had considerable effect on the mind of the careless school-girl, and she was also seriously admonished by the missionary lady who had care of the school, and prayed for with intense earnestness; so that, before many months, she began to seek God in sincerity. Mi Hing was baptized and received into the church in June, 1873, at the same time with four of her school-mates, and has since lived a very consistent Christian life. She has two sons, to whom she is a truly devoted and loving mother; and is, both by precept and example, exerting a most wholesome influence over the ignorant heathen women and girls among whom her lot has been cast.

One of the day-schools near Foochow is taught by Miss Chung Mwi, a former member of the school, but much younger than those before mentioned. Being gifted with much natural ability, she made more rapid progress in her studies while in school than other girls of her age, so that at the end of her six years' stay she was quite a thorough scholar. She entered upon her duties more than three years ago, and manages her school exceedingly well.

For some months after the school was opened there were twelve or fourteen girls in regular attendance; but during the summer months several of the girls, having always been accustomed to out-door life,—working in the field or playing by the road-side,—began to feel the effect of confinement in the school-room, grew pale and languid, and one or two became somewhat ill. Their parents took alarm at once, asserting and believing that contact with foreigners had caused the loss of health, and that I, in my several visits to the school, had cast an evil eye upon them, or something of the sort; that I was possessed of some mysterious power by which I was undermining the health and strength of their children. So, one by one, the pupils dropped off, until,

toward the end of the year, only five remained. The young teacher grew quite troubled and anxious at the loss of her scholars, especially when I informed her that, unless some additions were made to her number during the first month of the new year, the school must be given up.



CHINESE BOAT GIRL.

Chung Mwi had professed herself to be a Christian, and had been received into the church some time before, but, being so young, and so shut out from Christian influences in her utterly heathen home, she had apparently made little advance in the religious life. Her faith, however, shone out very brightly in this time of perplexity and disappointment. The first month of the year drew near its close; only one week remained, and yet no new scholars had appeared. What should be done? Chung Mwi thought herself of God. How many times had she been told that He was the hearer of prayer, and that Christians should go to him with every matter, small and

great, which disquieted them! She would go to Him at once, she thought, and tell him all her trouble. Relating the circumstance to me some days later, she said, "I greatly put forth strength in prayer, one evening." To her surprise and delight, the very next morning the answer came. Five new scholars presented themselves at her door asking to be received, and from that time the school has constantly numbered ten or eleven pupils. During part of the time she has had fourteen and fifteen pupils on her list. It was a sufficient reward to me for many a weary day of discouraging toil, such as must often come to missionary labors in heathen lands, to see how this young teacher's face beamed with delight, and to hear how earnest the tones of her voice grew while she told me the story of her prayers and the speedy answer they received, adding, with emphasis, "Truly, truly, the Lord hears prayer!"



A CHINESE LADY AND HER MAID.



Chung Mwi showed unusual decision and independence of character at the time she joined the church. She did so wholly in opposition to the wishes of her relatives, receiving very little encouragement from the native Christians, some of whom objected to her being admitted on the ground that she would be sure, on leaving the school, to leave her religion behind her. Even the native preacher, whose church she attended, said that as all her relations were outright heathen, he had little expectation she would remain steadfast. But Chinese Christians of all grades are wont to walk by sight far more than by faith, and are prone to forget that God's sustaining grace can enable the youngest and weakest disciple to stand firm in spite of every sort of hindrance and temptation. May the Lord grant such grace to this youthful teacher that "the good work which has begun in her may be performed until the day of Jesus Christ."

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## Our Work at Home.

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### TWELVE PILLARS OF MISSIONARY WORK.

NUMBERS NINE AND TEN.

#### COMPASSION FOR SOULS.—GRATITUDE.

BY MISS CARRIE BORDEN.

CREATION from the hand of God was finished in perfectness and beauty. Each part in matter and mind and heart was set in its place, held by its own laws, and moved in blessed harmony. The human race, created in the image of God, and endowed with powers akin to the Lord God in reason and enjoyment, was placed in dominion over the earth, and the Creator pronounced all "very good." Centuries have rolled on, bearing this creation down the ages,—and what is its history? The blue heavens are the canopy of earth now, as then; sun, moon and stars revolve in their spheres, holding ever to ordained laws; seasons and harvests continue in appointed succession; the physical laws of the universe play on with exquisite precision, so that the Creator can still say, with complacency, of all material things, "It is very good." But what of the human race, so like to God, so dear to God, elected from all the vast and wonderful work of his hand to be his special heritage—his representative in the domain of earth—the golden cord binding the material to the divine? Alas! the golden cord is broken, the holy bond severed by sin, and man has fallen

heir to all the ills and sorrows and losses of the Satanic kingdom—the love and fellowship of God lost; he is cut loose from the only magnet of good; shut out from the avenue of real peace; the living fountains of waters dried up; words of comfort sealed up in a book which no man can open; the wrath of an Almighty God arrayed against him; lions and wolves of temptation let loose upon him; consciousness of wrong-doing stinging like an adder, his own keen sensibilities preying upon him; despair mocking him! How does he now stand before the Creator?

God the Father, God the Son, unchangeable in holiness and justice, looks upon him amid the distresses and desolations of sin, and knows that nothing can break man's accountability to God. It is written, "Every man must give account of himself to God, according to his own work." He knows that holiness holds on to law with the stern hand of justice, and there must be atonement. Transcending every other attribute of His infinite character is love,—divine love,—which shows itself in compassion. With this compassion He beholds man arraigned at the tribunal of a holy Judge, in keenest anguish of a soul sensitively conscious of the loss of all that is sweet and glorious in the divine favor and fellowship; burning with despair as he looks into the eternal retribution of a broken law. He sees the destruction of the little ones and the suicide of all motherly relations in China, only because the baby was a girl—and their gods say girls are a curse. He hears the groans on the funeral pile, because the priests say it is needed sacrifice. He looks upon the widows of India, crushed into silence and servitude, with less privilege than the beasts about them. He knows the great unrest of this harassing world—the sounds of disappointment. He beholds the hand which cuts asunder the dearest ties, and throws a leaden shroud over the heart's choicest treasures. He hears all the wail of broken, helpless life.

Looking down from his throne of majesty, the Lord sees all these distresses enveloping humanity in a death most conscious in the never-dying, and his compassion is stirred.

What is this compassion? Is it a pity that drops a sigh and a tear and moves on? Is it a groan for somebody to bring relief and deliverance? Is it a wise conclusion that a ransom ought to be provided? Is it a philanthropy which would mitigate? It is far more than all this: it is the burning activity of Infinite love, flowing out in the fullness of redemption and mercy, gracious and long-suffering, pitying the children of men with the sacrifice of God the Father and God the Son. Hark! Through all the tumult a voice cries, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish,

but have everlasting life." And, again, a voice cries,—which is Jesus Christ the Son,—“Who gave himself for us, that he might redeem us from all iniquity;” “I lay down my life for a ransom.” This life, equal in glory with the Father, surrendered for the ignominy and shame and poverty of earth! Christ suffered the most insolent persecutions, carried the sins of the world to Calvary, and bore unspeakable anguish till he could say, “It is finished.” “I have redeemed you unto God, and purchased for you the supply for all your needs from the Infinite holiness and wisdom and power.” God is reconciled in Christ Jesus with the human race, if so be they accept the ransom offered.

“It is finished!” What is finished? Did Christ complete redemption, and return to the glory with the Father and leave man to avail himself of it? It were well, and would have fulfilled any finite conception of love. But His compassions will not leave man amid the besetting ills. In full view of the agonies of the crucifixion He is absorbed about his people whom he has redeemed, and his soul flows out in that wonderful prayer recorded in John xvii. for the Father’s care and divine ministry: “These are in the world; keep them from the evil; give them a Comforter to abide with them, even the Spirit of Truth.” His yearning compassion for them makes them his chiefest thought and care, and in sweetest tones he says: “I will not leave you comfortless; I will come to you, after my sacrifice, with my own peace, which passeth understanding, and give it into your sorrows and woes; and in your darkness the Holy Ghost, the Comforter, shall teach you all things.”

Are we, dear Christian sisters, the objects of this compassion of God the Father and God the son? Do we know this Redeemer as ours? Have we this sure refuge in the heart of God, whence all our needs of keenest heart-sorrow, of anxiety, of responsibility, may find help? Have we been restored to fellowship with God? Have we that blessed union, “one in Christ Jesus?” Are we looking forward to the joy of the mansions prepared in heaven, where there shall be no more death, neither sorrow, and where we shall drink of the pure river of life from the throne of God? Are we anticipating the glory to be revealed when we shall see the face of our ascended Lord, and be like him? If so be, it is because the compassions of our God and Saviour fail not.

Let us consider the responsibility—rather the privilege—which this relation, “one with Christ,” gives to us. We are to be like Him. Our compassion for the helpless, for our sisters in their dark lives, should flow out and find expression in active service—the service of prayer, of self-denying effort, of sympathy, of ministry akin to that of our Lord. With compassionate love we

should reach out and help and save, and send abroad the light of the knowledge of God and salvation by Christ, till all our sisters in every land and every clime shall have like-precious faith and hope and peace.

One of the dearest and sweetest elements of this compassion of Christ was its outflow of personal sympathy and ministry — the giving which seemed a heart refuge. Let us give our ministry of every kind, so that with strength and light there shall mingle the sweet fragrance of gentle love, and the blessed music of the heart-strings played by tender and sincere sympathy. So shall our compassion go abroad in all the earth.

As we contemplate this compassion of our God and Saviour, and experience the patience and long-suffering and forbearance with which it helps us on in the conquest over sin, by which we come to the inheritance kept by the Redeemer for those who overcome; as we remember the tender love which constrains it, and look upon the holy sacrifice involved,—surely our souls are already breaking forth in the anthem of gratitude, “Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!” Worthy to receive! Dear Christian sisters, how shall we give our gratitude so that Christ may receive from us? We may sit in the calm and holy peace of our Christian homes, and sing praise and thanksgiving to our God; we may walk about the avenues of our Christian privilege in the liberty wherewith Christ has made us free, and chant hallelujahs to his name; we may offer incense with the voice of a psalm,—and Christ shall hear in the mountain of his holiness, and be well pleased.

But we owe a deeper gratitude than all this: we must give into that power, and riches, and wisdom, and honor, and glory, the activity of love. A voice comes down through our chanting: “The covenant of God is with sacrifice: be ye doers of the Word.” From our inmost souls let us send back the glad notes, “All that is within me, give unto the Lord the glory due.” The gift of the Lord Jesus, “I in thee and thou in me,” is the power delegated to us for this giving. By so much as we win souls to Christ, as we bind up the broken-hearted, as we lift up our sisters from heathenism and give unto them the divine life by our service and prayer and faith; by so much as we give the patience and compassion of Christ in our lives; by so much as we prove his word and grace,—we make the riches of his kingdom to abound, his wisdom to prevail, and his glory to be magnified. Do not let us think lightly of the gratitude we may express in the little ministries of life! The passport from the King to his heavenly inheritance has this seal: “Inasmuch as

ye have done it unto one of the least of these My brethren, ye have done it unto me." He also declares, "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

So let us make the gratitude of our hearts to fill our lives, now and always, on earth and in heaven, that we may render praise and honor and glory to our God.

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## ONE-MAN POWER—ITS POSSIBILITIES.

### THE WORLD EVANGELIZED WITHIN TEN YEARS.

Compiled and prepared for general circulation by MARIA A. WEST, from two discourses; viz., "A Higher Type of Piety the Great Demand of our Day," by the Rev. ARTHUR T. PIERSON, delivered to the Christian Conference of the State of Michigan, assembled in his Church at Detroit, February 19th; and "Foreign Missions," by ABBOTT E. KITTREDGE, D.D., in charge of the International Series of Sabbath-School Lessons, and addressed to the teachers, for Sunday, March 28, 1880.

#### I. — WHAT HAS BEEN DONE.

Look at results within the present century. It was a dreary outlook eighty years ago. The Church of Christ, as a body, had forgotten her marching orders. The vast heathen world was lying in the densest spiritual darkness — China, with her 425,000,000, isolated from the civilized world; Japan, "the most exclusive of nations;" India, bound fast in the fetters of superstition, and governed by an unprincipled mercantile company; the Sandwich Islands, a nation of savages. But with the coming in of the century God opened the windows of heaven, and a mighty shower fell on Great Britain and America. It was then that the cause of Foreign Missions was born. But so little understood was the subject, that, when it was proposed, in 1812, to establish the American Board of Foreign Missions, a senator objected to the Act of Incorporation, on the ground that this society was for the purpose of providing means for *exporting* religion; whereas, said this legislator, there is none to spare among ourselves! To which argument another replied, by affirming that the religion of Christ is a commodity of which *the more we export the more we have remaining!*

A leading editor declared that all the good men were needed at home, and closed his speech by saying, "I think it my duty to crush this missionary spirit," — and there were not wanting good men in England who felt the same.

And what do we see to-day? Fifty Protestant societies are at work for Christ on heathen soil; Christian missions are piercing

and girdling whole continents. The power of both Papacy and Paganism has passed its zenith, and is on the decline. The Word of God is printed in two hundred and fifty languages and dialects, and widely diffused, read and studied. The nations that sway the scepter of the world in wealth, in letters, in science and in art, are both Christian and Protestant. The year just closed has witnessed the greatest turnings to God in pagan lands since Pentecost, and the greatest consecration of capital yet recorded by individual gifts—two thousand ordained missionaries and eight thousand native helpers are preaching the gospel in two hundred languages and dialects.

China's separating wall has been broken down, and there are fifteen thousand communicants in that land where forty years ago there were only three. Japan, that only opened her doors twenty-seven years ago, has fifty Christian churches. The Sandwich Islands has become a recognized Christian nation. The Polynesian group of islands have eight thousand church-members, and are sending missionaries to the regions beyond. India, with its eight thousand miles of railways, is dotted with Christian communities. Madagascar,—which almost outrivaled, in Christian persecution, the horrors of the days of Nero and Domitian,—now the “miracle of modern missions,” ruled by a Christian queen. A Protestant sanctuary stands on the site of so recent terrible martyrdoms, while thirty-eight thousand communicants and thirty thousand children in schools are the fruits of this gospel seed-planting. Every land has been thrown open to the soldiers of Christ; and even Africa,—dark, neglected, savage Africa,—in her hitherto “unknown regions,” is to-day reaching out her hands for the Bread of Life.

The railway, the telegraph,—inventions annihilating time and space,—and discoveries in science and art which seem almost miraculous in effect, are all subservient to the onward march of the King of kings in subjugating the nations of the earth. And in His train, as of old, follow a company of ministering women; for the prophecy of ancient days—“Upon the handmaids will I pour out my Spirit; and your daughters shall prophesy”—has been fulfilled, and Christian women have gone forth from their beautiful homes in England and America to whisper in the ears of their degraded sisters, “Jesus loves you! Jesus can save you!” while great companies of those who must “tarry by the stuff” at home, “divide the spoil” by their offerings, their sympathy and their prayers—for this, of all others, is the age of sanctified feminine talent;—and the results of this added host to the army of the Lord are simply wonderful. Who can estimate its progress when the children of the present generation shall thus be trained by

mothers imbued with this missionary spirit—this mighty passion of love to Christ, which subjects all else to its control, and counts *all things as dross* for his sake who gave his life for their ransom?

But let us look at the other side.

## II.—WHAT HAS NOT BEEN DONE.

“After eighteen hundred years, the proportion of professed disciples of Christ to the whole mass of mankind is no larger than when Constantine took the throne.”

Out of the sixty million of so-called Protestants, vast numbers are mere ritualists or formalists, coming into the church as they would go into the army, at a given age! Out of all nominal Christians on earth to-day there may be ten million who give clear evidence of actual regeneration.\* “Four-fifths of the nominal membership of our churches add nothing to their real power; they are either a dead weight or a positive hindrance to the advance of the gospel. A most startling fact in our church life is **ABSENCE OF PERSONAL SERVICE IN SAVING SOULS.**”

Multitudes of professed disciples are absolutely neglecting the unsaved about them. The question of personal responsibility is scarcely considered. In hundreds of cases where the question is pointedly put, “*Do you know that you have been instrumental in leading one soul to Christ?*” it is only to hear the sad confession that no effort has been made in that direction. Irreligion and infidelity are alarmingly prevalent. A godless learning and an atheistic science have never had so many and so distinguished disciples. What does this mean? It means that in the race for worldly treasure and pleasure, in the worship of mammon, in the loss of a vivid sense of the reality and verity of spiritual and eternal things, in the lack of power to prevail in prayer, in the loss of that concurrent witness of a holy life,—mightier by far than any witness of the lips,—we have lost power to convert souls!

Zion must be “fair as the moon, clear as the sun,” if she would be “terrible as an army with banners,” and go forth “conquering and to conquer.”

## III.—WHAT CAN BE DONE.

Consider the possibilities of personal consecration and persistent effort in union with Christ. According to the latest and most accurate computation, the world's population is 1,423,917,000, and of these there are in Papal, Pagan and Mohammedan lands some 1,144,000,000—say in round numbers 1,000,000,000. We have already

\*Millions are depending on dead works or a dead faith.



supposed that there are to-day 10,000,000 of true followers of the Lord, really regenerate. Now, let each one win one soul to Christ during this year 1880; in 1881 we have 20,000,000. Let these each win one soul during that year, and in 1882 we have 40,000,000. At the same rate of increase we have in 1883 some 80,000,000; in 1884, 160,000,000; in 1885, 320,000,000; in 1886, 640,000,000; in 1887, 1,280,000,000.

Now, mark: our supposition allows to each child of God an entire year for the winning of each new convert, and none are supposed to be the means of converting more than seven souls; yet, so rapid would be the conquest of the world for Christ, on this basis, that within seven years we should have overtaken the entire unevangelized population of the globe, allowing for the increase of those seven years! Take a more astounding calculation. Suppose that to-day but one godly man were on earth; let him during this year convert one other, and these two during the next year convert two more, and these four likewise double their number the third year. At this simple rate of geometrical progression, in ten years we have 1,024 disciples; in ten years more, 1,048,576; in ten years more,—only thirty years in all,—1,073,741,824, or more than the whole number of souls that to-day are unreached by the gospel! Yet, mark again, we started with a single disciple, and ask but one new convert in each year as the trophy of each disciple's prayers and labors; yet, in one generation the whole unevangelized mass is permeated by the Gospel!

Surely, there is nothing impossible or impracticable in this proposition that every true disciple shall win at least one new soul every year; yet before the century closes we have time enough, upon such a basis, to convert twice the population of the globe.

With every thirty years a generation has fled. What we are to do to save this whole generation, we must do while this generation survives! And yet, the Church moves as slowly as though she could afford to take her own time to reach these perishing millions with her Word of witness. Dr. Joseph Angus reminds us that with 50,000 missionaries at work, and 75,000,000 dollars a year to support them, the Gospel might be preached again and again to every human being within ten years. Fifty thousand preachers seem a great company; yet, if out of 60,000,000 Protestants we count only 10,000,000 truly evangelical and converted, one per cent of that 10,000,000 gives us 100,000. Any one of three or four denominations in our own land could give all the laborers required. If one of ten Presbyterians would offer to go to the field, no other body need contribute one laborer to make the 50,000. Ten times as many as the proposition requires fell on each side in the late war.



Surely, all Christendom could furnish the necessary workers, and even so vast a host could scarcely diminish the apparent number of Protestants. Seven hundred and fifty million dollars in ten years seems a great sum; yet, if each member of the evangelical churches in Europe and America should give fifteen dollars for the ten years' work, the whole amount would be secured. The Crimean war cost nearly as much, and the American war ten times as much; and there are 10,000 professing disciples who could together give the whole sum, and not feel it.

What are we doing? The whole amount given to the missionary work of the world for the last ten years has not exceeded ten million yearly—one dollar per year for the evangelization of each one hundred souls! All Christendom together appropriates one cent a year to compass the conversion of each soul of the race! No wonder that dear old Dr. Duff, the modern Paul, said, as with his dying breath, "The Church is playing at missions." There are open doors to-day in Japan, China, India, Africa, Syria, Italy, France, Spain, demanding for each of these great fields at least a thousand laborers. We have for fifty years prayed that God's providence would open the way into pagan and papal lands; and now, when the very walls of Jericho tumble before our eyes, we have but a feeble few to go up into the breaches made for us in answer to prayer. What of the sincerity of those prayers? Is there in the very body of Christ so little life that there is a paralysis of action and motion—so little vitality and spirituality that our earnestness is gone? Have we no zeal for God, no self-denial, no enterprise? Ah, the leaven of the Pharisees—formalism and ritualism; the leaven of the Sadducees—rationalism and skepticism; the leaven of Herod—worldliness and wickedness,—is permeating the whole lump. The practical irreligion and the infidelity inside the nominal Church, hinder the gospel more than all the counterparts of them outside the Church. One million of thoroughly consecrated disciples would change the whole life of the Church and of the world. One devoted Scotchman telling "the old, old story," in broken French, to the fierce and fiery commune of Belleville, lit an altar-flame in that Parisian suburb which has caught from one new altar to another, until the awful shame of St. Bartholomew's eve seems likely to be wiped away in the glory of a regenerate France. Think of it! Thirty preaching stations already in Paris and Lyons! Pentecost revived in the very seat of the Papal beast! Who can say that the glorious coming of the Lord, to which the flaming fingers of prophecy point us, may not be delayed by the apathy of the Church? Perhaps He is waiting for just such a spirit of consecrated Christian enterprise!

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18 TO AUGUST 11, 1890.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$28; So. Bridgton, S.S., \$30; Calais, Aux., \$11.84; Bethel, 2d Ch., \$8; Augusta, Aux., \$75, \$150 84  
*Tremont.*—A Friend, 5 00  
 Total, \$155 84

NEW HAMPSHIRE.

*Webster.*—E. M. Buxton, \$4 40  
 Total, \$4 40

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Montpelier, of wh. \$25 const. L. M. Mrs. John H. Hincks, \$25 by Mrs. M. C. King, const. self L. M., \$62.25; Williston, Aux., prev. contrl. const. L. M. Mrs. Francis Olmstead, \$1; St. Johnsbury, So. Ch., Aux., \$21.60; St. Johnsbury Centre, Aux., \$7.50; Barre, Aux., \$13.02; West Brattleboro, Aux., \$13; "Mission Circle," \$10; Alburgh Springs, Aux., \$6.20; Guildhall, "Mission Circle," \$5.80; North Danville, Aux., \$10; Fairhaven, Aux., \$2; Chester, "Mission Circle," \$12; Burlington, Aux., \$30, \$194 37  
*St. Albans.*—Mrs. A. M. Plant, 2 00  
 Total, \$196 37

MASSACHUSETTS.

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., \$38.62; Hinsdale, Aux., \$19.70; Stockbridge, Aux., \$35; "Loving Helpers," \$15, \$108 32  
*Essex No. Conf. Branch.*—Mrs. J. A. Perkins, Treas. West Boxford, Aux., 25 00  
*Essex So. Conf. Branch.*—Miss H. K. Osgood, Treas. Lynn, 1st Ch., Young Ladies Jun. Aux., \$10; "Children's Miss'y Circle," \$5; Middleton, Aux., \$12.06, 27 06  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 60 00  
*Greenwich Village.*—A Friend, 1 40

*Hampshire Co. Branch.*—Miss Isabella G. Clarke, Treas. So. Hadley, "Faithful Workers," \$6; No. Hadley, Aux., \$3; Westhampton, Aux., \$50; "Mission Circle," \$30; Easthampton, Aux., \$15, \$104 00  
*Lawrence.*—Lawrence St. Ch., Aux., of wh. \$25 by Mrs. C. K. Pillsbury, const. self L. M., 85 00  
*New Bedford.*—A Friend, \$60; "Wide Awake Workers," \$25, 85 00  
*Norfolk and Pilgrim Branch.*—Mrs. Franklin Shaw, Treas. Brockton, Aux., \$50; Kingstons, Aux., \$15; Braintree, Aux., \$10; Hanover, Aux., \$8; Abington, Aux., \$4.14; Chiltonville, Aux., \$10; Plymouth, "Mary Allerton Mission Circle," \$70; Rockland, Aux., \$11.40, 178 54  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Holyoke, Aux., \$108.08; Chicopee, 3d Ch., \$13.23, 121 31  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Cambridgeport, Prospect St. Ch., "Bearers of Glad Tidings," \$30; Chelsea, "Willing Workers," \$5; Newton, Eliot Ch., Aux., \$35; Lawn Party, \$500; Newton Centre, Aux., \$1, 571 00  
*Tewksbury.*—"Ladies' Benev. Soc'y," 24 52  
*West Warren.*—"Mission Circle," 15 00  
*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. Athol, Aux., \$23; Clinton, Aux., \$16.25; Fitchburg, C. O. Ch., \$43; Westboro, Aux., \$30; No. Brookfield, Aux., \$16; Mrs. M. T. Reed's S. S. Cl., \$12; Spencer, Aux., \$112.75; "Emily Wheeler Mission Circle," \$5; Worcester, "Womans' Miss'y Asso." Old So. Ch., \$60.26; Plymouth Ch., \$27.65; Auburn Ch. and S. S., const. L. M. Mrs. M. E. Larned, \$28.70, 374 71  
 Total, \$1,780 86

CONNECTICUT.

*Gulford.*—Mrs. Lucy E. Tuttle, \$50 00  
*Hartford Branch.*—Mrs. Chas. A. Jewell, Treas. East Hartford, Aux., \$4; Simsbury,

Aux., \$2; Hampton, Aux., \$15.45; Terryville, A Friend, \$5,	\$26 45
<i>New Haven Branch.</i> — Miss Julia Twining, Treas. Bethel, \$40; Bethlehem, \$10; Bridgeport, completing L. M. Mrs. Henry Elliot, \$181; Cheshire, const. L. M. Mrs. Norman S. Platt, \$77; Cornwall, \$3.00; Danbury, \$78.50; Darien, "Wide Awake Club," \$12.84; Deep River, to const. L. M. Mrs. Titus Denison, \$27; Derby, \$1; East Haven, to complete L. M. Mrs. Benjamin Street, \$19.35; Easton, \$15; Falls Village, \$10.50; Goshen, \$16; Killingworth, \$13; Litchfield, \$34.58; Meriden, \$50, to const. L. M's Mrs. Levi Merriam, Mrs. Chas. Perkins, \$110; Middlebury, \$24; Middlefield, \$15; Middletown, 1st Ch., \$80; Monroe, \$14.25; Mount Carmel, \$51; Morris, to const. L. M. Mrs. Robert Treat, \$25; Middle Haddam, \$8.89; New Britain, Centre Ch., \$25; fr. Mrs. Judd and Mrs. Churchill, to const. L. M. Mrs. Elias N. Richardson, \$50; South Ch., 25 fr. Miss Jennie E. Case, to const. L. M. Miss Jennie M. Williams, of East Hartford, \$120; "Banyan Seeds," \$10; New Haven, Centre Ch., \$40; Ch. of the Redeemer, of wh. \$6.25 fr. "Morning Star Circle," \$23.19, fr. "Amara," \$53.44; College St. Ch., "Cheerful Workers," \$28; North Ch., \$10; Temple St. Ch., \$22.50; West End Institute "Mite Box," \$7; Yale College Ch., \$75; North Branford, \$30; North Haven, \$10; North Stamford, to complete L. M. Miss F. E. Scofield, \$15; Norfolk, "Home Jewels," \$30; Redding, \$20; Ridgefield, \$37.50; Salisbury, of wh. \$70 fr. the "Lakeside Workers," \$77.22; Saybrook, of wh. \$50.20 fr. "Seaside Mission Band," \$56.20; Sherman, \$12.50; Wallingford, to complete L. M. Mrs. E. K. Gilbert, \$21.20; Watertown, \$25 fr. Mrs. Eli Curtis, to const. L. M. Miss Abbie Woodward, \$75; Winsted, \$93.23; Mrs. O. P. Hubbard, \$5,	\$1,765 70
<i>Terryville.</i> — A Friend,	40
<i>West Haven.</i> — Mrs. Cornelius Smith,	\$9 40
<b>Total,</b>	<b>\$1,851 95</b>

## NEW YORK.

<i>New York State Branch.</i> — Mrs. G. H. Norton, Treas. Brooklyn, Central Ch., \$54; Lisle, Aux., \$10; Ashville, A Friend, \$1; Frewsburg, Little Effie Moore, 24 cents; West Groton, Aux., \$20,	\$85 24
<i>Suspension Bridge.</i> — "Ladies' Miss'y Circle,"	10 00
<i>Troy.</i> — "Desert Palm Mission Circle,"	5 00
<i>Westport.</i> — Mary Spencer,	10 00
<b>Total,</b>	<b>\$110 24</b>

## MARYLAND.

<i>Ocean City.</i> — J. R. C.,	\$5 00
<b>Total,</b>	<b>\$5 00</b>

## OHIO.

<i>Bellatre.</i> — A Friend, pupil of Mrs. Bissell's Sch.,	\$20 00
<b>Total,</b>	<b>\$20 00</b>

## WISCONSIN.

<i>Brant.</i> — Mrs. A. W. Scott,	\$3 00
<b>Total,</b>	<b>\$3 00</b>

## MINNESOTA.

<i>Faribault.</i> — A Friend,	\$2 00
<b>Total,</b>	<b>\$2 00</b>

## IOWA.

<i>Maquoketa.</i> — Mrs. C. L. McCloy,	\$5 00
<b>Total,</b>	<b>\$5 00</b>

## FLORIDA.

<i>St. Augustine.</i> — Union Bible School,	\$7 33
<b>Total,</b>	<b>\$7 33</b>

General Funds,	\$4,141 99
LIFE AND LIGHT,	276 55
Weekly Pledge,	25
Leaflets,	1 15
<b>Total,</b>	<b>\$4,419 94</b>

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## TURKEY.

### WORK AMONG THE VILLAGES.

An important and very interesting part of the service of our missionaries is connected with their tours among the villages. During their brief stay of a few days, or, occasionally, of weeks, they visit the schools which have been established, give such instruction and suggestions to the native teachers and Bible-readers as are needed, call upon the women at their homes, meet them in their little circles for prayer, and endeavor in every possible way to remove hindrances, to encourage and stimulate the people in the ways of religion and of good order, which, in many cases, are so new to them, and prepare the way for still more successful work during the months in which they must be left to themselves. Sometimes these visits are in villages which a missionary has not before entered, and into which the light has hardly found its way. How important that we remember in our prayers opportunities like these.

Miss Van Duzee, of Erzroom, Turkey, gives us some incidents connected with such a tour. Of one village, in which she spent two nights, she says:—

No missionary had ever visited the place before. Not a woman or girl in it knew how to read, and those whom I asked could not tell me who Christ was. The women with whom I talked were very attentive, asked many questions, and seemed very earnest. One said, "I wish I could put you in a box in our house to-morrow morning, that you might hear the swearing and quarreling that go on there." Another said, "We are farmers, and must swear and lie." They repeated after me what I told them about heaven, "No night, no pain," etc., but seemed to think they could not get there. Every little while, when I was talking, one or two men would come in and say: "These women can't understand anything. It is of no use to talk to them; they don't know anything." How the ladies would have prayed if they could have seen those women and heard them talk. And will you not pray for them now, that some word lodged in those dark hearts may bring forth fruit unto eternal life?

Of her stay in another village, she writes:—

We are taken into a family of about twenty persons, a part of whom are Protestants, but many of them only "almost persuaded." I found many ready listeners to the reading of the Bible, and several in the house knew how to read. Four brothers live together, and of the ten girls in the family, all who are large enough

can read and write. The old mother came and kneeled down before Mr. Parmelee one morning, and said she wanted to confess to him. She had not treated her mother-in-law kindly when she was alive. She had confessed to her priest, but did not find peace. Perhaps Mr. Parmelee could help her. He preached Christ to her, and told her she would find peace in him. Tottering on the verge of the grave, she seemed to be reaching after a surer hope than she had ever been taught. We prayed that God would lead her into the pure light of his love. We could not but hope that she had been spared until our visit there that she might learn of the way of life before she was called home.

Of a communion service in one of these mountain villages, she says:—

In a little room twelve by eighteen feet in size, with mud-plastered walls, and mud floors spread with rush-mats, ten church-members, from almost as many churches, gathered to commemorate Christ's dying love. The room was crowded with spectators, and many went away unable to enter. Three men and one young woman promised to live for Jesus; and as I thought of them, their homes, their circumstances, and of those present who knew nothing of Christ's love, the occasion seemed a very solemn one. Would these people remain faithful? If so, what an influence they may exert!

Miss Seymour, of Harpoot, writes of similar tours:—

Last fall Mr. Browne and I started out touring, and from September 9th until January 24th we were at home only thirty-five days, and this in two separate visits. After this we made shorter tours, and I went to nearly every village on our large plain. It has been very pleasant to me while visiting my old scholars (who are employed as teachers and Bible-readers) to see the growth and spiritual development of most of them, their sense of responsibility, and their efforts even under most discouraging circumstances. The work has been some of the most delightful that I ever did.

For the following facts concerning villages in Western Turkey, in which we support native helpers, we are indebted to Rev. J. C. Barrows, of Constantinople:—

The village of Goldagh is very poor, being situated on bare, treeless hills. The houses are crowded so closely together that there seems to be no streets at all. Usually the houses are of two stories, and each has a stable in the lower part. Here are kept the donkeys, cows and hens. The floors are well supplied with cracks and openings, so that there is no danger that the cattle and poultry will suffer from want of ventilation. No mention need be made of the family above. Their comforts can be imagined.

There is a Protestant congregation in Goldagh of about seventy persons. Nearly all are in the Sabbath School. Last summer the Protestants suffered a deal of persecution from the Armenians of the place. These Armenians would not allow the Protestants to send their cows to pasture with the cows of the Armenians. This obliged the Protestants to hire a shepherd of their own. They could ill afford this additional expense, and had a long struggle in obtaining their rights. At last an appeal was made to the Governor General, at Broosa, and he promised to set the matter right. He said, jokingly: "These cows are not Protestants; they are not to blame." In this matter he kept his word. He sent men to the village who stayed there several days, and exacted pledges from the chief men that the cows of the Protestants, notwithstanding their heterodoxy, should be pastured with the orthodox cows of their Armenian neighbors. What the next pretext will be depends upon the ingenuity and inventive genius of those who have such things in hand.

The school at Goldagh has thirty-five pupils. The teacher is the preacher's wife, and the school is kept at the parsonage. It is desirable that some other person should be employed as a teacher rather than the preacher's wife, so that the time of the latter may be given to work among the women, for which she is well fitted. We have one girl from this village in Miss Farnham's school at Bardesag, and two young men in our Theological Training Class.

The village of Karaaghaj was built only three or four years ago, by a very few Armenian and Protestant families from Mouradchai, and contains less than one hundred souls in all. The Armenians have no church and no priest. The Protestants, with great effort, and with no help whatever from outside until just now, have put up a little building which serves for church and school-house. They are now receiving six liras from the Board to pay the last bills on this house. They have been supplied with a student a part of the time, who has acted both as preacher and teacher. The self-denial of the few Protestants, in order to supply themselves with the institutions of the Gospel and a school, has been most commendable. There are from fifteen to twenty pupils in the school. The few poor people of this little village have been bitterly persecuted, not as Protestants, but as Christians—that is, non-Mussulmans. There is an influential Turk at Eski Shehir, the seat of local government, who, playing the part of the dog in the manger, is determined that no non-Mussulman shall have a place for his foot on the little fertile spot among the barren hills where these hardy villagers have made for themselves a home.

## INDIA.

## LETTER FROM MISS TAYLOR.

Not only to the little circle that meets in our upper room on Friday morning, but to the far larger company whose sympathies and prayers join with ours then, we bring this request from Miss Taylor, of Mandapasalie, South India.

I HAVE an object for which I wish to request special prayer in your Friday meeting.

Four miles to the west of us is the village of Kopsisitlumpetti. During the early part of my father's labors in this field a man from the shoe-maker caste was converted. This caste is despised even by the pariahs. This man's wonderful piety and holy life won for him the esteem of all, even of the proud Noicks, who would listen respectfully to his preaching. I cannot give his interesting history, for want of time. His name signified "Servant of Jesus." That good servant of Jesus is now dead, but his son, Timothy, almost fills his place. A carpenter's family was afterward converted, and at length, after years of interest in the truth, some Noicks came over and declared themselves on the Lord's side. These Noicks are a high, proud caste who never bowed themselves even before their kings in former times. These converts had to endure obloquy and reproach; but the men kept on till they united with the church, and partook of the sacramental cup with these shoe-makers. At that time one of them, Samuel Noick, brought his daughter to my school. This was two years and a half ago. From that time his wife and her mother have often been to visit me, and many Bible-readings and talks have I had with them. Often have they told me of the reproach and vile language they have to bear, and I have reminded them how Jesus bore the cross for us, and commanded his followers to bear it, and then have read to them the precious promises of the Bible. Sellammal is a very devout child, with a bright mind. She is very fond of Bible stories, and treasures them up in her memory. When I asked her if she remembered to pray when at home during vacation, she looked up with a grieved, surprised expression, and said, "I pray every day, when at home and when I am here."

Of course their relatives are exceedingly angry because her parents send her here, where she eats with those of other castes. They do not go to the house, and some will not converse with the family. While we were gone to the Hills, in April and May, it was determined to crush Christianity out of their caste. Five villages made a compact that unless Sellammal's parents would take her

out of school, and stop having meetings and going to meetings, they should not have fire or water, nor the service of washerman, blacksmith, or any other laborer. For two or three weeks Samuel Noick did not have meetings or attend them, because his wife was so troubled by this state of things, and he wished to bring her around by degrees. When the last of May came Sellammal had not appeared at school, nor had I heard any news of her. I sent a note to Pastor Eames, in the morning, inquiring about the family. In the afternoon he came to me, told me the state of affairs, and said he did not like to go there alone, neither did he wish me to go alone, but would like to have me go attended by him. So we started at once. I went nearly up to the house in my bandy. When I arrived I found the door shut, and a few most unconcerned-looking women about me. I understood the situation, but appeared as innocent as those around me. I inquired for Samuel Noick. Some said that he was plowing, others that he had gone to a neighboring village. Pastor Eames was much distressed to see me in such a position; but I said to him in English, which he could understand: "Depend upon it, he is out plowing. Please go and find him, and leave me with these women." As we entered a neighboring house the mother of Sellammal came out and passed quickly by me, evidently much troubled, but not looking toward us. A rug was spread for me to sit upon, and the pastor went for Samuel Noick. The women pretended that they could not find his wife, that she had gone to the cotton-fields. When I finally told them that I only wanted to talk with her in their presence, they took me to her house, but not into it, and brought me the woman. A crowd began to gather. In reply to some inquiries she told me of the compact among the villages, said they wished the good-will of their relatives, and did not choose to send the child to school.

It then came over me that I ought to give up the child, lest they be too much pressed; so I said: "I will not ask for the child if you do not wish it; I give that up. Will you, then, bring her to see me?" "Yes; if you will not ask for her, I will bring her to see you at your house." At this point a heathen woman said, "But if we bring her you will keep her." I turned to rebuke her, when the girl's mother said, "No; I know you will not change from your word;" and even one of the men remonstrated, so the woman said she "spoke without knowing." When I said, "I shall be glad to have the child go on with her reading at home, so that she can learn to read and study the Bible," her mother declared that "they did not want any more of that teaching—they only wanted to be one with their relatives." Then I said: "I wish



you to bring the child to me; I know she is concealed here; I must see her face before I go." The pastor then appeared with Samuel Noick. With a very stern expression the latter reproved his wife for keeping me outside of the house, and not bringing the child, and immediately went for her. The tears blinded my eyes for a moment, but I forced them back, swallowed the lump in my throat, and said to her: "Do not forget what you learned in school; you must remember Jesus Christ, and pray to God every day; stand firm with your father, and God will take care of you." She looked very woe-begone, and assented to what I said with tears in her eyes and dropping down her face. She made her salaam when I got into the bandy. As the women saw my feeling, they said: "See how much she loved her; she is touched so deeply as this."

The next day I was cheered by a visit from the woman's mother, who, I believe, is a firm Christian. She had made an errand to another village for the sake of seeing me and expressing her grief at the way I had been treated. She said that Samuel had talked much with his wife in the evening, and said if she persisted in this course, and would not allow him to be a Christian, he should have to leave her; "and," she added, "that child will surely come to you." After a week she came again with a heathen woman who was favorably inclined, and had been here before. She seemed sad and distressed, and wished me to read some of the words from "that Book." Even while I was answering some general questions of her companion, she interrupted me with the request. I read parts of the seventy-ninth and twenty-third Psalms, and some verses from the fourteenth and sixteenth chapters of John. She drew near and listened very earnestly, and sometimes asked leave to explain to the other woman in her own language. You will understand my joy when, on the afternoon of the 11th, Samuel and his wife's mother appeared with the child. That they might leave the village without disturbance, they had said she was going to accompany her grandmother a little way — which is a polite ceremony. The government examination occurred on the 17th, and the dear child passed in everything. She can now appear for the competitive Bible examination, in March. Her mother has twice been to see me, and seems to have come to her right mind.

I want you to pray that these families may remain firm through persecution, and witness a good profession for Jesus Christ; also that those now interested may come over on the Lord's side, and that Sellammal may remain in school for two or three years longer, and grow up to promote Christ's cause among the women of her caste.

## SPAIN.

## LETTER FROM A SPANISH CONVERT.

We give below a touching letter from the oldest member of Rev. Mr. Gulick's church in Santander, Spain; one who had been faithful for years, though often persecuted. She works in the tobacco factory for support, for she is a widow, and childless, although she has had eleven children. Not long ago she was turned out of the dark closet she used as a bed-room, and called her home, on account of her faith; but she forgets her own trials in her solicitude for her *pastor's* and her native country. Does not her first sentence imply that she supposes all women in this favored land to be mothers of missionaries? And ought we not to be? If we cannot send our own children, ought we not to adopt those who go, and make ourselves responsible for the supply of their wants as we are for those of our own households? True mothers will deny themselves food or clothing, if necessary, that their children may not want. Let us prove ourselves true mothers to these missionaries who have gone to carry the good tidings, trusting in us to supply their needs.

“LADIES, mothers of evangelical missionaries,—dear sisters in our Lord Jesus Christ,—grace and peace be with you!

“Your sister Paula, eighty-nine years old, extends to you her love, and asks God Almighty to grant that his holy gospel may triumph in our native land, where there is so much idolatry and superstition,—and these are my desires. I also ask, and will ever ask, that our loved pastors may have a happy voyage, and arrive safely, to be infolded in the arms of their loving family.

“Your sister in Christ,

“SANTANDER, March 19, 1880.

PAULA SALAS.”

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 ANNUAL MEETING.

THE Twelfth Annual Meeting of the Woman's Board of Missions of the Interior will be held in Plymouth Church, Chicago, on Wednesday and Thursday, Nov. 3d and 4th. All the auxiliaries are invited to send delegates, to give assistance, counsel and fervor to this gathering, upon which the success of the work for the next year so largely depends. And as “all roads lead to Chicago,” it is confidently hoped that every State, even the most distant, will be represented by its State officers, one of whom will read its report.

On Wednesday evening there will be a public meeting, at which an address is expected from Rev. Dr. Clark, of the American Board of Commissioners for Foreign Missions. A reduction of fares will probably be obtained, of which announcement will be made in the *Advance*. Delegates are requested to send in their names on or before Oct. 1st, to Mrs. J. F. Temple, 352 Michigan Ave., Chicago, that places of entertainment may be obtained for them.

“And when they were all with one accord in one place, there came a sound from heaven as of a rushing mighty wind, and they were all filled with the Holy Ghost.”

# Home Department.

## STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

## SCRIPTURE LESSON.

BY MRS. M. S. THACHER.

**TURKEY IN ASIA.**—Bible Lands. How many sacred associations! Eden, the birthplace of the human race! The mountains of Ararat, upon which the Ark rested! The land of the Chaldees, where, by faith, Abraham, when he was called to leave his country and his kindred and his father's house, obeyed; where begins the history of God's chosen people, through whom all the families of the earth are to be blessed. Gen. xii. 1-3.

"And the disciples were called Christians first in Antioch."  
 "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." And the disciples, every man according to his ability, gave for the relief of the brethren who were enduring and suffering for Christ's sake. Acts xi. 19-21, 26, 29.

Here, in Turkey, the apostles began their missionary work.

Here the Church fasted and prayed, and consecrated their missionaries. Acts xiii. 2, 3. "They gave to Paul and Barnabas the right hand of fellowship, that they should go forth unto the heathen." Gal. ii. 9.

What earnest conference and prayer-meetings with their returned missionaries! "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts xiv. 27.

It was to the seven churches of Asia Minor that John wrote the seven quickening letters.

Long years have passed. Errors innumerable have crept in. Many, still Christians in name, hold the Bible in reverence, but it

is a sealed book, in an unknown tongue, and they know nothing of the spiritual teaching which maketh wise unto salvation. Islâm's center is on this sacred soil.

But we hear the light is breaking. Good seed, so diligently sown by our missionaries, is springing up. As when Paul planted, God gives the increase: a wonderful increase it is; the pages of our August *Herald* are full of it, how the pure gospel is conquering even Mohammedanism. Four thousand copies of the Bible in the hands of the Moslems!

The Armenian women, who are rich and increased with goods, and thought they had need of nothing, are learning that they are wretched and miserable and poor and blind and naked (Rev. iii. 17).

Read John xvi. 7-15, and pray that this same blessed Spirit may illuminate the pages of the Divine Word in *Turkey*, and guide the waiting multitudes "into all truth."

### TURKEY IN ASIA.

The sacred historic and classic associations connected with the country to which our attention is this month directed, and the prominence which recent political events have given it in the public mind, add unusual interest to the study of it as a mission field.

We would again recommend the Historical Sketches of Missions, published by the American Board, especially to those who have not access to more extended histories and reports.

After a brief general statement of the situation, boundaries and physical features of the country, the character of the population may be considered, the different nationalities composing it, the prevailing religion, and the obstacles thus presented to the spread of the truth.

Among what people have our missionaries labored chiefly?

Where did the Armenians originate?

What are their characteristics?

What their religious belief?

In what countries are they to be found, and what is their number?

What circumstances led to the establishment of missions among them?

Illustrate, by facts in the early history of the work, the manner in which opposition and persecution have promoted the cause of truth.

How many *Missions* are included in Turkey in Asia?

What places of historic interest are within the limits of the *Western Turkey* mission?

Mention some of the missionaries who have been, or are now, connected with work here.

What are the principal stations of this mission?

What institutions for higher education have directly or indirectly resulted from missionary influence in this field?

Give a brief sketch of the history of Robert College.

Of the Constantinople Home.

Similar topics may be considered in connection with the Central and Eastern Turkey missions, including reference to the College at Aintab, Armenian College at Harpoot, and many schools for the higher education of girls.

What missionaries of the Woman's Board of Missions of the Interior are in Asiatic Turkey?

Have any been added to the number during the present year?

What high schools or seminaries for girls are supported by the Woman's Board of Missions of the Interior?

What has been the effect of recent war and famine in Turkey upon missionary work?

What has been done in the way of translating and circulating the Bible in Turkey?

Relations of Christians in England to missionary work in Turkey?

Testimony of the Earl of Shaftesbury to the service of American missionaries.

#### LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents; "Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy—30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy—30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

Missionary Parable for the Children, by Miss Sarah Pollock; single copies furnished gratuitously.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset Street, Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JULY 15 TO AUGUST 15, 1880.

MRS. J. B. LEAKE, TREASURER.

### OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Elyria*, for Miss Maltbie, Aux., \$56.26; "Young Ladies' Mission Band," \$40; *Hudson*, "Union Soc'y," for Misses Collins and Parmelee, \$6.05; *No. Amherst*, "Willing Workers," for Bridgman Sch., \$13.60; *Painesville*, for Miss Parsons, \$72.30; *Sullivan*, for Miss Maltbie, \$5; *Tallmadge*, Aux. and "Young Ladies' H.," for Miss Maltbie, \$30. Branch total, \$223 21  
*Claridon*, S. S., \$7.37; *Cortland*, \$5; *Mantua Centre*, \$8; *Twinsburg*, S. S. (Parable), \$10; *W. Williamsfield*, S. S. (Parable), \$3.70, 34 07  
Total, \$257 28

### MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Adrian (West)*, \$8; *Ann Arbor*, \$40; *Almont*, \$8; *Detroit*, 1st Cong. Ch., \$88; "Young Ladies Circle," for Monastir, \$79; "Sunbeam Band," for Battalagunda Sch., \$30; *Goodrich*, \$5; *Grass Lake*, \$12.50; *Greenville*, Aux., for Miss Spencer, with prev. cont. const. Mrs. R. L. Ellsworth L. M., \$22.50;

"Cheerful Toilers," \$4.50; S. S. (Parable, add'l), \$1.50; *Hudson*, for Bible-reader at Marash, \$14; *Jackson*, 1st Ch., for Miss Hollister \$50; S. S. (Parable), \$12; *Kalamazoo*, 1st Cong. Ch., for pupil at Samokov, \$34; *Manistee*, "Young Ladies' Circle," \$25; *Marshall*, Aux., \$3; "Young Ladies' Circle," for Bridgman Sch., \$5; *Romeo*, for Miss Pinkerton, \$25; *St. Clair*, for the same, \$10; *Union City*, const. Mrs. J. D. Black, L. M., \$25; *Vermontville*, for Miss Spencer, \$17. Branch total, \$519 00  
*Grand Rapids*, \$59; *Homer*, \$3.90; *Portland*, S. S. (Parable), \$8; *Traverse City*, S. S. (Parable), \$1.50, 72 40  
Total, \$591 40

### ILLINOIS.

*Brighton*, S. S. (Parable), \$2.75; *Buda*, \$3; *Champaign*, "Young Peoples' Aid Soc'y" (Parable), \$30; *Chenoa*, for Japan, \$11.35; *Chicago*, 1st Ch., for Miss Patrick, \$14.33; *Western Ave.*, Branch, \$5.67; *Tabernacle Ch.*, "Mothers' Meeting," \$1.25; *Lincoln Pk. Ch.*, for telegram to Erzroom, \$1.55; *Galesburg*,

1st. Cong. Ch., "Philergian Soc'y" (Parable), \$25; 1st Ch. of Christ, \$20; *Galva*, \$6.25; *Geneva*, \$7.70; *Griggsville*, S. S. (Parable), \$5.40; *Huntley Grove*, \$6.13; *Danvers*, \$4.02; *Lyonsville*, \$6.65; *Mendon*, \$8; Mrs. J. Fowler, const. Miss Cora J. Noyes L. M., \$25; *Moline*, for Bridgman scholarships, Aux., \$10; "Pansy Band," \$15; *Milburn*, Miss Stewart (Parable), 50 cts.; *New Milford*, for Bible-reader, A. Krekorian, \$4; *Oak Park*, "Girls' Mission Circle," \$32; *Ottawa*, \$35; *Oswego*, S. S. (Parable), \$2; *Peru*, for Miss Porter, \$9.85; *Pittsfield*, \$4; *Sandwich*, S. S. (Parable), \$7.75; *Sterling*, for Miss Dudley, \$9.65; *West Union*, Cumberland Ch., \$3.78, \$317 58

Total, \$317 58

#### WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Arena*, \$7.50; *Lancaster*, \$6; *Racine*, for Manisa, \$17.02; *Ripon*, const. Mrs. Lydia Vermilye and Mrs. H. M. Dixon L. M.'s, \$45; *Rosendale*, \$5; *Whitewater*, \$4.04. Expenses, \$1.69. Branch total, \$82 87

*Bristol and Paris*, add'l third, \$2; *Ft. Howard*, S. S. (Parable), \$5.00; *Fox Lake*, "Busy Bees" (Parable), \$5.50; Seminary for Panka, \$6.50; *Milwaukee*, Plymouth Ch., Mrs. A. F. Whiton, \$5; *Sheboygan*, Mrs. L. H. Chase, \$2; *Windsor*, S. S. (Parable, add'l), 35 cts., 28 35

Total, \$109 22

#### IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, \$5; *Burlington*, \$10; *Genoa Bluffs*, for Miss Hillis, \$4.30; *Garden Prairie*, \$3.15; *Le Mars*, for Elenka, \$23.45; *Mc Gregor*, for Bible-reader at Chermook, \$7.11. Branch total, \$53 01

Iowa Sunday Schools, in response to Coral Parable: *Belmond*, \$3.75; *Big Rock*, \$2.51; *Chester Centre*, \$7.40; Circle of boys, \$2 60; *Des Moines*, \$1.92; *De Witt*, \$7.25;

*Farragut*, \$5.70; *Fairfield*, \$2.50; *Iowa City*, \$5; *Lansing*, \$1.18; *Lyons*, \$7.29; *Marshalltown*, \$1.18; *Mc Gregor*, \$7.73; *Monticello*, \$7; *Muscataine*, \$7; *Newton*, \$2.65; *Oskaloosa*, \$5; *Ottumwa*, \$3.02; *Red Oak*, \$4.80; *St. Louis City*, \$3.50, \$88 48

Total, \$141 49

#### MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Austin*, for Miss Barrows, \$20; *Clearwater*, \$6; *Minneapolis*, 1st Ch., for Miss Barrows, \$25; Plymouth Ch., Aux., for the same, \$75; "Young Ladies' Soc'y," \$9.32; *St. Paul*, for Miss Barrows, \$60; *Wabasha*, for Japan, \$5, \$200 32

Total, \$200 32

#### MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Breckinridge*, \$20; *Kidder*, Aux., \$10.75; "Prairie Gleaners," \$6; *Republic*, \$6.24; *Sedalia*, "Children's Soc'y," \$11.50; *St. Louis*, Pilgrim Ch., Aux., \$4; "Pilgrim Workers," \$1. Branch total, \$59 49  
*West St. Louis*, Two little boys (Parable), 20

Total, \$59 69

#### NEBRASKA.

*Austin*, Two little boys (Parable), \$10 00

Total, \$10 00

#### DAKOTA.

*Sisseton Agency*, Mrs. M. R. Morris, \$5 00

Total, \$5 00

#### COLORADO.

*Greeley*, Const. Mrs. Sarah C. French L. M., \$25 00

Total, \$25 00

#### MISCELLANEOUS.

Sale of pamphlets, \$7 02

Total for the month, 1,714 10  
Previously acknowledged, 15,243 82

Total since Nov. 1, 1879, \$16,957 92

# Board of the Pacific.

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MONTH by month we meet on the first Wednesday, feeling sure we shall see this or that one. Mrs. A. never fails; Mrs. B. lets no other engagement come before this one; Mrs. C. is always there when health and strength permit. We rest on these women. Their helpful hands and hearts are for us and with us always. But when all are told, how few we are!

Dear friends in the far away, does it ever occur to you that there could enter into our hearts a feeling akin to jealousy, when we read of your enthusiastic meetings?—when we read over the names of those women whose spirit we know so well, though the earthly features we may never see, and the first friendship be the heavenly one? Yes,—I think I shall say it, though my pen hesitated at first, — the few do have a heart-sinking sometimes. We women of the Pacific Board have, I think, for each other, the same feelings that come to us when we are “foreign residents.” How, in a certain American colony, I remember, we did love one another! How closely allied we were in our interests; how faithfully we consulted together upon this and that topic! Yes, and had good times, too. But how often our thoughts went winging homeward over thousands of miles of blue water, and we rather sadly exclaimed, “Oh, the good times that are going, and we are not in them!” I shall



always thank Mrs. Whitney for giving me those words; they fit in very often.

So can you blame us when we send longing thoughts across the continent for some of your good things?

These thoughts would and did come last week, when the Woman's Board of the Pacific met in the parlors of the First Church of San Francisco. A pleasant stranger face was there; and, though we may love our own, who among us but enjoys being hostess? We have that privilege so seldom! And when our acting-president introduced Mrs. Goodell of St. Louis, it was good to hear words—helpful, strong, cheering words—from some one else. It does grow monotonous to listen to ourselves always.

We knew from other sources something of the mission spirit in Missouri. But one, at least, felt more of what had come to the work in Miss Kellogg's consecration, as Mrs. Goodell told it. The simple story of that now sainted mother consecrating her young daughter to Christ, touched closely the mother-hearts there. And who shall say what impulse our younger ladies gathered from that recital of youth, talent and worldly prospects all brought and laid at His feet whose we are and whom we would serve!

Surely, the subtle cord that binds our heart in loving work for the Master grows tense and strong in such hours. Do we not all at least aim higher, even if we do not do better work? And so we are strengthened and helped by our Eastern visitors.

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## JAPAN.

### LETTER FROM MISS STARKWEATHER.

Miss Starkweather writes under date of June 12th:—

We have just returned from the first Christian picnic. We had hoped for one before, but could never carry it out. All Japan is wonderfully well arranged for just such occasions, and Kioto especially so.

Miss Starkweather gives a glowing account of the beauty of the country they passed through to reach the picnic grounds. She tells of how formerly the way was beset with beggars; but this has been done away by law. These same people cultivate these beautiful "green-grocer gardens," and seem thoroughly industrious.

Nothing, probably, has ever been done for their further enlightenment. For a short distance we were annoyed by groups of almost wild children, who always come out and shout at passers-by.

They seem most pitiful; and, truly, here too the prospect was only marred by these poor degraded ones. A lady missionary, when only a few weeks in Kioto, stopped, when passing, to teach the throng of children "Jesus Loves Me." They responded with a vim, and saluted passers-by with their hymn afterward. It was deemed prudent, then, not to gather such a crowd; but I hope, before long, these bright, but poor, degraded children will hear the sequel to that story.

After an hour's walk we reached the old temple grounds. A large company of young men from the school and town, with their teachers, were already playing base-ball in true American style. At home we rarely have a finer common for the play. At festival seasons it has been the habit to visit this temple and race horses "before the gods." To-day, in the judges' stand, were many Christians, singing hymns and stirring songs *ad libitum*.

After spending some time in real homely, rational enjoyment, we found just the nicest place for our dinner — beside a clear, running stream, with generous shade. Nothing occurred to mar the pleasure of the day, and I am sure all will be the more ready to enter heartily into the rest and enjoyment of the Sabbath to-morrow for even this imperfect beginning of Christian social joy. Everything of this kind here is so bad, accompanied with drinking, etc. So it has been no easy matter to give to our Christians correct ideas of Christian life. Hitherto all has been "play" and sinful pleasure.

My last to you was a brief postal, just after mission meeting and the native missionary society. An excellent spirit pervaded both, and, for one, I never returned more inspired for faithful work. You know I had received my permission for five years' more residence in Kioto before going. On my return, June 6th, Miss Parmelee's also came, and no time was lost in telegraphing her at Yokohama. We feel this settles matters in Kioto for a long time.

The day Miss Parmelee's pass arrived we had pictures of the school taken. It has been thought much good might be done by sending these pictures of the school into places that are now waking up, and are wishing to improve their own schools, or to send to this when they know more about it.

(A set of four fine photographs accompanied this letter, and showed us the landscape around Kioto School to be of great beauty. Ed.)

One of these interested places is Fukui, where Mr. Griffis, author of "The Mikado's Empire," worked. Mr. De Forest and a helper near there gives a most interesting, not to say thrilling, account of the interest there. They are the most educated and most influential; and, in fact, through that region, all manifested a high respect for Mr. Griffis.

They had heard of Christianity, and, somehow, felt that they had not understood the deep heart of it. And now they are so eager to hear more. To-day (14th) I hear that workers are going there again in a few days. Pray for Fukui. It is a most intelligent place, with fine school-buildings; not, perhaps, to American ideas, but they are wide-awake. Multitudes are drifting into infidelity, and its women are in a pitiable condition. Pray directly for Fukui. Pray that it may be God's will that many may come from there to our Christian schools—and Kioto is the nearest. Pray that the right persons may be sent there to work this summer. Please do be praying now for those who are going out to preach, for much depends on this vacation's work. May the accompanying photographs help to give point to your prayers. Pray that the two noble and talented young teachers who daily come in at that left-hand west door, may come filled with the Spirit also. I am sure this request but echoes the desire of their own hearts. They are working in a spirit that you would most heartily approve; but, oh, how we all do need the full power from above!

We hear of seven new scholars who wish to enter next fall. There are two other applicants whom we must refuse: one because she is a married woman, though quite young, and a thorough heathen; the other because it would not be good for the school. Hitherto she has had superior advantages for learning, and, like most without Christianity, has become proud and mannish. That is not strange, perhaps, even not considering weak human nature; for the heathen scholars (men) are notoriously proud, and they have been the only pattern before the women. The Christian Japanese mark this distinction between Christian and heathen "Aakusha" (scholars or teachers)—the former are so accessible and kind, while the latter are so cold, distant and proud.

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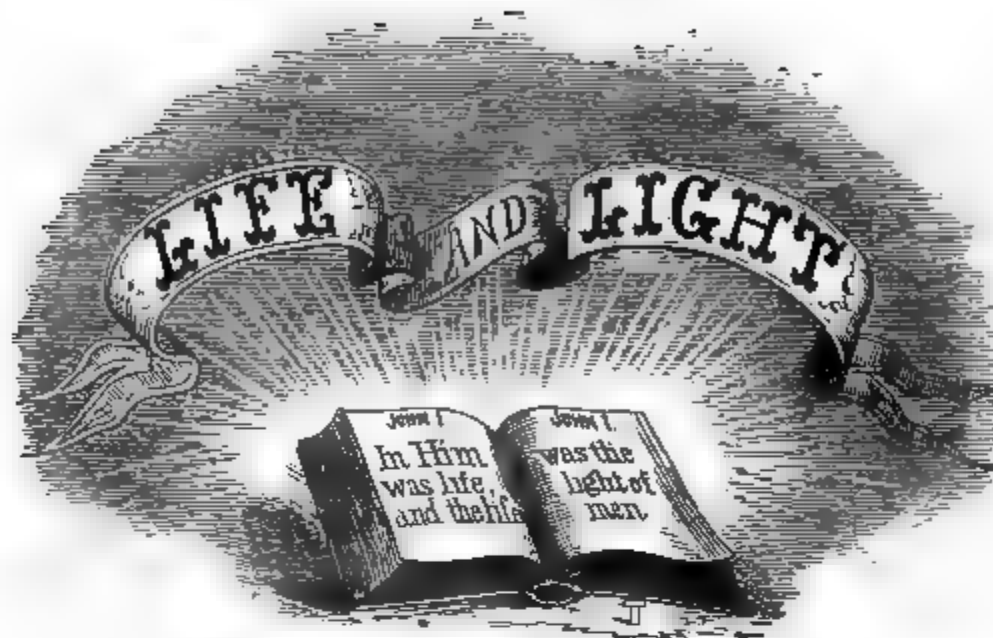
Is not the need of other souls our need?

After desire the helpful act must go,  
As the strong wind bears on the winged seed  
To some bare spot of earth, and leaves it there to grow.

Still are we saying, "Teach us how to pray!"

Oh, teach us how to love, and then our prayer,  
Through other lives, will find its upward way,  
As plants together seek and find sweet life and air.

—Selected.



## FOR WOMAN.

VOL. X.

NOVEMBER, 1880.

No. 11.

### CHINA.

#### VISIT TO A CHINESE VILLAGE.

BY MRS. E. D. SMITH.

NESTLED about the central village where we live, and from which I write (Páng Chia Village, one hundred and sixty miles south of Teintsin), we have various other little villages, where we have meetings twice in the week. Let us make a tour to one of them together.

It is a hot Sunday in June, and "Sandy Nest," our destination, is four miles away. How shall we go? This is a problem we have wrestled with. The Chinese cart, with its cruel, remorseless thumps, has broken down more missionaries than this trying climate. We abjure it. There stands at the door a fast, strong, black donkey, "Beloit College" by name, who has taken our helper many miles on useful errands for the mission. He is very easy to ride, but exposure to the sun here is not desirable, and we must adopt still another method of locomotion. As nothing in the way of sedan-chairs except gay red bridal-chairs are available in this little country village, we have rigged up a most extraordinary affair with our own hands. To a kitchen chair with a high back we attached a long pole on either side; a carpenter made a light frame-work over our heads, which we covered with cheap blue cloth. We had many jokes over our clumsiness at this unfamiliar trade, and made our first journey in the new chair expecting to

create much amusement. But the Shantung people are certainly not critical or fastidious. The simple villagers saw us from afar at their reaping, and the report flew from village to village that we rode in a magnificent hundred-dollar chair just from Shanghai. So much for our economy—the cloth and carpenter's work cost about a dollar.

Our four bearers make the journey nicely. They are all church-members, and sing snatches of "We are out on the ocean sailing" and "Ganges" as they trudge along. The latter tune is a universal favorite with the Chinese, and sounds weirdly enough with the shrill quavers they introduce into it. Our road, or, rather, our narrow foot-path, lies across an open plain—almost like a Wisconsin prairie, you think. But no; stop and look at the short, stunted wheat. A Wisconsin farmer would shake his head dubiously over it. Poor old mother Earth! She seems, as we see her here, like the old woman in a shoe. Such generations after generations of grandchildren have clung to her ample skirts crying for bread, that it has evidently been very hard for the old lady to keep the babies' mouths filled; and she has grown a little indifferent as to the quality of the food.

There are pretty clumps of trees here and there on the plain—willow, date, cherry, poplar, ailantus, and here and there peach and apricot orchards. Every little hamlet nestles in its own bright green. How picturesque they look at a distance, with their embattlements and embrasured walls,—faint and crumbling reminders of the rebellion long ago. Yes, but come nearer; distance is a deceptive painter. The picturesque wall is built of mud; the little establishments within, looking at a distance like cheery New England homes, are only one-story mud-houses, as destitute of romance as possible. The beautiful trees seem to be all that have not played us false.

Now one word as to our errand, and one as to our audience. Although this is a visit of a pastor's wife—"shepherd," as our church-members here call their pastor—to a part of her flock, she lacks the traditional basket under her arm, filled with jelly, wine and flannel garments. Her parishioners don't wear flannels, and would, no doubt, if politeness allowed a free expression of opinion on the subject of the edibles, regard them as very queer eating. So we have instead, our little traveling-bag, a Chinese New Testament, a hymn-book and a fan. We soon come to find a fan as necessary as a Chinaman does; even the sweating, steaming coolie, as he toils along with his heavy load, though he has no article of clothing on but his shoes, yet will almost invariably have a fan in his hand.

As to the audience, we are going to teach a group of simple, untutored country-women, most of whom have never been thought worthy of teaching before in all their lives. Their minds are nearly as dark and cobwebby as their houses—full of old wives' fables and superstitions. They take in at first only the simplest truths, but expand slowly with their new thoughts and widened horizon. Their ignorance has preserved in them a simple, child-like faith, however, that makes them easy to teach when once you persuade them to listen and succeed in waking them up to care to learn. In fact, one sometimes feels that their faith is too easy, and wish they would not take their instruction quite so much by wholesale. For example: once, when teaching a crowd of women to sing the "Hebrew Children," the story of the first verse was carefully told, and then the teacher sat down to rest. The chapel-keeper, a church-member of months' standing, arose, went over and intensified the story, and wound up with: "So you see, my friends, that if we fall into the water we shall not drown; if into the fire we shall not burn."

But here we are at "Sandy Nest." Mr. C—— meets you at the yard-gate with a cordial salutation, and he is followed by two women; one with a fine face and white hair—a face we would like to have look down at us out of a good steel engraving. Now you must cross your wrists and shake them until the women crowd around, eagerly inquiring, "Are you flourishing?" "Is the shepherd flourishing?" One politely observes that your ride has been "bitter, bitter;" another inquires if it was not "devilish hot." That extraordinary adjective is in constant use in Shantung, and it seems no more shocking to us, after a little, and means no more to them, than the word "very" does in English. The baby is "devilish white," "devilish handsome," and has "devilish bright eyes;" a dress is "devilish good looking;" and some day an old lady caps the climax of your surprise at its varied use. You have been describing the joys of heaven—no famine there, no hard, wearing toil, no hunger nor thirst: "And what will our garments be?" you ask of one old lady who has been drinking in the future blessings with an eager face. She joyfully replies, "Oh, they will be 'devilish glorious!'"

But you are standing at C——'s hospitable door, which he presses you to enter. He is a man who came down to Teintsin, one winter, to enter the station-class there, and study. The difficulties were so great, however, that he left the metropolis for his millet-fields. But, though he could not remain in an advanced class, he had patience to teach, and took his daughter-in-law in hand with such perseverance that she learned to read quite well. She, in turn,

worked over five or six others—women and children—till they could read. If each of you, my dear sisters, “lent your light,” as our celestial friends say, as effectively as these two poor plain country people, Mr. C—and his son’s wife, your homes, your missionary society and your church would, indeed, have a noble illumination. Their simple faith has drawn into a common belief with them twelve others, which makes in all a church of fifteen members,—all built upon a seemingly broken reed. They generally observe Sunday more faithfully than it is kept elsewhere, and we have a strong hope that it is a healthy, growing little church; but we mean to abjure rose-color in our feelings, and our mission-letters, even about our most hopeful children in the Lord.

You wonder how the Bible, with its wonderful all-sidedness, is made to bear down upon their particular faults and failings. The lesson for to-day is Christ’s temptation. You set it all out as plainly as you can. They notice the clever, crafty devil who waits till he thinks his victim, weak, trembling and faint, will fall an easy prey. You wonder what the application will be. It is not far to seek. Our great trouble with our Chinese church-members is to persuade them to keep Sunday. Just now it is the crush and crowd of the year—wheat-harvest. If the farmers in Christian Minnesota, as the *Advance* tells us, find the temptation too much for them, and substitute reaping for church-going, what wonder if these poor ignorant children of the kingdom, but a few months ago rank heathen, compound with their conscience for the whole or a part of God’s time. You talk with them for some time, and in closing you remind them that they ought not only to stand firm themselves, but to exhort the others; for, alas! several of their number came to service, and finding it a little later than usual, were betrayed into going off into their fields. You urge upon them that it was no shining legion of angels who secured Christ his victory, but weapons the humblest of us may use—constant prayer beforehand for strength against the temptation when it comes, and one of God’s all-helpful promises at the moment of pressure. May the good Lord take care of his own seed, and give these children of his growth of conscience. \* \* \* \*

Now you bid them all a loving good-bye. You have spent a long day with your two services. One has been an examination on last Sunday’s lesson. How would you, at home, enjoy that, I wonder? and how would your last Sunday’s sermon fare at your hands? They, poor things, have had little to crowd it out. You have heard hymns and the catechism, and have sung till your throat will sing no more.

On your way home—being very weary—you find your hopeful-

ness oozing perceptibly, and yourself going into a sort of mental, moral and spiritual collapse. You remember, with shame, some time when you have not lived up to your own ideas of Sunday; but you try to keep up a faint hope that the devil will take charge of you in the end, instead of the poor, ignorant people we have just left, for whom so many excuses can be made. You bite your tongue vigorously at recollections of some idiomatic slips, and almost wish yourself a Chinese, ignorance, prejudice, hard lot, small feet and all, that your heart might know all their wretchedness, and your tongue get off its hateful fetters. You would like to box the ears of the babies making mud-pies by the road-side for talking Chinese, forsooth, as if it were perfectly easy.

Perhaps you have never been thus behind the scenes after the foot-lights were out; but I assure you this is no fancy sketch. How discouraged we do get sometimes, dear friends. In our missionary lives there come days when we can't even find rose-color in a sunset. There was a young missionary who worked hard, loved his work dearly, and threw his whole soul into it; but for months he had to stand, with both hands up, warding off constant, pressing, overwhelming demands for help from the church-members who were distressingly poor. To have begun relief, would have pauperized the infant church at once, and would have laid crooked foundations, which would, one day, overturn the whole structure. Day by day, at the call of stern duty, he turned gentle pity out, aye, and slammed and bolted the door in her face. Do you wonder that his occupation became less and less congenial? He came to dread his preaching appointments where the suplicants appeared; sometimes he remarked, with a sigh, on leaving a village, "This is one of the places, where I preach the everlasting gospel, that I'm very glad to get out of, and be rid of the privilege for awhile."

Shall I complete this frank glimpse of missionary human nature by confessing that, after a good dinner, and after we have gathered our rocking-chairs out in the cool of the front yard, and have talked things over restfully, we feel more hope, even for the Sandy Nesters, who will gather their eggs on Sunday.

If you would like another trip in the home-made sedan-chair, let me know, and I shall be glad to take you again. Will you not pray for the new Shantung friends you have made to-day, and for us?

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"YE also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."



## TURKEY.

## THE TALAS BOARDING-SCHOOL.

The following annual report from Miss Closson, of this school, shows some remarkable results of only a few years of labor:—

DURING the year our school has had the attendance of about fifty pupils. Others, who are still connected with it, have spent the whole year in teaching. As most of the girls are from a distance, and it is not practicable for them to return home for vacations, only short ones are given at Christmas, Easter and in August. This year we took a longer summer vacation, and tented for awhile on the Ali Dagh. After two weeks, all came down with renewed strength and zeal to their reviews, previous to the annual examination, in October. Immediately after the examination those who were to teach went to their winter's work in the villages. They go gladly wherever they are sent, endure many hardships and privations without a word of complaint, and come back in the spring more mature in character, more self-reliant, with a better knowledge of what they need to know, and a greater determination to be better prepared for the next winter's campaign. Those who remain, hoping they may be set to work the next year, apply themselves to their lessons so faithfully that there is danger of their overworking. The general progress of most of the scholars has been very gratifying—never more so than the past year.

Twenty-nine have been at work during the year. Many, besides teaching six hours a day, visit from house to house, conduct the women's prayer-meetings, superintend their scholars who teach the women to read, or teach them themselves, give Bible instruction, lessons in singing, etc., etc. Many exceed our expectations. Wherever the preacher and people are in full sympathy with the teacher, we can be quite sure of success.

Two years ago a request came to us from a Greek town for a girl as teacher. Having no Greek teacher we sent an Armenian. She was not very far advanced in her lessons, but was an enthusiastic teacher and an earnest Christian. To my surprise, the preacher and people not only welcomed her very cordially, but went to work heartily with her. In a few days their small school of twenty became a well-organized one of sixty members. They have stood together through many and fierce persecutions. The Greeks,—first secretly, and afterward openly,—attempted to close the school, but did not succeed. A girl about seventeen years of age, from one of the most wealthy families, refused to leave the school. She was beaten, locked up in her room, and kept without food; her father was ready to pass her over to the Greeks, to do what they

pleased with her. Then they tried to entice her, by saying, "Come, teach for us, and we will give you a large salary;" but it was in vain — she is still in the school, and, with several of her class-mates, has united with the church.

A few months ago we sent another of our girls away to teach, wishing we had a better one to send. The preacher and his wife took a lively interest in her and her work. In a few months they brought the number of pupils up from twelve to forty-five, and the school is reported a success. Still another went to a place where the work was new. In a few months they reported a good school of thirty scholars. By lending her pupils Bibles to take home to their parents, and asking them to repeat the hymns and passages of Scripture taught them in school, she has had some influence outside. The preacher thinks the time has now come when she can visit from house to house, as many of our teachers have done. In places where the girls teach for the first time, there is more or less prejudice.

One of the missionaries, giving a report of a tour and the work of the teachers, speaking of the discouragements and obstacles in the way, remarked, "This will be a success, but we shall have to work for it." And he is working for it, visiting and examining the schools as he goes from place to place, encouraging the teachers, seeking to break down prejudices and to interest the preachers and people in the school. After the associate we have asked for arrives, it is hoped that one of us may always go with the girls when they go to their schools, and see them well established in their work. It is often difficult to find suitable places for them to live. When we begin to send them out two by two, as we hope we may, as soon as enough are ready, it may be thought best to build some rooms to be occupied by the teachers, and used for the school during the day.

In reviewing the history of the school the past seven years, it is found that ninety pupils have been connected with it,—nine of them Greeks,—coming from twenty-nine places. Twenty-four have married; seven others will not return to the school, as they intend to follow the good example of their sisters; one rests from her labors; thirty-five have taught for a longer or shorter period, with an average of twelve months each; forty are members of the church, and others are hopeful.

When we see our pupils teaching so many children in the villages, not their lessons only, but to love the Saviour; when we see so many women that have been taught to read the Bible and gathered into prayer-meetings and Bible-classes; when we see the wives and mothers who have been made better by instruction in our school,

—we cannot feel that our labors have been altogether in vain. While we thank our heavenly Father for blessing our efforts, let us pray more earnestly for abundant blessing in years to come.

## Young People's Department.

### GIRLS IN JAPAN.

#### BETROTHAL AND MARRIAGE.



**D**OTWITHSTANDING the high position of women and girls in Japan, in comparison with other Asiatic countries, there still prevails a wholesome fear lest a state of things may be brought about in which "a hen may crow in the morning." The great dread of the conservative element is, lest the incendiary Western ideas of the equality of husbands and wives should be introduced into their "Land of Peace." Such notions, they imagine, would destroy all domestic harmony, and be the ruin of society and of the nation.

Heretofore this point has been most carefully guarded, as is shown by the following extracts from a Japanese classic recently sent us by Mrs. John Gulick. She says:—

"I have been reading with my teacher a book of 'Instruction to Women,' which I think contains some things of interest. The first sentence in the book reads:—

"A girl when she grows up must leave her home to become a bride, and the servant of her father-in-law and mother-in-law. Therefore it is more necessary for her than for her brother, not to disregard the teaching of her parents. If her parents bring her up badly, she will be a self-willed bride, and fail to keep the love of her husband. If the teaching of her father-in-law be good, she will find it hard to endure, and so, hating her father-in-law, she will talk against him; they will become enemies, and she will be sent back to her father's house.

"It is more important that a girl's heart be right than that she have a beautiful form. A girl should not speak roughly, nor look fierce with her eyes, nor get angry, nor set herself up as better than others, nor, if laughed at, fail to profit by it.

“If a wife is guilty of any one of the following faults, her husband may send her away:—

“I. Refuse to obey her father-in-law and mother-in-law.

“II. Fail to have children.

“III. If she be jealous.

“IV. If she contract any loathesome disease.

“V. If she gossip, and become unfriendly with her husband's relatives.

“VI. If she steal.”

Prof. Griffis, in “The Mikado's Empire,” gives as a seventh reason for sending away a wife, “If she talks too much;” and adds, “It is needless to say that this last reason is the one frequently availed of or pretended.”

“A girl must not refuse to obey her parents, but she must be more obedient to her husband's parents than her own, and must be careful not to consider her own parents better than his. She must be quick to do as her husband's parents say; even though they hate her she must not hate them. She has no lord but her husband, so she must obey his commands; she must not make light of him, but must be very polite to him. On a national holiday she must prefer his pleasure to her own, and make her relatives second to his. After marriage she must not visit her old home often; she must not be proud of it nor praise it.

“A wife must be up early and late, must not be lazy, nor careless about her personal appearance; she must not drink much tea nor wine; she must not frequent the theater nor other places of amusement; she must not go anywhere nor make a present to anyone without her husband's consent, and on no account must she write a letter to a man, no matter how urgent the business.

“Seven or eight women out of every ten have the following five faults: 1. Lack of cheerful obedience. 2. Anger and hate. 3. Evil-speaking. 4. Envy. 5. Lack of wisdom. But men do not have these faults.

“A woman must always feel her own insignificance. A girl must be put under the floor for three days after she is born. As a man is a type of heaven, and a woman a type of earth, a boy must be placed before a girl in all things. If a girl does a good thing she must not be proud of it; if she does a bad thing, and is reprov'd for it, she must not be angry, but repent, confess and forsake the wrong-doing; if she is despised by others she must be careful not to be angry.’

“I have given almost a literal translation of the book, without note or comment. Many of the rules have become a dead letter. Women of the higher classes are going out more freely than

formerly; some who have been shut up in their homes from childhood are beginning to show themselves abroad. The rule forbidding a wife to write a letter to a man is not exactly in force, yet it is safer for her not to do it if she wishes to keep the regard of her husband. A wife's visits to her old home are controlled by her husband, as is nearly everything pertaining to her comfort and pleasure. The rules for the conduct of girls and women are being gradually modified, and, consequently, some of them are less attractive than formerly, while those who are able to bear it are vastly improved."

Even with these restrictions, a Japanese wife would be comparatively happy were it not for the introduction of other wives into the household. This custom, with all its attendant jealousies and quarrels, brings unhappiness to all, but not so much to the first wife, who is the only legal one, and retains her place as the head of the house, as to the poor young things who take the subordinate places. A household so arranged is illustrated in the classics by comparing the first wife to the moon, and the inferior ones to the stars, all revolving around the husband as their sun.

A clear idea of the marriage ceremonies may be best gained, perhaps, by quoting a description of an actual occurrence from "Women of the Orient," by Rev. Ross C. Houghton. He says:—

"During my stay in Yokohama, a young Japanese, whose name, I think, was Taro, was employed by an acquaintance of mine as a groom. One day it came to the knowledge of his master that Taro had been smitten by the tender passion, and greatly desired to take to himself a wife. Although poor, and belonging to the common class of laborers, he had saved enough from his moderate wages to pay the expenses of a suitable feast; and since he was certain that his six dollars a month would furnish ample support for a wife and family, he saw no reason why he should not marry at once. Through a friend he had learned that a certain young lady of sixteen was in the matrimonial market; and as she was represented to him as possessed of every desirable attraction of form and features, to say nothing of her moral excellencies, the susceptible groom had set his heart on obtaining her for his own. We ascertained that by some means he had succeeded in seeing her once, although she had no knowledge of him whatever.

"According to custom, Taro at once employed a mediator, who, going to the house of the girl's parents, and gaining their ear, proceeded most eloquently to enlarge upon the attractions of Taro, which would make him a most desirable son-in-law. Without consulting the girl at all, a bargain was closed. Since it was an unostentatious marriage in low life, my friend and myself were



JAPANESE LADIES WITH CLOGS AND SANDALS.

accorded the privilege of being present in the little house of the groom, where the ceremony took place. It was about eight o'clock in the evening, and, on our arrival, Taro appeared, dressed in his best, and attended by a few friends, male and female, all in holiday attire, all as gentle and polite as Japanese know so well how to be, and uttering pleasant wishes for our comfort and happiness, in well-chosen words, in their soft, flowing language.

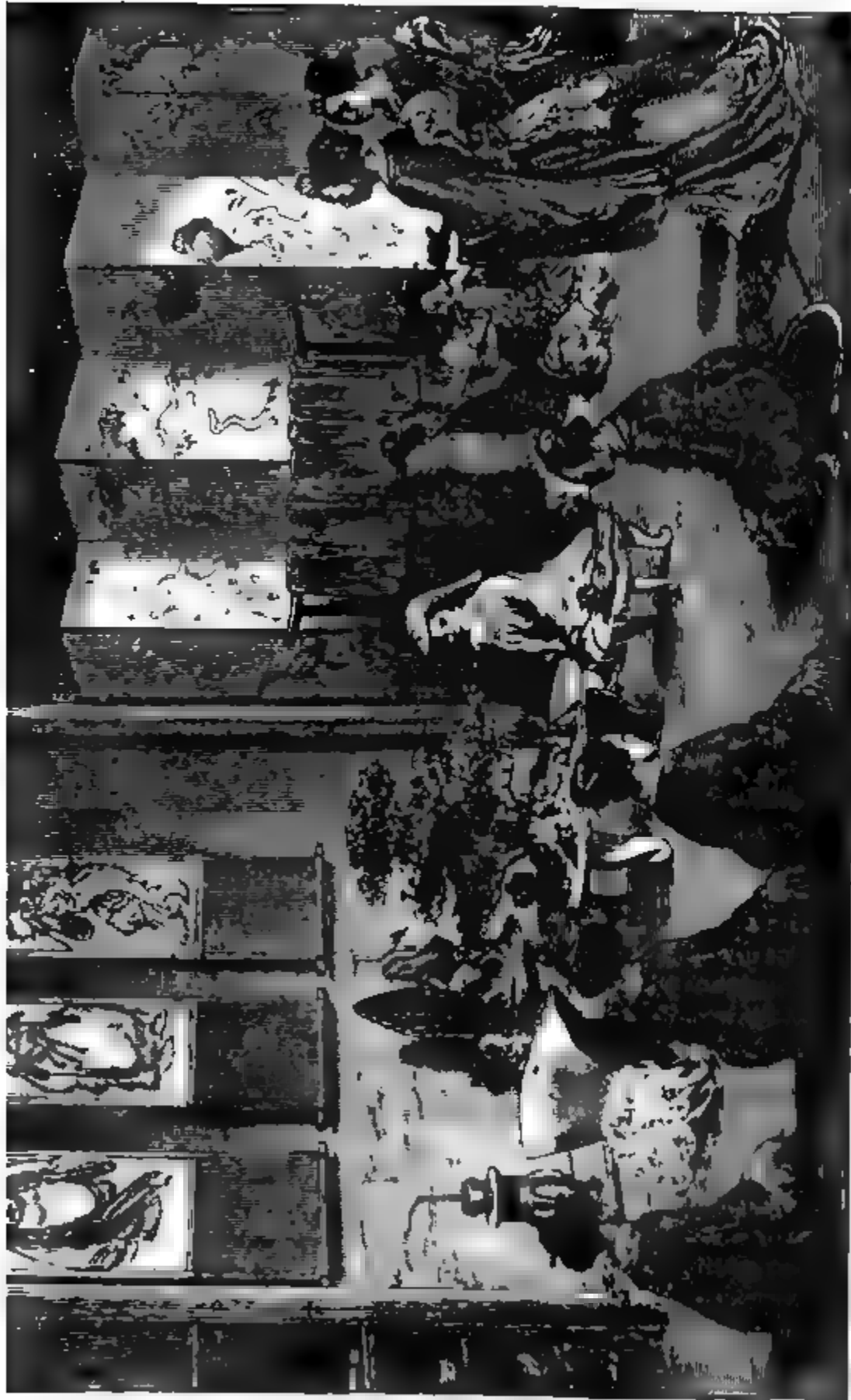
"The little building was illuminated with gay lanterns and be-

decked with grotesque pictures; and every little household ornament belonging to Taro or his expected bride was displayed to the best advantage. Presently the company formed a sort of semi-circle, sitting upon soft, clean mats, and conversation became general, the natives chatting and laughing quite hilariously.

"In the meantime the mediator, or friend of the groom, and the government officer, or registrar, were completing the ceremonies at the house of the bride, by recording the contract made by the parents, to which the parents and the mediator signed their names, and the officer affixed his official seal. About half-past eight my attention was attracted by lights near by on the street, and in a few moments the mediator, the government officer, the parents, the bride and a few of her select friends, presented themselves at the entrance of the cottage, and, removing their clogs and sandals, stood together upon the clean matting of the little veranda. At this point Taro proceeded formally to welcome them, using the most elaborate terms known to Japanese etiquette, at the same time bowing and prostrating himself before them, bestowing all manner of humiliating epithets upon his unworthy self. His courtesy was promptly returned by the father of the bride.

"When this rather tedious performance was ended, the new arrivals proceeded to join the squatters already referred to, the groom and bride sitting together by themselves, in the center of the room. After some unimportant preliminaries, the registrar, with much show of official importance, and after the payment of an appropriate fee, produced his book and carefully recorded the fact that the bride was, at that hour, and with time-honored observances, brought to the house of Mr. Taro. After this came the supper, which consisted of rice, ducks' eggs, meat and fish, with a great variety of confectionery; winding up with an abundance of the best saki, alternated with pipes and tobacco. About 10 P.M. the guests, including the parents, all took their departure, with many bows and smiles and good wishes, leaving Taro and his wife to get acquainted at their leisure, since up to this time they had never exchanged a word,—and the bride, especially, had enjoyed no opportunity to determine whether her husband was agreeable to her or otherwise."

Their simple house-keeping then begins; and in these days of "high art," "Kensington decorations" and "ceramic collections," it may be a little refreshing to hear that "the great problem which disturbs so many in Western countries—how to keep a wife and home"—is unknown in Japan. The future house is taken, containing three or four little rooms, in which clean mats are put. Each then brings to the housekeeping a cotton-stuffed quilt and a box of wearing apparel for personal use, a pan to cook rice in, a half



JAPANESE WEDDING.





WEDDING PARTY.

dozen large cups and trays to eat off, a large tub to bathe and wash in, and the great problem of home and family is solved."

A wedding in high life varies but little from this in the essentials, but a brief description of one from the pen of Aimé Humbert may not be uninteresting:—

"Early in the morning the bride's *trousseau* is brought to the groom's dwelling, and laid out very tastefully in the apartments where the wedding feast is to be held. In the chief room an altar is erected, adorned with flowers, and laden with offerings to the family gods, patron saints and other worthies, whose pictures are hung in front. About noon a splendid procession enters the apartments thus prepared; the young bride, veiled and arrayed in white, advances, led by two lady friends and followed by a crowd of relatives, friends and neighbors, in robes of scarlet brocades, gauze and embroidery.

“The ceremony, which soon follows, has quite a touching symbol. At a proper time one of the bridesmaids produces a vase-like pitcher with two mouths, and fills it with native wine; another gives it to the kneeling bride and groom, and makes them drink alternately till the vase is emptied. It is thus that, as husband and wife, they must drink from the cup of conjugal life,—he on his side and she on hers; they must both taste the same ambrosia or the same gall; they must share equally the pains and sorrows, as well as the joys, of the new existence.”

If this symbolism were only carried out in real life, the Japanese would be the best husbands in the world; but, unfortunately, the same man who so easily drinks the bridal saki, may almost as easily send away his wife for some fancied misdemeanor,—talking too much, perhaps,—to be the object of scorn and disgrace through all her remaining life. But the “position of women and girls is being more rapidly advanced in Japan than in any other Asiatic country. - Girls are securing, in public as well as private schools, an education better suited to their wants as married women. Husbands among the higher and more intelligent classes are, many of them, proud to proclaim the fact that they honor and respect their wives, and accord to them their rightful position. Quite a number of advanced gentlemen have entered into marriage contracts which secure to the wife the same rights and privileges before the law that have formerly belonged exclusively to the husband. The government has set itself to improve the condition of woman by improving the marriage laws, and by allowing young people greater liberty in the choice of companions, and removing all restrictions upon intermarriage between different classes of society.”

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## Our Work at Home.

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### TWELVE PILLARS OF MISSIONARY WORK.

NUMBERS ELEVEN AND TWELVE.

#### ZEAL AND CONSECRATION.

So important is the union of these two qualities, that it would seem almost needless to dwell upon the necessity of the heart's devotion accompanying attempted service for the Lord, had we

not in the Word of God conspicuous and lamentable instances of zeal unallied with any sanctifying influence upon the life. Such was that of the vainglorious John, calling upon the people to admire his fierce work of extermination of the worshipers of false gods, while of himself, reads the mournful record, "he took no heed to walk in the way of the God of Israel."

So Saul, in his blind devotion to the church of his fathers, breathed out threatenings and slaughter, making havoc of the very people whom God was training for the establishment of a more enlightened and spiritual worship. But he did it ignorantly; and so, in after days, he writes to the brethren warning them against a zeal not according to knowledge.

At another time, in commending the liberality of the Macedonians in ministering to the saints, he adds this crowning testimony to the perfection of their offering, that first they "gave their own selves to the Lord."

In our day we have a touching passage on this subject in the life of Henry Martin. Upon one occasion, after a wearisome discussion with a Brahmin, whose persistent refusal to see the truth caused him to lose his temper, he was sorely smitten in reviewing the incidents, and bitterly reproaching himself for his lack of gentleness, exclaims, "Oh, let me never think I have zeal, till my heart is overflowing with love to every human being!" Ah! it is this heart of love that the worker for Christ needs to make his service acceptable and efficient. To be a co-worker with Him, is to be like-minded with him; it is to lay self at his feet — to be used by him as he sees fit — willing to be

"Nothing, nothing,  
Only as led by His hand,  
A messenger at this gateway,  
Only waiting for his command."

When the soul assumes this attitude God can make the influence of a consecrated life felt to the remotest ends of the earth, though, in his providence, that life may be circumscribed by the narrowest of physical bounds.

Said one who in very early life devoted her young heart to Christ: "It was impressed upon me that I should enter upon the great work of spreading the knowledge of a Saviour's love throughout the dark places of the earth, but the way did not open to enter upon any foreign service." All through her girlhood the desire was cherished; still, she married, and settled down in a quiet home. Then little children demanded her care, and her life was mostly confined within the limits of the nursery. But even there the early

impression haunted her, and at times pressed so heavily upon her that at length she carried the matter to the Lord, asking what was the meaning of a call seemingly so impossible to fulfill. Then she was shown that there was no impossibility in the case — that a consecrated heart was the chief requirement in carrying out the Lord's command to "teach all nations." Her first labors were to begin with her own little ones, in their very babyhood, cultivating in them heavenly dispositions, and leading them to become children of God; then with all who came within the sphere of her household,—domestic, market-man or errand-boy,—to bring some Christian influence to bear upon them; with the guest that slept under her roof, with friends, neighbors and acquaintances, wherever there was opportunity, the good seed was to be sown; while for the millions of benighted souls in heathen lands her thoughts of tender pity could span the globe, and, taking hold by prayer of the arm that rules the universe, she could bring down the desired blessing upon them and upon those working for them. And so with these last she could be a co-laborer as truly as though she stood with them in bodily presence, side by side. Yet this was a gentle, retiring woman, looking in no marked way different from those who sat listening to her tender and stirring words. Why, then, cannot our lives be similarly effective?

In the story of two sisters who have lately entered upon the service of our Board, we were told that their mother's voice, which they were accustomed to hear, in the stillness of the night, supplicating for the heathen world, early drew their thoughts and sympathies in this direction, and led them to enter upon one and another form of Christian endeavor, beginning with the lowly and ignorant of their own country, until now, rich in all the qualifications of mind and soul for the great work abroad, they have arrived on the foreign shore, to rejoice the hearts of the toil-worn laborers there, and infuse new life and courage within them.

So we see how consecrated lives in retired homes may, through prayer and the training of those whom God has placed under their charge, have their part in the glorious work of the world's evangelization as surely as they whose names are enrolled as missionary heroes and martyrs.

But if some languid or disheartened soul should yet feel that such strength of desire and lofty purpose is too high for their attainment, we would say, cultivate holy impulses by faithfulness in the performance of little things, and faithfulness in that which is least, will assuredly lead the way to higher and more important effort. If you have not been mindful of its interests previously, try now to promote the object of this Society by regularity in

attendance upon its meetings. Do not let trifles keep you away. Exert yourself, also, to secure the presence of others. Diffuse information regarding the nature of the work attempted—the deliverance of our sisters in heathendom from the bondage of ignorance and superstition, and their introduction to the countless blessings of the Gospel. Above all, insufficient as we are for any good work of ourselves, let us seek the influence of the Holy Spirit upon our spirits, asking that our zeal may be quickened, that we may be enabled to subordinate selfish desires and aims, and to yield ourselves, body and soul, to our Heavenly Father, to be used in his service under all circumstances, and in every way that his wisdom shall see fit.

E. L. M.

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### ELEVEN GOOD REASONS FOR NOT GOING TO MISSIONARY MEETINGS.

[As extracted from the diary of Mrs. Meanwell.]

SUNDAY, February 23d.

WHAT a splendid foreign missionary sermon we did have this morning, and how earnestly our dear Dr. Dogood did urge us to rise to our duty and our privilege in this direction. I really mean to make more effort to attend the meeting of our ladies' society, and resolve to allow nothing but the most weighty reasons to interfere with my doing so.

WEDNESDAY, March 12th.

The day of the missionary meeting, and I had made my plans to go, when who should appear but Mrs. Shirwell, the dress-maker, saying that she could give me just this one day for the remodeling of my old black silk. So there was nothing to do but to bring it out, and of course I must work with her, as usual. I did think I should still be able to go, but at the last minute decided that the five rows of knife-plaiting which we had put on the underskirt did not trim it quite high enough, and that I should have to hem the sixth if Mrs. Shirwell got it on before dark. So I reluctantly sat down again with my thimble, feeling that we must sometimes yield our most cherished plans to the claims of home duties.

WEDNESDAY, April 9th.

Again disappointed by being kept at home from the missionary meeting. But, really, my old friend Minnie Lewis, of Springfield, had been in the city for six weeks, and I had never invited her to my house. As Thursday is Bridget's day out, and Friday Ellen's, Wednesday seems to be the only day on which I can conveniently have company, so I decided to ask her to luncheon to-day. Of course I was sorry to miss the meeting, but remembered, for my

comfort, that the Scriptures expressly command us to "use hospitality without grudging," but leave the matter of attending missionary meetings entirely to our own judgment. I was sorry, afterward, that I did not ask Minnie to go with me, for when I mentioned our society she expressed a desire to attend one of its meetings; but it was nearly four o'clock, and so altogether too late for that day. But she will be in town next month, and then I will try to go, and take her with me.

WEDNESDAY, May 14th.

Went to the missionary meeting, taking Mrs. Lewis with me, and really enjoyed it extremely. I had no idea how much information one gains at these informal gatherings, nor how much interest is aroused by the items brought in by the different members. Resolved to make a special effort to attend more regularly, and to endeavor to induce my neighbor Mrs. Homebody to go with me next month.

WEDNESDAY, June 11th.

Started for town right after breakfast, with the full intention of finishing my shopping as soon as possible, and so getting home in time for the missionary meeting. But just as I began to see my way through my list of errands, I met my friend Mrs. Wunderbargain, and I was persuaded to look in with her at the Japanese auction. I am really almost ashamed to say that I got so interested in the sale, and so carried away by the bargains which were to be had, that I stayed till I had spent all the money in my purse, and looking at my watch found that I had no time to go home and replenish it before the meeting. I cannot endure to go to a missionary meeting without proving my interest in the cause by a contribution, so concluded to finish the afternoon at the sale. I carried my money to the treasurer next day, however, and told her how much I regretted my unexpected detention.

WEDNESDAY, July 9th.

I did not go to meeting to-day, for I had a raging nervous headache; and when I looked at my magazine and saw that the subject for the day was "North American Indians," I really was afraid to venture to attend. I have such a horror of Indians, and was so afraid that my nerves would be completely upset by accounts of their atrocities, that I concluded it would be wiser for me to remain quietly at home. I heard afterward that Bright Eyes was present, and said much to interest the ladies in behalf of the Poncas. But, after all, there are two sides to that question, and I agree with my husband and the *New York Observer*, that we ought to hear both.

WEDNESDAY, August 13th.

How fast the months do fly round! Here it is the second Wednesday in August, and the day of the missionary meeting. But baby is so much prostrated by the heat, that I think I must take her out for a little excursion on the lake. Bridget would willingly take charge of her; but then, I should have to pay full fare for Bridget, and I really feel that I need the little change, especially as I do not expect to take any extended trip this summer.

WEDNESDAY, September 10th.

Dr. Dogood has not returned from his summer vacation, and I did not feel like going to church last Sunday to take a chance of hearing a dull sermon from a stranger; so I did not hear the notice of the missionary meeting, and really never thought of it till my neighbor Mrs. Onhand came in, on her way home from it, to see if I was ill.

WEDNESDAY, October 8th.

I wonder if I did wrong in staying away from missionary meeting to-day. I hope not; but this is how I happened to be absent: I have been waiting for five months to have our dining-room papered; and when I knew, last night, that pork had gone up, I thought it would be a good time to ask my husband if it could not be done this fall. He felt so elated by his recent good luck that he consented without a struggle. I was so dreadfully afraid that pork would go down before the wall-paper went up, that I went to town this morning, to select it, just as soon as Bridget was ready to take the baby out. Mr. Wallwork showed me so many lovely things that it was three o'clock before I could choose between them; and came home, at last, tired to death, but with every point settled, even to the shades of the cornice.

WEDNESDAY, November 12th.

This morning's *Tribune* contained a notice of a lecture to be delivered this afternoon, at Decker's Hall, on "Christianity an outgrowth of Buddhism;" and it seemed to me I should learn more from this than from anything I should be likely to hear at the missionary meeting. I did enjoy the lecture extremely; and although I could not agree with all the speaker's opinions, his selections from the "Light of Asia" were perfectly lovely, and it does seem as if we ought to be able to give all religions the credit they deserve, and, of all things, to endeavor to avoid narrowness and bigotry.

WEDNESDAY, December 10th.

So busy with my Christmas preparations that I knew I should be thinking of them all through the meeting, if I went, so con-

cluded to stay at home and tie the fringe into the afghan which I have been knitting for my husband's Christmas present. Ever since the winter that we spent in Germany, I have tried to have the children make a good deal of Christmas; and we know that comes but once a year, while every month brings an opportunity to go to a missionary meeting.

WEDNESDAY, January 14th.

I have been out so much evenings lately that I have been obliged to take a nap every afternoon, and to-day actually overslept the hour of the meeting. I was very sorry, but, really, the health of a woman should be one of her chief cares, and the claims of society during our gay season try mine very perceptibly.

WEDNESDAY, February 11th.

How glad I am that Lent is nearly here, and with its arrival all this rush of visiting will come to an end. Although I am not a church-woman, I think it right to respect the religious scruples of others, so must go on the north side to-day for my party calls. Wednesday is the popular reception-day over there, and I have been trying for weeks to remember to order a carriage on that day, and do them all up at once. The weather, or something else, has always prevented; and as this is the last Wednesday before Lent, I must sacrifice the missionary meeting, and set off on my weary round.

SATURDAY, February 27th.

In looking over my diary, I find I have not quite kept the resolution which I made a year ago with regard to missionary meetings. It does seem as if I had met with no end of unavoidable hindrances in the matter; but may not these have been wisely allowed to prevent me from taking such an absorbing interest in any outside work that I might have been led to neglect the claims of my own household? I certainly can comfort myself with the thought that I have never allowed any undue zeal for the cause of foreign missions to interfere with my home duties. I sincerely hope that the calls on my time and strength may be less pressing in the year to come, and that I may be permitted to enjoy more frequently a privilege which I certainly never intend to neglect or undervalue.

H. G. S., in *Woman's Work for Woman*.

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#### WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE "Eleventh Annual Report" of this society, just issued, is a record of success and progress of which any society may be justly proud. The minor reports of which it is composed show marked



advance in every department, and give evidence that the cause is taking a deep hold upon the women of the Methodist churches. The present work of the society, as shown by statistics, may be seen at a glance, from the following tables:—

## FOREIGN WORK OF THE SOCIETY.

MISSIONS.	Missionaries.	Assistant Missionaries.	Bible-Women and Native Teachers.	Hospitals and Dispensaries.	Boarding-Schools.	Number of Pupils.	Day-Schools.	Pupils in Day-Schools.	Orphanages.	Number of Orphans.	Homes for the Friendless.
India . . . . .	8	9	180	2	9	481	89	2163	2	297	2
China . . . . .	11	7	7	4	9	105	15	1	1	1	1
Japan . . . . .	7	1	1	1	2	41	8	108	1	1	1
Mexico . . . . .	5	1	1	1	1	1	1	102	1	55	1
South America . . . . .	5	1	1	1	1	98	1	39	1	1	1
Bulgaria . . . . .	1	1	1	1	1	1	1	1	1	1	1
Africa . . . . .	2	1	1	1	1	1	1	1	1	1	1
Italy . . . . .	1	1	1	1	1	1	1	1	1	1	1
Totals . . . . .	38	9	202	6	15	686	115	2404	3	347	2

## HOME STATISTICS FOR 1879-80.

BRANCHES.	Number of Auxiliaries.	Members.	Life Members.	Honorary Managers.	Honorary Patrons.	Subscribers to "Heavenly Woman's Friend."	Receipts.—Feb. 10, 1879, to Feb. 10, 1880.
New England . . . . .	266	7443	413	17	4	2752	\$12,019 55
New York . . . . .	391	11750	539	28	24	2109	13,174 67
Philadelphia . . . . .	202	5700	158	11	1	1367	6,560 58
Baltimore . . . . .	94	3500	94	3	1	863	5,217 64
Cincinnati . . . . .	500	10000	461	23	23	2207	12,896 04
North-Western . . . . .	558	15397	700	7	2	4327	16,737 86
Western . . . . .	281	6479	437	20	2	1942	9,670 61
Atlanta . . . . .	10	—	—	—	2	40	73 30
Totals . . . . .	2301	60269	2793	107	20	15606	\$76,350 26

We offer sincere congratulations to these our fellow-laborers upon the abundant rewards they are realizing from the patient labor and untiring zeal of the last eleven years. May these rewards grow more abundant year by year, till we all lay our armor down; because the whole earth is the Lord's, with "the fullness thereof."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Alton, Aux., \$2; Bethlehem, Aux., \$5.70; Claremont, Aux., \$35; Concord, Aux., \$20; Mrs. Arthur Fletcher, \$5; Exeter, Aux., \$14.37; Fitzwilliam, of wh. \$25 const. L. M. Mrs. Helen L. Colby, \$26.70; Mrs. Colby's S. S. Cl., \$3.80; Goffstown, Aux., \$18; Greenfield, Aux., \$20; "Asteroids," \$11.36; Greenland, Aux., \$16.50; Hampton, Aux., \$30; Mizpah Circle, \$46; Henniker, Aux., \$19; Hillsboro Bridge, Aux., \$3; Mrs. Caroline M. Burham, const. self L. M., \$25; Hollis, Aux., \$21; Jaffrey, Aux., \$10; Lebanon, a few Friends, const. L. M. Mrs. J. M. Dutton, \$25; Manchester, Hanover St. Ch., of wh. \$25 const. L. M. Mrs. J. A. Goodrich, \$85; Franklin St. Ch., \$175; Mrs. Clark Hadley, const. self L. M., \$25; Mason, Aux., \$9; Meriden, Aux., \$11.50; Merrimack, Aux., \$11; Milford, Aux., of wh. \$25 const. L. M. Mrs. H. Moore, \$35; Memorial, Mrs. Maria R. Randell, \$25; New Ipswich, "Hillside Gleaners," prev. contri., const. L. M. Miss Carrie Wilson, \$15; New Market, Aux., \$10; No. Chichester, Aux., \$5; S. S. Cl., 75 cents; Peterboro, Aux., const. L. M. Mrs. James Collins, \$25; Plaistow and No. Haverhill, Aux., \$25; "We Girls," const. L. M. Mrs. L. Estelle Welsh, \$25; Portsmouth, Aux., \$91.14; Mizpah Circle, \$5; Raymond, Aux., \$4.50; Salem, Aux., \$5.63; "Rain-Drops," \$15; Salmon Falls, Aux., \$21; Seabrook and Hampton Falls, Aux., \$10.50; So. Newmarket, Aux., \$7.25; Tamworth, Aux., \$7; Temple, Aux., \$9; West Lebanon, Aux., \$25; Wilton, Aux., \$23; Winchester, Aux., \$6; Wolfboro, Aux., \$13.30; No. Hampton, prev. contri., const. L. M. Miss Ella E. Batchelder, \$17, \$1,100 00  
*Atkinson.*—Mrs. H., 1 00  
*Cornish.*—Aux., 10 00  
*Lyme.*—Cong. S. S., 10 00  
Total, \$1,121 00

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Rutland, Aux., \$14; Shoreham, Aux., of wh. \$25 const. L. M. Miss Eliza Hand, \$47.60; "Band," \$2; Bridgeport, Aux., \$5; Waybridge, Aux., \$6.85; Whitney, Aux., \$4; New Haven, Aux., \$23.15; A Friend, \$5; West Westminster, Aux., \$8; Westford, Aux., \$4; Mrs. Lucy B. Rockwood, of Indiana, \$10; "Workers," \$6; Essex, Aux., \$10; "Mission Circle," \$6; Royalton, Aux., \$16.88; St. Johnsbury, Mrs. Horace Fairbanks, \$21.40; Rupert, Aux., from the late Mrs. Lydia Merrill, const. L. M's Mrs. J. H. Guild, Mrs. G. S. Harmon, Miss Julia Harmon, Mrs. Harriette Wheden, Mrs. G. D. Smith, \$125; Windsor, Aux., prev. contri., const. L. M's Mrs. Charles Fitch, Mrs. John F. Truman, \$40; Mrs. John F. Truman, const. L. M. Miss Mary D. Wyman, Cornish, N. H., \$25; St. Johnsbury, No. Ch., Aux., \$35; Thank Off., \$2; Rochester, Aux., \$13; Vershire, Aux., \$13; Manchester, "Mission Circle," \$150; Burlington, Aux., by Mrs. Lucy B. Adams, Providence, R. I., const. self L. M., \$25. Expenses, \$21.40, \$596 48  
*Barnet.*—Miss A. M. Chamberlin, 35 00  
*Norwich.*—Mr. John Lord, on his ninety-ninth birthday, in memoriam of his wife, 1 00  
Total, \$632 48

MASSACHUSETTS.

*Attleboro.*—Second Cong. Ch., \$29 20  
*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Lee Junct., Aux., \$280.70; Pittsfield, 1st Ch., \$6.60; Mill River, Aux., \$11, 298 30  
*East Falmouth.*—Aux., 6 50  
*Eastham.*—Lizzie and Louise, 1 00  
*Fall River.*—Miss Alice Buck's S. S. Cl., 2 00  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Bernardston, Aux., \$21; Greenfield, Aux., \$14.31, 35 31  
*Hampshire Co. Branch.*—Miss Isabella G. Clarke, Treas.

Belchertown, "Mission Circle," \$1 02; Hadley, Aux., \$23.62; Hatfield, Aux., \$81; "Mission Circle," \$20; Granby, Aux., of wh. \$50 const. L. M's Mrs. Francis Stebbins, Miss Abby W. Taylor, \$70.50, \$196 14	
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Lincoln, Aux., const. L. M's Mrs. Susan M. Fiske, Mrs. Lydia K. Fiske, \$50; 1st Ch., S. S., \$25; Framingham, "Buds of Promise," \$53, 128 00	
<i>Sherburne.</i> —A Friend, 2 00	
<i>South Hadley Falls.</i> —Cong. Ch. and Soc'y, 5 00	
<i>Southboro.</i> —2d Ch., Aux., 7 32	
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Palmer, \$6.31; Springfield, Olivet Ch., \$16.75; Longmeadow, "Ladies' Benev. Asso., \$14.35, 37 41	
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Berkeley St. Ch., \$13; Charlestown, 1st Ch., \$50; Somerville, Franklin St. Ch., \$26.20; Brookline, E. P., \$1; Brighton, Aux., const. L. M. Mrs. Henry A. Stevens, \$25, 115 28	
<i>Wellfleet.</i> —1st Ch., Aux., 5 00	
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Billerica, "Willing Workers," 14 00	
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Whitinsville, Aux., of wh. \$100 const. L. M's Mrs. M. A. Batchelder, Mrs. A. H. Wilder, Mrs. H. B. Wilder, of Worcester, \$162.20; "Merrie Gleaners," \$10; Milford, Aux., \$47; Oakhaven, Aux., \$10; Spencer, "Riverside Helpers," \$40, 269 20	
Total, \$1,151 66	

## LEGACY.

<i>Woburn Conf. Branch.</i> —Legacy of Mrs. Emily Kimball, Woburn, \$200 00	
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## RHODE ISLAND.

<i>Providence.</i> —Mr. Daniel E. Day, const. L. M's Mrs. Daniel E. Day, Miss Olive D. Day, Mrs. Henry G. Day, Mrs. Charles R. Day, Mrs. Edward W. Eames, Buffalo, N. Y., \$125 00	
Total, \$125 00	

## CONNECTICUT.

<i>Bolton.</i> —Cong. Ch., \$6 20	
<i>Eastern Conn. Branch.</i> —Miss M. L. Lockwood, Treas. Jewett City, const. L. M. Mrs. Eliza A. Fox, \$25; Woodstock, of wh. \$25 const. L. M. Miss Sarah Lyon, \$45; New London, 1st Ch., \$46.12; Donaldsonville, \$60; Pomfret, Aux.,	

\$13; "Little Women," \$2.35; Stonington, 2d Ch., \$8.55, \$200 02	
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas. Ellington, Aux., \$50; Windsor, "Splinters of the Board," \$50; Windsor Locks, Aux., of wh. \$25 const. L. M. Miss E. A. Holt, \$45; South Windsor, Aux., \$10; West Hartford, Aux., \$25; Rocky Hill, "Fragment Gatherers," \$28.63; Hartford, Center Ch., Infant Cl., \$10; Terryville, "Buds of Promise," \$10; "Willing Workers," \$40; Enfield, "King St. Mission Circle," \$11, 279 63	

Total, \$485 85

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Sandy Creek, \$15.88; Franklin, \$25; Fairport, Aux., of wh. \$25 const. L. M. Mrs. Mary Marcellus, \$85; Cong. S. S. const. L. M. Mrs. J. Barker, \$25; Mrs. Brooks and Miss Julia Dickinson, const. L. M. Mrs. E. P. Gardner, \$25; Spencerport, \$30; Sherburne, \$25; Albany, \$110.11; "Jun. Mission Circle," \$15; Cambria, \$10; "Willing Workers," \$15; Saratoga Springs, Mrs. J. M. Davison, const. L. M. Fanny W. Davison, \$25; Orient, \$10; Arcade, \$6.36; Lockport, 10; "Mission Circle," \$5; Sidney Plains, "Marsovan Mission Circle," \$20, \$457 35	
<i>No. Walton.</i> —Aux., 22 00	
Total, \$479 35	

## OHIO.

<i>Burton.</i> —A. S. Hotchkiss, \$8 00	
<i>No. Monroeville.</i> —Mrs. H. M. St. John, 3 00	
Total, \$11 00	

## MINNESOTA.

<i>St. Peter.</i> —Mrs. Jane A. Treadwell, with prev. contri., const. L. M. Mary R. Treadwell, \$5 00	
Total, \$5 00	

## CANADA.

<i>Sherbrooke.</i> —Mrs. Arch. Duff, \$5 00	
Total, \$5 00	

General Funds, \$4,016 34	
LIFE AND LIGHT, 174 25	
Weekly Pledge, 3 00	
Leaflets, 70	
Legacy, 200 00	

Total, \$4,394 29

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## JAPAN.

### LETTER FROM MISS DUDLEY.

THIS year our rainy season comes a little later, and the weather has been very cool, and all our mission are still in their homes. This morning it seemed as if a wet blanket enveloped us; now the rain falls heavily, and we know the clouds will lift in time. We are glad, when we think of the poor famine-stricken countries, that God is giving us rain and sunshine, and promise of harvest.

The rice is just planted. From my window I look over the fields nearly flooded with water from the little lakes, and can hear the jubilee of frogs which always heralds the season. The farmer-women plant the rice. The field is flooded, and the ground thoroughly soaked. The women stand half-way to their knees in water, with bowed backs, as they plant, here and there, a little of the soft, green rice which has been started in a field near by, and allowed to grow until the wheat is gathered, and the ground again prepared. Three harvests—wheat, rice, and one of radishes, or other hardy vegetable—are grown every year in the same field. The women do this work with their husbands, and seem sturdy and strong; quite different from their refined sisters of the higher classes, some of whom look as if a breath would blow them over.

This is the close of my seventh year of study and work. I wish you at home could see the work here with our eyes; and yet, perhaps, from a distance one gets a truer knowledge of it. It seems to us very wonderful, and every year it takes on a different aspect. One cannot settle down comfortably and think, even for a little time, that there is no need to be on the alert. We must continually be prepared for astonishing changes. It is not simply that our work is greatly prospered, though we feel that God has richly blessed us, but the people are active, and wide-awake.

Last Sabbath I spent in Akashi. Twenty-five women attended the service, and of these almost every one could read the Bible for herself. One, the wife of an official, always asks questions, which shows that her mind is at least not vacant. She wanted to know, last Sabbath, about the "Mormon sect" in America, with

whom, in order to insure an entrance into heaven, a man must have a dozen or more wives. I think I blushed; I know she saw that I was pained to have to confess that such things were allowed in our Christian America. "But," she added, "I know more than this; I know from what I see in papers and books, that Christianity has done wonderful things for your country." She asked one day, "Does God talk with good people as he did with Moses?" I hesitated a moment, thinking how it was best to answer her. "For instance, does he talk to you? How did you know He wanted you to come to Japan?" I said: "Have you read Matthew through? and do you remember what Jesus told his disciples about going into all the world?" "Yes." "Do you not see how God talks, then?" "Yes," she said; "but it seemed as if He would talk to those who have always known him, and are trying to please him." This woman, a year or less ago, said she would rather die than go to a physician of the "Jesus sect." Her step-mother first came to our service; then she brought the wife, for she had "such a temper," and she thought if she could only know about "the way," she would be better. The husband holds a high position, and would be ashamed to have it known he was interested in theology. But I hear he has bought a Bible, and a commentary on some parts of it, and studies at home; for he says his mother and wife are so changed, he knows there must be something in it. I visited Akashi once a week all winter, generally going down Friday afternoon, and returning Monday morning.

Our school has prospered the last year. The term closed with thirty-eight. I think thirty-four are boarding pupils. Miss Clarkson has charge of the school now, and one of the class of young men who graduated at the Kioto school last year is to be her assistant. His knowledge of English will make him very helpful. We still have the same teacher of Japanese and Chinese as during the last two years. The public examination, held in June, evidently gave satisfaction to pupils and patrons. In two years more a class of twelve girls will graduate,—that is, if they can be kept so long in the school. Of these, five are church-members, and several others, we think, are Christians. In the lower classes there are five professing Christians, and there are others of whom we are very hopeful. The girls have lately been holding class prayer-meetings, which we trust will result in great good. Although I do not now teach in the school, I cannot see such a company of girls together and not be thoroughly impressed with the importance of always keeping in mind the true object for which the school was established. The country needs educated, consecrated workers, and such we expect this school to furnish.

Permission has been granted to publish the "Mother Book." It will be, I think, the first book published by a native firm. It goes into print at once, after two years of work and writing.

Home letters are always welcome. I think the societies owe it to us to send, sometimes, words of help. We know they pray for us, but it does us good to be assured of it, — our work cries for it. I know the great demand on the time and strength of our women at home. I try to keep up with the Temperance and Home Mission work. Were there ever such opportunities for service? God help us ever, in our own place, to do the work given us to do!

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### LETTER FROM MISS PARMELEE.

Miss Parmelee wrote from Kioto, July 5th, under the inspiration of new and favorable opportunities for work, as follows:—

My pass to live and teach in Kioto has come, and my heart overflows with joy and thankfulness. It has been granted, too, in the face of opposition, and with the knowledge that we wish and intend to teach Christianity in the school; so we trust we see the end of all trouble about securing passes for Kioto. I am thankful, too, to be so much better in health.

The past year has been a successful one as regards the school, and the future promises very flatteringly. There were about thirty scholars the last term, and there will be quite an increase next year, if all come whom we expect. The girls, who are much like happy, careless, thoughtless school-girls at home, at first, do seem really to have an interest in studying the Bible and learning of this "Jesus way." One came to me last night asking which it was best for her to do, to go home this summer to her relatives, who do not like to have her in this school, and probably would not allow her to come back in the autumn, or to stay here against their will. She said she feared if she was not allowed to come back, she would lose the little faith that she now has. I asked her if she did not think her Father could keep her. She answered yes, but her faith was so weak, and she knew so little of this "way" yet, she wanted to be here and learn more. Poor child! I was sorry for her in her trials, but glad and thankful, too, to know that she really wanted to learn of Jesus.

It does me good to read occasionally, in the *Advance*, of your weekly meetings. There are missionaries at home as truly as here, and the thought of it helps us. I have always felt like objecting to the term "missionary," as applied only to those who go abroad to teach the gospel, and could never see why one Christian should be

considered as "sent," or as having a mission, more than another. Our Lord's command was given to all, whether they can "go into all the world" with their bodies, or only with their hearts and their thoughts and their prayers. Every Christian has a mission, and should be a missionary, wherever or whatever his work may be.

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## TURKEY.

### THE FAMINE IN EASTERN TURKEY—LETTER FROM MISS VAN DUZEE.

The following letter from Miss Van Duzee to the ladies of Lincoln Park Church, Chicago, in acknowledgment of their contribution for the relief of the famine sufferers in the vicinity of Erzroom, will be of interest to a larger circle.

I WANT to thank you for the kindness which placed some money in my hands for the poor starving people around us. The distress in the city is not so great as it was in the winter and spring, for with the summer came a great many kinds of cheap food; still there are probably two or three thousand beggars in the city—persons who have no other possible means of subsistence. A large portion of these are refugees, who have come from their empty homes hoping to find something to eat in the city; and some out of many such families found graves by the wayside, or in some village through which they passed. The greatest distress now is at the Passim and Alashagerd plains. The Passim plain is entered from here through a mountain pass lying to the east, and is only seven or eight miles away. Some of the missionaries were there three or four times during the winter, the English consul going with them once. Money and grain were distributed at different times. Villages were visited, homes examined, and tickets given to the most needy. These ticket-holders would then go to the place of distribution, and would bring away their allowance. At the most, it was not enough for more than a week or ten days, but it helped to prolong life.

In the spring dreadful accounts began to come from the Alashagerd plain, which lies still farther to the east, and is, at its farther side, almost on the Persian boundary. People were dying by the score, but the Turkish government wished the thing kept secret, as it was not for their honor. At first there was no available money to be used for their aid, but in the latter part of June, Messrs. Parmelee and Robert Chambers were absent for two weeks distributing wheat which had been sent from here; and now

Messrs. Cole and William Chambers have been absent nearly three weeks on a similar errand. We expect them home to-morrow. They took nearly five thousand dollars' worth of flour, and hope that this may suffice till the harvest. Some of your money I sent with them. Many come from the Passim plain, and beg that we buy a part of their growing grain. They have sowed more or less, and now have nothing to eat till the harvest, and some of your money has been invested in that way. It is not at all probable that the yield will be sufficient to prevent hunger until the next harvest; and so the grain bought in this way will be kept for the time of want, which we think must surely come next spring. If there had been seed for sowing, there would be an enormous yield, for there has been an unusual amount of rain this year, and every kernel of grain seemed to be doing its utmost, but many farmers had almost nothing to sow. Some used all the grain they had in this way, preferring to provide food for the autumn, and to take their chances of living on greens during the summer. Animals suffered much in the spring, and in some villages all died. Our missionaries must carry barley for their horses while on their journeys, or else allow them to feed entirely on grass; which mode of traveling would be too slow, and the horses would have too little strength for the work to be done.

Wherever they go the inevitable tax-gatherer is found. When absent on the last trip it was the sheep tax that was being collected, and every man must pay taxes on the number of sheep he had in the fall, even if half of them had died during the winter; and the tax this year is higher than usual. You will naturally ask how money can be collected in the midst of such poverty. Houses are mortgaged, fields sold, and I hardly know what else; but this is certain—the government is without money, and must have its taxes paid, even if the men die of starvation immediately afterward.

There is great suffering at Khanoos, a region lying sixty miles to the south; and in all these places very many have died, also, from living so exclusively upon greens. By greens, I mean just what are called greens at home,—dandelions, spinach, etc.

It is now over two months since the weekly distribution of bread ceased in the city, in order that all money contributed might go to the starving outside. Don't think that I have mentioned all the places in Turkey where there is famine. It has been much worse in the regions of Van and Bitlis and further south; but the facts I have given you relate to our own missionary field, and I have been very careful to keep within bounds in every statement.

May the Lord prosper you in all your missionary work, at home and abroad.



# Home Department.

## STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

### SCRIPTURE READING.

BY MRS. M. S. THACHER.

Matt. xiii., 1-9, 18-23.

PARABLE of the sower. There are many sowers in Japan. For ten years they have been diligently preparing the soil, dropping in the good seed and gathering the early fruits; but the great harvest is yet to come.

The changes in this empire have been rapid and mighty.

Eight years ago, and no Japanese could profess Christianity; the timid inquirer for the new "Jesus religion" dared scarcely to be found with listening ear, and much less to say to his fellows, "Come!"

Now, the overflowing schools for the Christian culture of young men and women, the steady sale of a Christian literature, the demand for the Bible, and the eager study of the way of salvation, are *some* of the signs that the seed has "fallen into good ground, and *will* bring forth fruit an hundred fold" in Japan.

The good work has its serious discouragements, for "the wicked one cometh and catcheth away that which was sown." Our hope is not in human plans, however wise. The Master says, "It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are *life*" (John vi. 63).

This is a far-off land. Can *we* be workers together with the Lord in Japan? Can *we* have part in this sowing and reaping? The Lord *invites* us to be partakers — yea, the harvest *depends* upon the cheerful offerings of God's children.

Has the Lord blessed us in our basket and our store? "Honor the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. iii. 9).

Do we seek opportunity for safe investments? "Trust not in uncertain riches, . . . be rich in good works, ready to distribute, willing to communicate; laying up . . . against the time to come" (1 Tim. vi. 17-19). Give, and you shall have a treasure in the heavens which faileth not. (Luke xii. 33, 34; Matt. x. 8.)

Have we small means? do we fear want? "Seek ye *first* the kingdom of God, and all (necessary) things shall be added unto you" (Matt. vi. 32, 33). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24, 25; Ps. xxxvii. 3; Luke vi. 38; 2 Cor. ix. 8). Do we want an example? Paul gladly suffered the loss of all things. (Phil. iii. 8.) He counted not his *life* dear unto himself, that he might testify to the grace of God. (Acts xx. 24.) The Lord Jesus, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). *Who* will give "as God hath prospered," to sow the good seed in Japan? "He which soweth *sparingly* shall reap also *sparingly*; and he which soweth *bountifully* shall reap also *bountifully*" (2 Cor. ix. 6).

"Watchman, tell us of the night."

"Sow in the morn thy seed."

"Mission Songs," 70, 51.

## JAPAN.

It is difficult to arrange for an hour's study, a subject broad as the one chosen for our auxiliary meeting this month. "The Land of the Rising Sun" has a history so entertaining and wonderful, that the more one knows of it the more one wishes still to know. The successes and discouragements of our missionaries there have been so dependent upon, and intertwined with, the relations which the Japanese government has maintained toward foreigners, that we can scarcely appreciate them without a knowledge of the principles and workings of the government. For information on this point, reference may be had to "Japan as a Mission Field"—a sketch prepared by Rev. I. R. Worcester, and to be found at the rooms of the Woman's Board in Chicago. There is also a long and able article in "Johnson's Cyclopedia," prepared with great care by Charles Lanman, American Secretary of the Japanese Legation, and author of "The Japanese in America." This article gives many items of interest as to the size, population, climate, commerce, natural resources and national history of this great empire. A report on these points would add to the interest of the meeting.

When did the American Board begin its mission in Japan? Who was the first missionary sent out? Assign to three or four individuals a missionary each, and let them follow his work specially, with recent letters, if possible.

When was the translation of the New Testament into Japanese commenced? when completed? and by whom accomplished?

Give an account of the training-school at Kioto. What lady missionaries are in the field? Call for reports from the girls' schools at Kioto, Kobe and Osaka.

Give a summary of the work in Japan during the last eleven years.

Besides references already mentioned, Dr. Clark's "Ten Years in Japan" will be found valuable; also, "Kioto Training School," a familiar letter from Dr. Gordon, and "The Sunrise Kingdom," by Mrs. Carrothers.

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### ANOTHER WAY.

MISSIONARY hens, chickens, pigs and rag-bags have become household words; and though, from one point of view, this does, indeed, seem like giving for the evangelizing of the world "only our cheese-parings and candle-ends," yet we remember who said, "Gather up the fragments, that nothing be lost." Surely, He will not be displeased when anything that might otherwise be wasted, is turned into his treasury!

Here, in a little town in Nebraska,—frontier less than ten years ago,—somebody has found out a new way of doing this. Our society had but half completed its first year, and the funds came in rather slowly, when suddenly a bright thought entered the mind, or heart, of one of the wise women who "work willingly with their hands." We all had in our homes outgrown garments of various sizes not nearly worn out; and why shouldn't we gather them together and offer them for sale at such low prices that many a mother overworked on one of these large farms, and with little time for sewing, would be glad to find garments ready-made suited to some one of her household? Why not give them right out? you ask. Because these Western farmers are not the sort of people to like such gifts. Save in grasshopper regions, or where the crops have failed through drought, there is here a sturdy independence which scorns the idea of living on charity. We talked this all over, and the new plan seemed a good one—if we only had a room centrally located! But we never could afford to pay rent. That was a momentary cloud, for almost immediately the Lord smiled upon

our effort by putting it into the heart of our good doctor to offer us a "little upper room" over his flourishing store. How many of these "upper rooms" have been consecrated to the Lord!

Surely, now there was nothing lacking, and within a week we formally advertised the "Ladies' Mission Room; open every Saturday for the sale of ready-made garments." Of course there was a little of the "throwing cold water" from our respective masculine aiders and abettors; and "Who'll buy your old clothes?" was a question that had to be laughed off with, "Wait and see!"

Well, our little mission store, which we take turns at tending, has been open about two months. The sales have varied each week from nothing up to five dollars; and some time ago we had the pleasure of sending away the ten dollars we pledged for Miss Van Duzee.

We hold our monthly meetings, too, in that little mission-room, spending the first hour in mending up any little garments sent in since the previous meeting which may need repairs. And during the second hour, while earnest prayers ascend for the toilers far away, of whose work we are beginning to learn, we do not forget to give thanks that we, too, are permitted to labor, even in so humble a way, in the dear Lord's vineyard.

EXETER, Neb.

E. P. D.

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#### MEETING OF THE WISCONSIN BRANCH.

THE sixth annual meeting of the Wisconsin Branch was held at Plymouth Church, Milwaukee, October 1st and 2d.

The good attendance of ladies from different parts of the State, the cordial hospitality offered by friends in this beautiful city, and the delightful weather, were external conditions adapted to insure a meeting of interest and profit.

The devotional services were marked by unusual tenderness and fervor, saddened by the recent death of one who has been for many years an active and faithful worker for the cause, Mrs. H. E. Kelley, of Sparta, and by the announcement, early in the session, of the great sorrow that has just come to another in the death of her husband, Rev. E. J. Montague, of Rosendale.

The report of the Secretary and Treasurer, Mrs. Coburn, of Whitewater, was encouraging, showing an increase both of members and of contributors. Some energetic and helpful young ladies' societies were reported as recently formed.

Among the good things to be remembered were: the thoughtful and suggestive paper, by Mrs. Tracy, of Ripon College, upon the importance of missionary literature in awakening and promoting a spirit of missions, and an address by Miss Greene, of Chicago.

We think every woman present must have gone to her home more prayerful, more hopeful for the future, more willing to spend and be spent in her Master's service. F. S. L.

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### RESPONSIBILITY.

WE were much impressed, a few days since, in reading a brief report of a missionary meeting in London, by the responsibility thrown by one of the speakers upon those who had attended, and had listened to all the stirring words of narration and exhortation there uttered. It seemed at first a little overdrawn, and a little uncomfortable, the assertion that no one might be present at such a meeting without making himself responsible for the personal result; but the earnest words of the missionary grew more and more impressive, as we gave them a second and a third reading, and we reproduce them here:—

“It is a great responsibility to be at this meeting. Remember this: if you do not act on what the Lord brings before you, it is a very awful thing. Live by faith in Christ, and try to stir up others to do all they can to help such a work as this. Then I say that there is a guiltiness in having been at this meeting and not being moved by what you hear to do something more for the Lord Jesus than you have been accustomed to do in the past. Oh, dear friends, do not have the guilt upon you of hearing the truth, and joining in hymns of praise, and praising the Lord who bought you, and then going home and giving to the Lord what costs you nothing.”

If every attendant, even, upon our less important meetings could realize this responsibility, how our work would spread! And if our annual and other large gatherings could thus help to quicken conscience, where would the end be? — *Heathen Woman's Friend*.

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### LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill.:—

“Ten Years' Review,” by Mrs. E. E. Humphrey, price 6 cents; “Literature of Missions,” by Mrs. L. C. Purington, 5 cents a copy — 50 cents a dozen; “Parish of Fair Haven,” by Mrs. Emily Hunt-

ington Miller, 5 cents a copy — 50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 3 cents a copy — 30 cents a dozen.

"Young Ladies' Manual for Foreign Mission Work," by Mrs. L. C. Purington, 5 cents a copy — 30 cents a dozen.

"How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

Annual Reports of W. B. M. I., 15 cents each.

"How They Build in China," by Miss Porter.

Missionary Parable for the Children, by Miss Sarah Pollock; single copies furnished gratuitously.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches may also be obtained by sending to Charles Hutchins, No. 1 Somerset Street, Boston, Mass.; they are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM AUGUST 15 TO SEPTEMBER 15, 1880.

MRS. J. B. LEAKE, TREASURER.

### OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Andover*, for Mrs. Renville, \$12; *Brooklyn*, for pupil at Samokov, \$19; *Cambridge, Pa.*, \$5; *Marietta*, for scholarship at Samokov, const. Mrs. Fannie G. Slack L. M., \$40; *Wakeman*, for scholarship at Karagha, \$11; *Wayne*, for Mrs. Renville, \$8. Expenses, \$1.50  
Branch total, \$93 50  
*Atwater Centre*, S. S. (Parable), 4 00  
Total, \$97 50

### MICHIGAN.

*South Boston*, \$5; *St. Clair*, S. S. (Parable), \$1.24; *South*

*Haven*, S. S. (Parable), \$15; *Alpine and Walker*, S. S. (Parable), \$3.80; *Alpine Centre*, S. S. (Parable), \$1.90, \$26 94  
MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Standish* (Parable), Aux., \$2.38, S. S. \$2.35; *Summit*, \$4.22; *Charlotte*, \$20; *Jackson*, 1st Ch., Infant Cl., for share in Bridgman Sch., \$10; *Stanton*, \$10, of wh. for Bridgman Sch., \$14; *Michigan Centre*, \$9; *Manistee*, for Miss Irvine, \$40; *Lansing*, Mrs. Horace Holman, for Bridgman Sch., \$10.  
Branch total, 111 95  
Total, \$138 89

## ILLINOIS.

*Canton*, S. S. (Parable), \$5;  
*Chicago*, 1st Ch., Aux., const.  
 Mrs. Jane F. Rollo and Mrs.  
 Gennette E. Rollo L. M's, \$72;  
 Y. L. M. Soc'y, \$31; *Beth-*  
*any*, S. S. (Parable), \$5. To-  
 tal from *Chicago*, \$108. *Elgin*,  
 Y. L. M. Soc'y, for O Fugi  
 San, \$26; *Elmwood*, Children  
 (Parable), \$17; *Galesburg*,  
 1st Ch., const. Mrs. Mary  
 McKnight L. M., \$27; *Gen-*  
*eseo*, \$52.89; *Granville*, \$8;  
*Kemper*, \$10; *La Moille*,  
 \$9.45; *Lyonsville*, \$4.60;  
*Princeton*, \$23.90; *Rockford*,  
 1st Ch., \$7; *Seminary*, \$40;  
*Roscoe*, \$12; *Springfield*,  
 Aux., for Miss Evans, const.  
 Mrs. Lotus Niles and Mrs.  
 Fred. Smith L. M's, \$60;  
 "Jennie Chapin Helpers,"  
 for Sa-La, const. Misses Liz-  
 zie Hughes and Katie Hayes  
 L. M's, \$50; for Bl'd'g fund  
 of same Sch., \$10. Total from  
*Springfield*, \$120. *Sycamore*,  
 \$17; *Waukegan*, \$12; *Wood-*  
*burn*, \$5, \$529 59

Total, \$529 59

## WISCONSIN.

**WISCONSIN BRANCH.**—Mrs. R.  
 Coburn, of *Whitewater*,  
 Treas. *Burlington*, \$8; *Ft.*  
*Atkinson*, \$11.09; *Milwaukee*,  
 Spring St. Ch., \$7.11; *Water-*  
*town*, \$33; *Whitewater*, \$2.28.  
 Expenses, \$1.22. Branch  
 total, \$60 26

*Cambridge*, A Friend, \$5; *Free-*  
*dom*, S. S. (Parable), \$1.40;  
*Koshkonong*, for Miss Ward,  
 \$6.58; *Menasha*, \$19.16; *Oco-*  
*nomowoc*, S. S. (Parable), \$5;  
*Oshkosh*, for Miss Ward, \$50;  
*Royalton*, S. S. (Parable),  
 \$1.35; *Windsor*, \$17; *White-*  
*water*, S. S. (Parable), \$15;  
*Ripon*, S. S. (Parable), \$5.25, 125 74

Total, \$186 00

## IOWA.

*Ames*, Aux., for Efdim, \$13.50;  
 S. S. (Parable), \$8; *Dubuque*,  
 S. S. (Parable), \$10; *Farra-*  
*gut*, for teacher at Yarpooz,  
 \$16; *Lyons*, a thank-offering,  
 \$1; *Marion*, S. S. (Parable),  
 \$4.50; *Marshalltown*, Young  
 People's Soc'y, of wh. \$10 for  
 Bridgman Sch., \$10 for Erz-  
 room, \$20; *Monona*, S. S.  
 (Parable), \$2.50; *Traer*, S. S.  
 (Parable), \$8; *Winthrop*, \$8, \$91 50

**IOWA BRANCH.**—Mrs. E. R.  
 Potter, of *Grinnell*, Treas.  
*Chester*, for Miss Hillis, \$18;  
*Des Moines*, for Miss Hillis,  
 \$25; *Durant*, for Miss Day,  
 Aux., \$4.50; "Golden Rule  
 Soc'y," \$5.50; *Fairfax*, for  
 Sch. at Affion Kara Hissar,  
 \$7.50; *Grinnell*, Aux., for  
 Miss Hillis, \$59.85; "Busy  
 Bees," for Ft. Berthold, \$5;  
*Marion*, \$12.06; *Ogden*, Mrs.  
 A.M. Palmer, \$10; *Stacyville*,  
 \$3. Branch total, \$150 41

Total, \$241 91

## MINNESOTA.

**MINNESOTA BRANCH.**—Mrs.  
 J. W. Strong, of *Northfield*,  
 Treas. *Rushford*, Mrs. Snell,  
 \$1; A Friend, \$1; *St. Paul*,  
*Plymouth Ch.*, "Busy Glean-  
 ers," for scholarship in  
 Bridgman Sch., \$40. Branch  
 total, \$42 00

*Afton*, S. S. (Parable), \$3, 3 00

Total, \$45 00

## MISSOURI.

*Kansas City*, \$10.40; *W. St.*  
*Louis*, *Plymouth*, S. S. (Par-  
 able), \$5. \$15 40

Total, \$15 40

## KANSAS.

*Crooked Creek Valley*, S. S.  
 (Parable), \$2; *Topeka*, \$5. \$7 00

Total, \$7 00

## COLORADO.

*Colorado Springs*, for Tarsus,  
 \$25; *Highland Lake*, S. S.  
 (Parable), \$2; *Silverton*, S. S.  
 (Parable), \$2.50. \$29 50

Total, \$29 50

## TURKEY.

*Hadjin*, "Little Beggars,"  
 (Parable), \$4.70, \$4 70

Total, \$4 70

## MISCELLANEOUS.

Sale of pamphlets, \$7.58; of  
 articles donated, \$11.60; cash,  
 20 cts. \$19 38

Total for the month, 1,314 87

Previously acknowledged, 16,957 92

Total since Nov. 1, 1879, \$18,272 79

# Board of the Parfir.

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## OFFICERS.

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## LETTER FROM MISS RAPPLEYE.

BROOSA, TURKEY, June 14, 1880.

THE site for your school is purchased! The hope of being able to secure the necessary lots adjoining the one we had purchased was so slight, the old site was reserved for a missionary residence, and a large piece from a beautiful mulberry garden has been purchased. It is quite near, but farther up the hill, and, consequently, more healthy. All the arguments we could use with the house-owners adjoining us were of no avail. And, indeed, some of the little places were so held by Turkish law, that we could not have got possession of them. While we were looking for other places, a Turk came and said: "Why do you pay so much for all these little places? I will let you have my garden, cheap." I went to look at it. Rev. Mr. Barrows had already looked at it, and, without knowing anything about its ownership, had seen its advantages as a good building-site. I measured off what I considered would be enough, and asked his price. He said the land was worth ten piasters a pic, but he would let us have it for five. I could not



ask him to give it for less than that, for it was cheap. I only admonished him not to change his mind until I could communicate with Constantinople.

In a week or two Mr. Barrows came down and took even more than I had measured. The cost of the site is about one thousand dollars—less than we paid for the premises we now occupy. The ground is all free from buildings, and we can build in any shape or way we please. The pasha will cut a new road through near us, and the situation of the school will be most admirable. There can be a missionary residence on the same place, should it seem desirable. See how God comes to our help when we are perplexed and almost discouraged.

Now that everything is ready for the building to go up, and lumber and labor is cheap, the great want is that of a man to oversee the work. Mr. Barrows is about leaving for America, on a visit. The annual meeting, in Constantinople, just closed, made no other provision for the supply of this field. But daybreak may come to this question, and the building go up this year.

Instead of going to walk, one day, all the pupils went up to the place, and, forming a circle as large as they could about it, sang some songs. First they sang Mrs. Schauffler's translation of "The Cause is Thine, Lord Jesus Christ." The girls themselves selected, as appropriate, "From Greenland's Icy Mountains," in Greek; and then a hallelujah song in Turkish. The Turkish women and children gathered around and looked on with much curiosity. We hastened home to avoid a shower, and to receive the new English consul, who had sent word he was coming. He was accompanied by a consul for Cesarea. They were very kind and genial, seeming much interested in all they saw, although only the boarding pupils were present.

The English seem to be more earnest in their oversight of Turkish affairs, of late, and there is some hope of reform, at last.

Some of the girls have written compositions on the new site. One of them spelled it "sight," and, of her own accord, brought it to me to show me how curiously it looked!

Our Sunday services and Sabbath School are well attended now, and the Greeks seem to be inquiring. The helper, supported partly by the native Armenian (please do not read American) church, reports he finds hearers among the Turks, and that they come afterward to him to learn the truth. A glorious day will surely dawn on this dark land sometime! Three more of the school will unite with the church at the next communion. Can you not send a delegate to the examination? Our flag will be decorated with roses and evergreens.

## MEETINGS WITH MISSIONARIES.

THESE closing days of August are days long to be remembered by the Christian workers of California. Many of us have been permitted to stand upon the mount of privilege, and we trust that, of all who stood together there with hearts beating as one, in the joy and hope and blessing of those hours, not one but has felt the power of reconsecration. Truly, we entered into the "joy" of our Lord. Alas! that it may ever come that our faith will flag, or our earnest purpose grow feeble.

The arrival in San Francisco of an unusually large number of missionaries, was, in itself, stimulative. But the—well, let us call them fellowship-meetings, brought us so heart to heart, that we are left wondering at the exceeding goodness of Him whose promise it is to do for us far more abundantly than we can ask or think. And so we proved, in this feast of fat things granted us.

On Monday a meeting was held in the Home for Chinese Women, in San Francisco, the head-quarters of the women's "Occidental Board," of the Presbyterian church. Here, these new workers for foreign lands had a glimpse of the noble work being done here in our midst. The Chinese children and women of the Home sang for them.

Among the missionaries present was Miss Brittain, now on her way to take up a new work in Japan, under the auspices of the Methodist Board. Miss Brittain, endeared to us all as the pioneer in our women's work for women—Miss Brittain, with rich experience of years, spoke to us, with thrilling interest, of India.

With almost breathless attention she was listened to, and all were loth to have the closing hour come. But a promise had been given, and the meeting closed all too soon. But, in truth, it was only adjourned for an hour, to reassemble as a social gathering at one of Oakland's hospitable homes. The afternoon and evening were passed in delightful intercourse. Members of Presbyterian, Baptist, Congregational and Methodist churches fraternized, and I doubt if church polity and ecclesiastical forms even came as phantom shadows across the mind. But methods of work, and the work itself, had free and full discussion.

A collation, served on the broad veranda, was followed by pleasant hours in the art gallery with pictures and statuary, and in the parlors with sacred song and prayer. And in and through all ran the thread of high and holy purpose that was knitting all hearts into lasting sympathy. Surely our guests have carried away memories of Christian friends that will be helpful in coming days.

Home workers have come near to the hearts of those who go to

carry on the aggressive work, and have received a baptism of earnestness that must influence us in the work yet before us.

And so passed Monday with the dear friends of our sister Board.

On Tuesday afternoon a goodly company of women were found in the chapel of the First Congregational Church. After devotional exercises, one and another of the outgoing missionaries were introduced. They spoke briefly, but admirably, to the point. Of course there was no record of work accomplished, but it was a good and pleasant thing to note how graciously the good Father had led each to her appointed field. The ladies of our own Board, and Miss Smith of the Presbyterian Board, we listened to first. These were followed by Miss Brittain; her words at times are like the trumpet-call to battle. Again, she touches those subtle chords, and our hearts were too full; we could not help it, and so they ran over. But all was a feast, and on it our hearts grew stronger. We would gladly have kept Miss Brittain talking to us, but the afternoon was passing, and we wanted to hear, from Mrs. Sheffield, of the work in North China. Mrs. Sheffield, having spent a number of years in China, was able to give us word-pictures of life and work in that land that made us realize something of what she is returning to; and returning, as she says, "with glad longings — almost impatience." After the meeting was formally dismissed we broke into little groups, seemingly loth to leave.

In the evening a public meeting was held in the First Church, to hear from the missionaries and to say good-bye. The ten outgoing from the American Board of Commissioners for Foreign Missions, with two returning, and five under appointment from other Boards, made a goodly company of workers in this special branch of the Master's work.

The *Pacific* has a note on the "delightful farewell meeting." And so it was, delightful, hopeful, heartfelt. But are we prejudiced in favor of our side of the house, when we state that for deep heart-stirrings, for genuine enthusiasm, and choicely worded expression of it, we give the palm to the sisters? or is it the difference that comes on Sundays and Wednesdays? On Sunday we sit in our pew and look up at the minister, and expect he will give us something very good; on Wednesdays we go and "gather close," and all give of such as they have.

We would not be thought to say that our brethren lacked the characteristics designated; but in the evening we sat in the pews, in the afternoon all occupied the floor.

# FOR WOMAN.

VOL. X.

DECEMBER, 1880.

No. 12.

## CEYLON.

### GOSPEL MEETINGS.

BY MISS LEITCH.

In a recent letter, Miss Mary Leitch gives the following account of some gospel meetings which she and her sister attended, in company with Mr. and Mrs. Howland, at Oodooville. She says:—

WE left home last week Tuesday, starting out in the early dew of the morning, and reached Mr. Smyth's — having gone a distance of eighteen miles — in time for breakfast.

Can you imagine our ride that morning? The birds were singing merrily in the trees; the cocoanut and jack and other trees were hanging with fruit; and here and there a man was climbing a smooth, tall tree without a branch to take hold of. The poor sheep and cattle seemed to be looking almost hopelessly for something to eat, as the country is dry and brown, quite burned up by the scorching sun. The shepherds are digging up the roots of the grass to feed the cattle. We studied Tamil all the way, while our coolies flew over the ground, needing no word from us except now and then a request not to go so fast. It is their pride to go fast, and they laugh and joke on the way, chaffing each other for going so slowly. When we reach our destination they usually eat their rice and curry, and then lie down on the ground to sleep, until we are ready to go on again. If we hold a meeting, they come in and listen.

The meetings commenced Wednesday evening. Those who knew the people, said that many came who had never been inside a church before. There were quite a number of requests for prayers sent in. They were given to us by people with tears running down their faces, so much in earnest were they that their friends might be brought to Christ. One man arose, his voice choked with emotion, and intimated that he had long been convinced of the truth of Christianity, and asked our prayers that he might become a Christian that day. One after another prayed for him, as they knew better than we his circumstances and the trials to which he would be exposed. It seems that he belongs to quite a good family, and his wife has a considerable property. Before he reached home the word had gone before him that he had asked prayers, and his wife and family shut the door upon him, and drove him from the house. He has to sleep out of doors, and prepare his own food, while his friends either scoff and jeer at him or refuse to notice him at all. We have just heard that he is standing firm, and that his younger son has joined him, and wishes, also, to become a Christian. The elder son sides with the mother.

I notice by the paper, that during the month of March, Jaffna was made a subject of prayer; so that while we were holding these meetings the people at home were bearing us up in their hearts in prayer. I have not the least doubt that those petitions were answered, for it was the opinion of all the missionaries present that the Spirit of God was wonderfully with us. Native ministers and workers came from a distance of sixteen or eighteen miles, and they said they were going back to their people to hold special meetings among them. There were many working-women present, who are helping erect the new school-building there. They work as hard as men, from seven in the morning till six at night. But they attended the half-past six morning prayer-meeting, and went quietly out at seven, coming in again at seven in the evening and staying till nine; then they went into my sister's room, and listened eagerly while she talked and prayed with them. Nearly all expressed a desire to become Christians, and many said they had begun to pray for themselves. They were so much in earnest that they did not seem to know that they were tired, and showed no inclination to leave, until my sister, quite worn out with the labor of the day,—singing, playing on the organ, etc.,—would tell them they might go.

Some of the women of a higher caste came into my room and prayed for one and another of their friends. Two came who had just decided to become Christians. One asked us to pray for her two daughters. "Oh!" she said, wringing her hands, "I have

given them to heathen husbands, and if they are lost it will be my own work!" We tried to tell her that if she would work for them, and pray in faith, God would hear her prayer. One woman prayed very earnestly that the Lord would make her duty plain. She said she loved Jesus Christ with her whole heart, and wanted to serve him, but if she came out openly as a Christian, her friends would discard her, and she was too old to earn her own living. What would she do in her old age? She would die of starvation. We could only pray that the Lord would guide her. I wish you could see how these people listen; how they lean forward to catch every word; how earnestly they pray. They seem hungry for the Bread of Life, and I am sure the Lord says, "They need not depart; give ye them to eat." When His disciples are ready to take the bread and give it to the people, and they are ready to give it to each other, all will soon be fed.

My sister and I had a meeting with the boarding-school girls at Oodooville, those who were Christians coming to my room, and those who were not to my sister's. The Christian girls promised me that they would take one or two girls and pray specially for them till they were Christians. Those who were not, told my sister, with tears in their eyes, that they wanted to become Christians that day; they were sorry to have the meetings close.

I have just received word from Mr. Smyth, saying that four of the young men of the training-school who attended the meetings have decided to become Christians, and three from the Chunnargam boys' school. It is said that many men, especially those who have been educated in mission schools, would gladly become Christians, but are kept back by their heathen wives. These women, when not educated, are extremely bigoted. They tell their husbands that if they become Christians, they will throw themselves into the well; and they mean what they say. These mothers take their young children to the temple and teach them to bow before the idol, and smear their faces with ashes. This shows the importance of the education of girls in boarding-schools.

The people seemed to be more and more interested in the meetings each day. We may have another series before long, perhaps in a month.

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IN Turkey, the girls' schools have quadrupled in the last five years. In one of the missions, where five years ago there was not one girls' school, sixteen are contemplated for the coming year. A far-seeing Turkish pasha is said to have remarked: "When a girl comes back home from the seminary, say not a girl, but a school has come."

## TURKEY.

REUNION AT THE AINTAB FEMALE SEMINARY  
TWENTIETH ANNIVERSARY.

BY MISS M. A. PROCTOR.

THE morning of July 8th found the old Seminary lively with young women and little children, gay dresses and bright ribbons and badges. Fifty-five graduates and sixty-two of their children, twelve old pupils not graduates, and forty-four of the present pupils, were present; also, several pastors' wives, and other friends intimately connected with the school. Graduates of the years 1860-1870, inclusive, wore green badges; those from 1870-1880, pink; and the present pupils, blue. Each old pupil, on her arrival, received an envelope containing a memorial-card and leaflet, to which certain hymns for the occasion were afterward added; and the children received each a picture-card, with a text, which they were desired to commit to memory.

The exercises of the day were formally opened in the school-room, by the reading of the Scriptures, singing and prayer; after which a brief history of the school and of each graduate was given by Miss Proctor. The main facts were as follows:—

The first regular class was admitted to the Seminary in July, 1860. The school was carried on in rented houses until 1866, when the Seminary was built. In 1877 it was enlarged to nearly double its original size.

The American teachers who have been connected with the school for more than a year's time, are: Miss Proctor (1859); Miss Hollister (1867); Miss Shattuck (1873); Miss Pierce (1874), who has been principal since 1878. The native teachers who have taught more than one year, are: Baron Nerses Bosjian, Kazanjian, Hohannes, Yazujian and Mariam Varzhoohi.

Whole number of graduates, ninety-nine, of whom eight have died. Eighty-six of the graduates have united with the church. Seventy have engaged in teaching for a time, and others are about commencing. Four have taught ten years or more. Four of the graduates are now widows, and three of these support their families by teaching. Number of pupils the present year, fifty-six—twenty-four in the Preparatory and thirty-two in the Seminary course. Thirty-four of these were boarders.

After a recess, essays were read by six of the graduates. The first was by Mennesch Hanum, wife of Dr. Kenork Boyoghlanian: subject, "Home Training." The points touched upon were the mother's example, instruction and prayers; and by way of encouragement the story of Augustine and his mother was related.

The second essay was by Mariam Varzhoochi (teacher) Boghasyan, who, after rapidly sketching the various changes, political, social and religious, which have transpired during the last twenty years, ventured a dim prophecy of what the next twenty years might unfold.

The essay by Mariam Hanum, wife of Pastor Simon, was in regard to health, work, diet and clothing. The convenience and good air of the kitchen were commented on, and for those for whom it was not too late, the caution, "Beware of too early marriage," was added. Mariam Hanum, wife of Derehyan Garabedagha, under the title of "The Virtuous Woman," showed how an educated Christian woman should make her influence felt, both at home and in the community. Lucryeh Hanum, wife of Baron Harvotune Hohannesyan, Director of the Orphan School, called our attention to St. James' definition of pure religion, and recommended these sorrowful ones to the sympathy and charity of all present.

Mariam Varzhooli Vartenian then read a brief memorial of each of the eight graduates who have died. Many eyes overflowed with tears while listening to the last words of these dear ones, who, trusting in Jesus, without a fear of death, passed over the dark river in the freshness of their young womanhood; each of them leaving one or two little children, most of whom were present. The reading of the essays was interspersed with singing, by the school-girls, Miss Bingham presiding at the organ.

After another recess, the children were called together and entertained with gymnastics and a musical play by the school-girls.

Lunch was then served to about one hundred and eighty ladies, in the dining-room, Miss Hollister presiding, and to about fifty children in a room below. After lunch the children recited the texts given them in the morning, and sang several hymns.

At half-past two the ladies came together for a prayer-meeting. Miss Proctor read Mark x. 29, 30, and bore testimony to the faithfulness of Christ in her own case, in fulfilling to the letter his promise of an hundred-fold now, in this time, to those who leave father and mother, brethren and sisters for his sake and the gospel's.

Pastor Krikor's wife then led in prayer. Remarks and prayers followed from several of the graduates. Older friends, also, with reminiscences of the darkness of years ago, urged those who have enjoyed the light, to vigilance and faithfulness in the service of Christ.

Toward evening twenty husbands of the graduates, the pastors, missionaries, and several other gentlemen, came in to take dinner



and spend a few hours in social intercourse. As one set after another rose from the table they passed into the school-room, until that spacious apartment was well filled. Conversation, singing and congratulatory addresses from Pastor Krikor and Mr. Trowbridge closed the exercises of a most enjoyable day, which will long be remembered by all present.

Miss Proctor's pupils made her the recipient of many pretty and valuable gifts. The silver cup given by them in a body, and dutifully inscribed as from her daughters, will be a precious and cherished memento.

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### LETTER FROM MISS ELY.

The apparent ease with which our missionaries take up their schools and flee to some mountain retreat from summer heat, must be surprising to the many anxious housekeepers to whom the annual change from city to country homes is a prolonged and laborious undertaking. Of her experience in this direction the past summer, Miss Ely writes:—

A LITTLE over a week since I came up to this quiet spot, where we usually spend the summer months; and after two days, in which we made the needed preparations, both here and in the city, we brought up our boarding-school. After an unusually trying winter, we have come back once more to our old tenting-ground. The grand, high hills look down on us protectingly, and the rapid mountain stream flows along its rocky bed with pleasant murmur. A gigantic walnut-tree throws a refreshing shade over a little terrace, which we call the sitting-room, and the hum of myriads of insects fills the air; while the cool, bracing breeze seems to give one health and strength with every breath.

The school-girls are very happy here. They have two little rooms dug out in the steep hill-side, with stone-walls, and a temporary roof of poles thrown across the walls, covered with reed mats. They have a tent, also, in which some of their provisions are kept, where a few of them sleep. They spend the school-hours under a wide-spreading walnut-tree about half-a-dozen rods from our sitting-room. Mats are spread on the ground, and their unique school-room is ready. There is no trouble about ventilation, and the beautiful cold spring, close by, affords an inexhaustible supply of delicious water. The cool, bracing air helps the girls to do much better in their studies than they could in the city, where ophthalmia is prevalent in the summer. Here they are growing strong, just at the time when there is most danger from sickness in the city. There is a slight pecuniary gain here in two items—we have water free, and fuel can be obtained from the

mountain-sides. This latter affords exercise for the girls, and gives them an object to stimulate them to take it. At about half-past five o'clock every afternoon a group of a score of girls may be seen setting out for a ramble over the mountain-steeps, carefully filling the bags they carry with all the dry weeds, roots, thistles, stray bits of wood, and droppings of the herds, they can find. This is the only fuel they use here, and answers very well.

As it is over three miles to the city, it is impracticable for the pupils to attend meetings there on the Sabbath. We have three exercises for the school as a whole on that day, including the regular Sunday-School lesson, besides talks with individuals. They have, also, meetings by themselves, and sometimes two or more go down to the little village near by, and read and talk with the women there. Altogether, we feel that the Sundays, as well as the week-days, can be quite as profitably spent in this quiet mountain home as amid the more confusing surroundings of the city.

The last time I wrote from this health-retreat must have been in the summer of 1876. The rolling years have brought many changes since then. The next year the terrible war made it unsafe to come here; the school was partially disbanded, and our surroundings were most threatening. Those months of wearing suspense, of almost nightly wakefulness, through frequent alarms and terror, were very trying, and we wonder, as we think of them in retrospect, how we could have endured such a severe and long strain. The price paid for it was high: the following year we were compelled to seek a little season of rest and recuperation at home.

The lifting of the war-cloud was followed by the severe scourge of famine, which still holds its devastating sway over large districts. The harvest is very near, and promises to be good; but the price of wheat continues enormous, and multitudes have long since sold all they possessed for food, to keep themselves from starving. How they can obtain bread for the winter, except by the charity of others, is a great question. Added to the pangs of hunger came—during our long, severe, winter—great distress from exposure and cold. This is past; but sickness—especially small-pox—prevails among the famine-stricken refugees, many of whom have come from the rural districts to the city, to beg enough to keep them from starvation. But I will no longer expatiate on the sorrows which have fallen, one after another, so heavily on this pitiable country. \* \*

A letter from Miss Ely, giving a general idea of woman's work in the Eastern Turkey Mission, as brought out at the recent annual meeting of the mission in Van, will also be of interest to our readers. She says:—

Although the recent war has considerably affected the immediate progress of the work among the women, keeping them shut up at

home through fear, and preventing our visits to them ; and although famine has tended to confine the thoughts of the masses to the securing of the bread which perisheth ; still, we trust that the sympathy shown, and the care taken for the physical needs of the people, has in some measure prepared them to accept the Living Bread which came down from heaven. Notwithstanding the painful circumstances which have been so marked and long continued, we have evidence that the cause of missions has made, if not the progress we could wish, at least some advance.

The school at Erzroom, broken up by the war, gained last year not only its former numbers and influence, but made an advance in these directions. The Harpoot Seminary has probably had fewer disturbing influences to interfere with its regular routine than any other of our missions. From its reports you will learn directly of its progress. The seminary for girls at Mardin made the experiment of extending its sessions into the winter, and the results favor a repetition of the same. The number of pupils was larger than the previous year. At present some half-dozen are engaged in teaching.

Concerning the school newly opened in Van, I am happy to say that the untiring efforts and faithful oversight of Mrs. Reynolds have already secured for it not a little favor. At present there are in attendance seven boarders, and day-scholars to complete nearly a score. One of last year's graduates from Bitlis is assistant teacher. I beg your prayers for her and for the school — that the Great Teacher will own and bless this means to the enlightenment and turning to the Saviour of many girls in the city and vicinity. I have, in former letters, told you something about the school at Bitlis. On our return last fall we found it enlarged in numbers and advanced in attainments. Mrs. Knapp's care for the school in our absence was most devoted and successful. The winter has furnished us, both in connection with the school and in efforts for the women, plentiful work and much encouragement.

As I think of our late visit with dear friends in the home-land, and recall those pleasant talks together concerning the things of the kingdom, I must assure you how much the retrospect cheers and strengthens us ; and though I believe you continue to sympathize with and pray for us, yet I cannot close without asking that you will often seek the Master's blessing on each of your representatives in Turkey, and upon the good cause in which we have mutual part and interest.

In the great day when the Chief Shepherd shall appear and ask, "Where is thy flock, the beautiful flock that was given thee?" may it be that, surrounded by many we have been instrumental in

leading to the Good Shepherd's fold, we can joyfully answer, "Behold thine own."

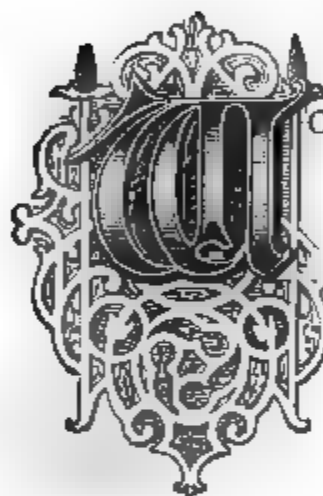
With special and loving greetings from each sister present at the annual meeting to our associates at home,

I remain, yours affectionately, MARY A. C. ELY.

## Young People's Department.

### PRINCESSES OF INDIA.

BY MRS. M. P. C. HALL.



WOMEN were treated with great consideration in India during the early ages. They were not forced to live in seclusion; they were not bought by their husbands, like Egyptians and Chinese, but received marriage portions, which were always inherited by their daughters. The laws of Menu provided that the king should be the guardian of all widows and unmarried women, and that their property should be secured from encroachment.

This independent position may have developed powers of administration which very few of our sex boast of possessing. An intelligent student has said that no one familiar with the history of India, can doubt that women have wonderful aptitude for learning the science of government.

A thousand years ago the Rajah Dahir was defeated and slain, on the banks of the Indus, by Casim, the Mohammedan; but his capital was defended by his widow, until starvation forced her to raise the siege; then she inspired the women to build funeral pyres, which they lighted with their own hands, while the men rushed out among the besiegers, fighting to the last moment.

In the thirteenth century, Rezia, the daughter of Altamsh, was placed upon the throne. She might be called the Elizabeth of the East. She gave audience every morning, receiving petitions, redressing grievances, and decided with great wisdom the causes brought before her.

But of all Indian princesses, Nur Jehan enjoyed the highest consideration. Her father, a Persian nobleman, was so poor that he joined a caravan going to Delhi, hoping to get employment.

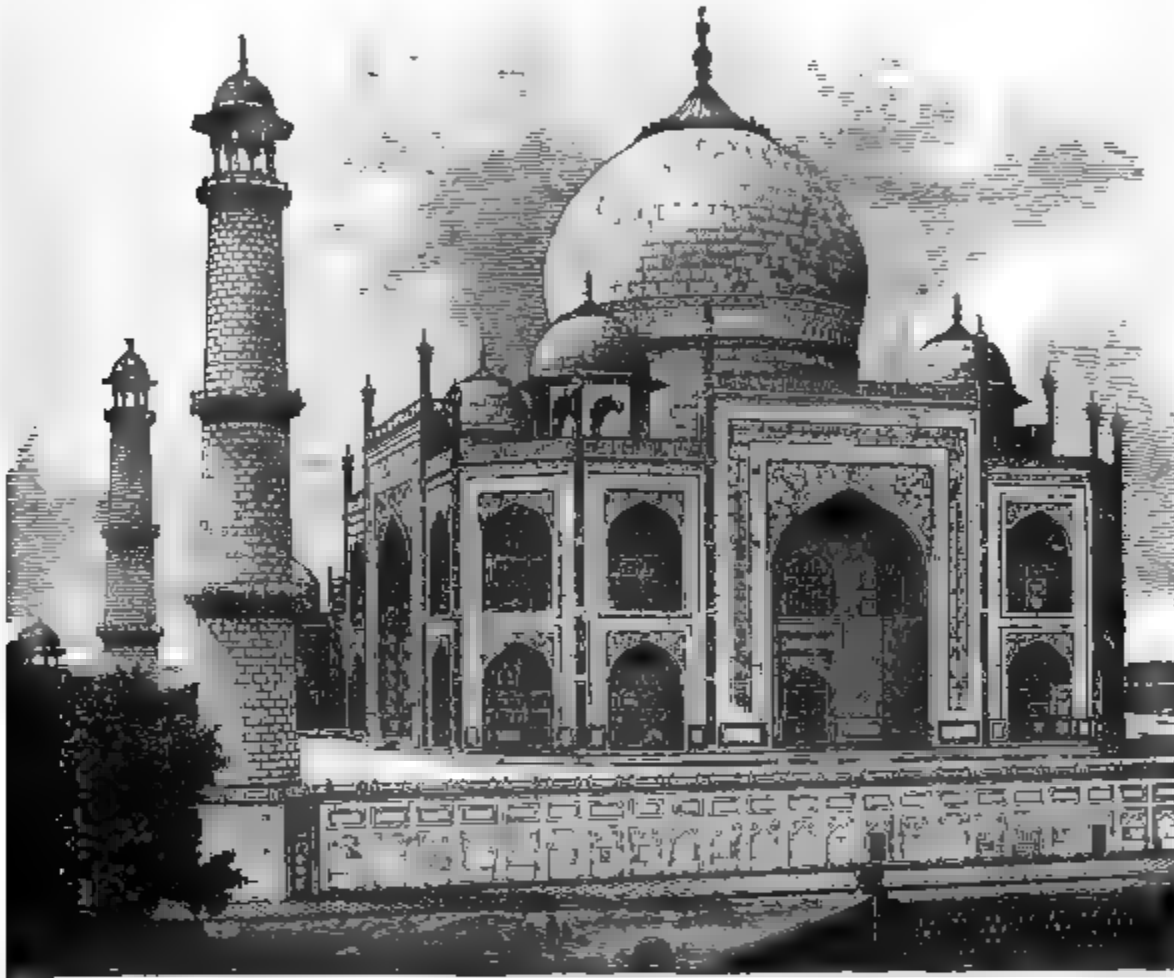
He was fortunate enough to obtain a subordinate place at the court of the great Akter. The little girl attracted the notice of the ladies of the harem, and Selim, the prince, was fascinated by her wit, no less than her beauty, and married her as soon as he came to the throne. (This is not a fairy tale, but a true story.)



THE PRINCESS SHAH JEHAN

Her ascendancy over the emperor was unbounded; he consulted her on all affairs of importance; her name was associated with his on the coin; and his chief happiness consisted in surrounding her with the honors of a reigning sovereign. Lord Mount Stuart Elphinstone says of her: "Nur Jehan's capacity was not less remarkable than her grace and beauty; it was exerted in matters

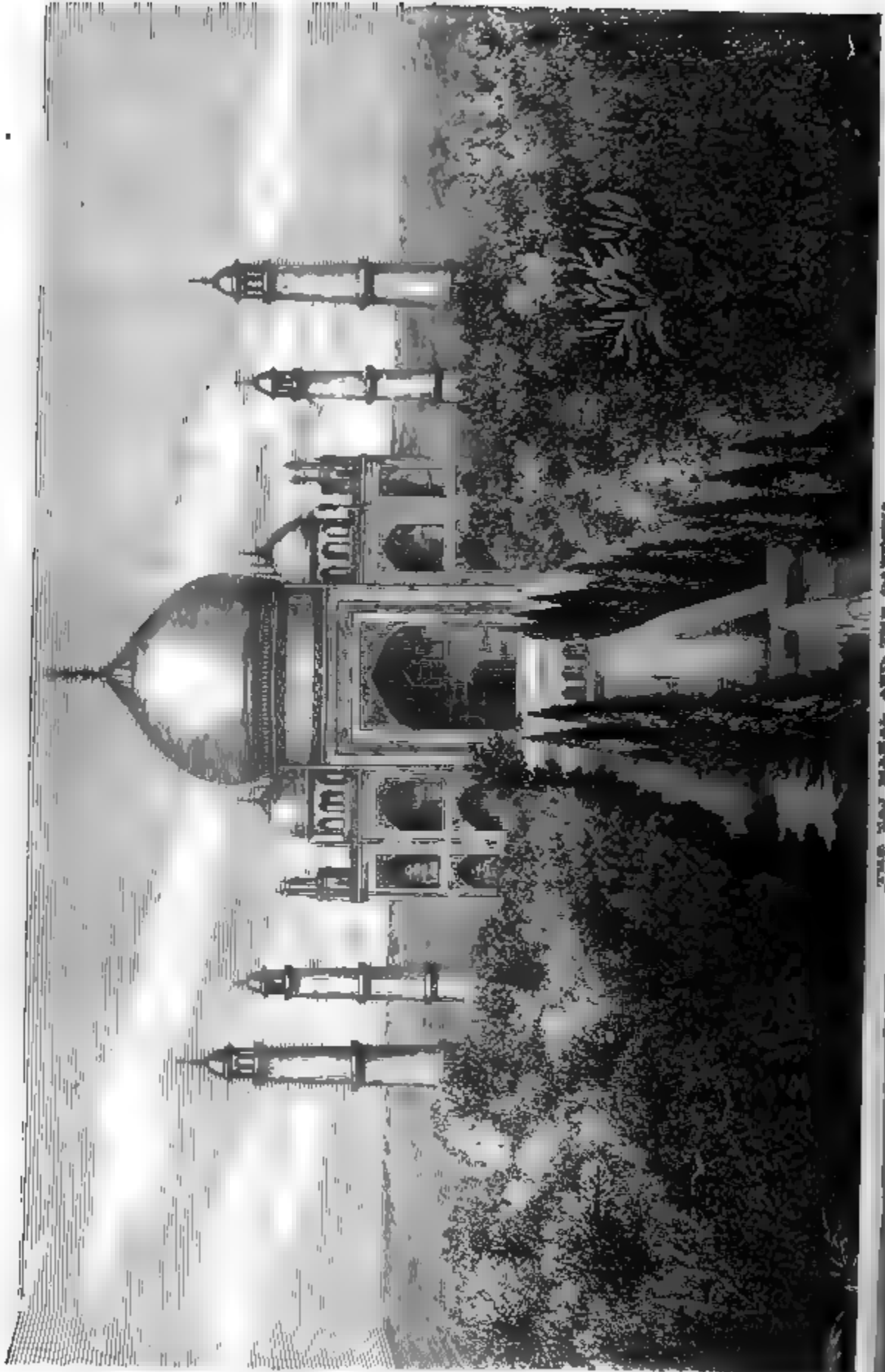
proper to her sex as well as in state affairs. The magnificence of the emperor's court was increased by her taste, and the expense was diminished by her good arrangement. She contrived improvements in the furniture of apartments; introduced dresses more becoming than any in use before her time; and it is a question in India whether it is to her or her mother that they owe the invention of ottar of roses."



THE TAJ MAHAL.

This Emperor Selim was the father of Shah Jehan, who built the new city of Delhi and the famous Peacock Throne. The Taj Mahal, the tomb of his favorite wife, is the most beautiful monument to the dead which love and sorrow ever created. It is built of white marble, with a cupola and four minarets, which are plainly seen in the picture on the next page. The tomb itself is under the dome, inclosed in an open screen of mosaic, wrought into wreaths of flowers formed of agates, jaspers, lapis lazuli and colored marbles.

The king died in 1665, and was buried within the Taj, beside the empress. The manuscript says, "From this transitory world



THE TAJ MAHAL, AGRA, INDIA

eternity marched him off to the west." Upon these two tombs a subdued light is constantly reflected, and a tender, musical echo, as from fairy land, falls softly on the ear. This beautiful structure has been the wonder and delight of travelers for years, and most elaborate descriptions of it have been written, but it is said to be impossible to form an adequate conception of it without actual vision. "I cannot criticise," said a lady, as she stood drinking in



GATEWAY OF THE TAJ MAHAL

its exquisite beauty, "but I can feel in such a presence as this; and I know that I would willingly die to-morrow, to have such a tomb as this Taj." Others have said: "The Taj was built by giants, and finished by jewelers." "The inspiration was from heaven, and the execution worthy of the conception." "It is 'A poem in marble.'" "The sigh of a broken heart."

Of the cuts in this article, "The Princess Shah Jehan" is taken from "The History of India," two of the others from "From Hong Kong to the Himalayas." Notices of both books will be given in the next number.



# Our Work at Home.

“WHEELS WITHIN A WHEEL.”

BY MISS M. T. CALDWELL.

[Read at a Meeting of the South Essex Branch.]

[ABRIDGED.]

LONG ago, when, after years of patient study and persistent endeavor, George Stephenson put upon the rails the first locomotive engine, whose numerous successors were to cover continents with their interwoven webs, and bind the east and the west, the north and the south together with literal bands of iron, there were not a few wise heads ready to prophesy its utter and ignominious failure.

Again: when Hargreaves, watching his weary, over-burdened wife twirling her distaff late into the hours of night, and slowly accumulating the thread she must weave into the family linen, searched his loving heart and thoughtful brain for some invention that should lighten her labors, and so brought forth his “Spinning Jenny,” whose descendants were to bless the sisterhood of women all over the civilized world, very likely his neighbors may have cried out, “There is too much machinery about it.”

And what was the result when the cumbersome looms, whose ponderous joists and beams, making weird shapes and shadows in the garrets of our ancestors, and whose slow shuttle, plying its careful way between the threads of homespun linen or wool, first gave place to the earlier looms of our factories, whose swift-flying shuttles of to-day have removed far back into the realms of history and tradition that department of the hard household labor of our grandmothers?

You have no need that I should remind you of the opposition which all these innovations encountered, nor of the direful forebodings lest individual effort should be paralyzed, lest men and women should not find enough to do, and the twin sisters Idleness and Poverty should make a permanent settlement in the homes of our country. We of to-day, who reap the benefits of these vast improvements, can afford to look back and smile at the dismal prophecies indulged in by so many who saw the first dawnings of these wonderful inventions.

Organized human effort of the present century for the evangelization of the world, stands in much the same relation to unorganized philanthropy of a hundred years ago, that the complicated

and yet all-accomplishing inventions of steam-engines, looms, printing-presses, etc., so familiar to us of 1880, hold to the laborious, single-handed methods known to the people of 1780.

Organized effort opens to us new channels, gives fresh and multiplying opportunities, guides, helps and systematizes, but never supersedes the personal effort and responsibility of the individual. And so when we hear, as we sometimes do, the cry, "There is too much machinery in all these organizations of your Woman's Board," let us not be depressed and dumb; let us rather rejoice that there is such "machinery," and that year by year, as knowledge and experience are gained in the work, improvements are being introduced which shall promote its usefulness and efficiency.

Let us rejoice that we are permitted to be a part of this grand invention of the past twelve years, of these "wheels in the middle of a wheel," and let us set ourselves to learn what is most requisite for the smooth and easy running of its different parts, and what the relation which we hold to each other and the whole.

Ezekiel, in his wonderful and mystical vision of the living creatures and the wheels, saw that "when those went, these went; when those stood, these stood . . . for the spirit of the living creature was in the wheels." So in these intimately connected wheels of ours, it is according to the force and energy of the spirit of the living creature within them—the breathing, thinking, acting individual—that the working will be sluggish or animated, stagnant or moving forward with powerful, well-directed impulse.

And this brings us, I think, to the first requisite—the main-spring of LOVE.

"If love to God and love to man  
Be absent, all our works are vain."

Love to perishing souls because they are our brethren and sisters, for whom Christ died as well as for us; love to the work because it is God's work; love to Him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich"—this must be the motive and controlling power, putting life and energy into our labors, and directing every endeavor we may put forth for the cause.

And then, with this motive power, we need the oil of PERSONAL CONSECRATION, the self-renunciation which says, "For I count not my life dear unto me;" "Lord, here am I; what wilt thou have me to do?" To be ready to work as leaders or as privates, in small ways as well as in larger and more prominent ones, in the foreign or the home field, in the Church, the Sunday School or the family—one or all, as the great Captain of our salvation may direct—this is the oil which will keep the wheels in easy motion.

Is it a difficult thing to gather a little mission circle, and interest the children in working for others less favored than themselves? Does it ever seem irksome to meet month after month in your auxiliaries to pray for the cause of missions? to bring each your quota of missionary intelligence for the benefit of all? to devise ways and means for replenishing an empty treasury? The oil of consecration will make it easy. Does the ordering of the larger wheel bring increase of duty and larger measure of responsibility to those who have the care of its movements? The oil of personal consecration will still insure its freedom from friction, and make the burden light.

Perhaps in a few instances the Master may restrict one here, and another there, from contributing to, or assisting in, more than one field at a time,—from “sowing beside all waters,” — but to no one has he given a limited permission to prayer.

“All things whatsoever ye shall ask in prayer, believing, ye shall receive;” and this leads us to the third element essential to the true and right working of our wheels,—the lever of PRAYER. “For without Me ye can do nothing.” We need closet prayer,—the daily fervent petition at the throne of grace,—and we need the social prayer, where hearts ascending in unison to the mercy-seat give vocal expression to their desires.

We too often forget what a mighty force we may wield when in humble, constant prayer we lay hold upon the Arm that controls the universe. What dangers may be averted, what temptations overcome, what evil counsels may be brought to naught, what difficulties may be surmounted, by our thus earnestly calling upon Him who holds the hearts of all men in his hand.

“More things are wrought by prayer  
Than this world dreams of.”

We need to pray for each other, that our interest and zeal may quicken and expand; we need to pray for the leaders of our auxiliaries and mission circles, that in all their plans for the well-being and prosperity of the organization, they may be guided aright; for the officers of our Branch — for they feel their weakness and insufficiency for the work you have intrusted to them, and need to be sustained by your prayers; for those who have the charge and management of the affairs of the Woman’s Board, that divine wisdom may guide all their counsels and direct all their steps, and that their courage and strength falter not in the noble path that lies before them.

And we shall pray for our missionaries, too, remembering them, not in a general way, merely, but, as we learn of the work of one after another, of their separate trials and discouragements, of their

joys and their successes, we shall pray for them each by name, as for one whom we personally know and love; for the native teachers, also, and the scholars in the mission schools; for the earnest little band of Bible-readers whose humble, self-denying labors are proving such a power in the conversion of their heathen sisters, and the confirming of those who may be as yet weak in the faith.

And as our prayers follow all these in their manifold labors, and our eyes open to behold the rich sheaves as yet all ungarnered, but ready to the sickle, we shall be more and more mightily moved to "pray the Lord of the harvest that he will send forth more laborers into his harvest."

Again, we need DEFINITENESS OF AIM. The larger wheel must, of necessity, embrace within its circle every station and missionary coming under its care, and the *radii* of the smaller wheels may all point to the circumference of the largest, but each will, perhaps, do its work better if it has a circumference of its own—some special work which it may assume and be pledged to provide for.

I think, as a general rule, that auxiliary or circle is most alive and successful which has some specified field of labor upon which its interest and contributions are mostly concentrated. It is this that has led to the "adoption," as we call it, of missionaries by Branches or larger Auxiliaries, to pledging the support of a school, a native teacher, a Bible-reader, or the tuition of a scholar in some mission school. When we know just where our money is going, and what it is going to do, are we not much more ready and interested in giving? Have we not in this way a more personal and intimate relation to the missionary, teacher or Bible-reader than we could otherwise sustain? Do we not set ourselves to gain more exact knowledge of the work that is being done? And the more our knowledge increases, the more will our interest and zeal increase and abound.

I said, as a general rule this is the more successful plan; but I would not be understood as giving the second place to that combination of interest and contribution by which the wheel of the Branch is enabled to meet its pledged work.

To turn the treasures of several auxiliaries (and the surplus funds of others, as well) into one channel, has the double advantage of securing definiteness of aim, and, at the same time, of binding us closer together, making us feel that we are one body, with one heart and one mind.

Along with this definiteness will go steadfastness. We shall keep the same pledge year after year, unless circumstances should seem to make a change desirable. We shall remember that it is

still a time of seed-sowing, and not be impatient if we do not hear of immediate results from our special garden-plot.

But let us not limit ourselves by our pledged work, and feel when we have done that it will be a wise thing for us to slacken our endeavors; still less to hold back in our treasuries any surplus as a nest-egg for another year's work. That would argue lack of faith and zeal on our part, and prove us forgetful of the fact that there is a large and growing work to be done by the outer wheel — the Woman's Board — which can make an immediate and good use of all that we can give.

There is much of their work which must still be met by their General Fund. There are missionaries whom they hope to send out this year (and there will be others next year) whose outfit and traveling expenses they must supply; there are schools to be established or enlarged; and as year by year the circumference of the Woman's Board is widening and expanding, so let the spokes of our love and our faith, our prayers and our works, our knowledge and our contributions, be ever extending more and more; and if these grow as they should and may, we shall find that our circumference, instead of binding us to a little work, will be like an elastic band, ever stretching farther and farther outward, until it will encircle the whole wide world.

Just such a band binds Branch to Board, and a similar band may well unite neighboring auxiliaries to each other, making us one symmetrical, efficient whole, whose fabric shall stand the test of the great day when the fire shall try every man's work of what sort it is.

“Keep the busy fingers plying,  
Keep the ceaseless shuttle flying;  
See that never thread lie wrong.  
Let not clash or clatter round us,  
Sound of whirring wheels, confound us;  
Steady hand! let woof be strong  
And firm, that has to last so long!  
Work away!”

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### THE MEETING AT LOWELL.

BY MRS. S. B. PRATT.

It is always expected when the tribes go up to their October feast, that the meeting of the Woman's Board will be one of the pleasant side-dishes furnished to the ladies. At Lowell, the side-dish proved to be itself an overflowing feast — overflowing in numbers till the church was packed in every available inch of sitting or standing room, and a second meeting was inaugurated in another church; overflowing in the number of missionaries

present, and overflowing in Christian zeal and fellowship,—as was shown by the earnest faces of great numbers who stood patiently for hours listening to the reports of those whose feet had been “beautiful upon the mountains,” as they carried the good tidings.

After the prayerful hymn, “Come, Holy Spirit, heavenly Dove,” Mrs. Bowker, who presided, read the forty-sixth Psalm, and Mrs. Wilkinson, of Rhode Island, led in the opening prayer.

One of the pleasant surprises of the occasion was the presence of Mrs. Dr. Wardlaw, of England, who brought friendly greetings from the London Woman’s Missionary Society, saying they had often been stimulated by the report of the work of their American sisters. She wondered if the time would come when they should see such a gathering at their woman’s meetings on the other side of the water, as at present they are held in parlors.

Mrs. Wilcox, of the Board of the Interior, gave a pleasant word-photograph of the ladies of their executive committee, as they gathered in their meetings every Friday morning; and of their thirty missionaries in the field.

Mrs. Mills gave the right hand of fellowship from the Pacific Board, saying it was hard to believe that such a company of women would ever gather in California; but their State was very young, yet,—Christians had had everything to do there, and had done it nobly, in proportion to their number.

Mrs. Harding, from Bombay, said that eleven years ago, when she sailed for India, it had been pleasant to her to go back to her childhood home and take up the work her father and mother (Mr. and Mrs. Ballantine) had been obliged to lay down. She gave an account of their life at Bombay, the sea-gate of India, of their later change to Ahmednuggur, of their excursions into the country, and told very touching stories of the native Christians. One old man said, during the famine: “The Lord never lets me go to bed hungry; sometimes he seems so near that I feel as if he drew me down and stroked my face.” She closed with an earnest request for prayer that renewed health might be given, that they might be able to return and carry on the work.

Miss Child, Home Secretary, read a report, which she called rather a right hand of fellowship than a record of work done, closing with a tribute to the memory of Dr. Anderson, the wise counsellor and strong supporter of the Woman’s Board.

The President announced that a check of \$25,000 for Armenia College had recently been received from Mrs. Stone, of Malden, in fulfillment of a promise made in January, 1879.

Miss Rice, the former associate of Miss Fiske, in Oroomiah, repeated the Lord’s prayer in Syriac, and gave recent incidents of

the school-life at the seminary, urging upon all present the power of prayer for these far-away souls: "Pray for the Mohammedans on Friday, their holy day, when they go to read their Koran; and pray, sometimes, for the lame and the blind (referring to missionaries detained at home), that they who may not run, may fulfill the harder task, and learn to stand and wait."

After a moment of silent petition, Miss Gilman, of Connecticut, led in prayer for Mohammedan women and for returned missionaries.

Miss Parsons, just from the Constantinople Home, said she was reminded of those German cologne-bottles from which you may sprinkle out a few drops, but must be very careful not to take out the whole cork. Speaking of the different nationalities represented in their school, she said it was impossible for them, after having lived together like sisters in one home, not to feel kindly toward each other; whereas it was the natural thing in Turkey for the races to hate each other. One gentleman had said the singing of the girls reminded him of the old Bethlehem song, "Peace on earth and good will." The growth of the school had been very rapid during the past year, necessitating great crowding of the building. The teachers decided that they could do without a parlor, but not without girls; so that had been changed into a dormitory, and one place after another had been given up, until none of them could think of a place where one more girl could sleep. The present number in the school is ninety, and of these, fifty-six are boarding-scholars. Better than all, the longing of the teachers for the Spirit's presence had been met, and the year had been one of the right hand of the Most High.

Mrs. Snow, from Micronesia, gave the salutations of Christians from the little islands of the sea; also from the Woman's Board of the Pacific Islands. She was united to this work by a threefold cord, which could not be broken, having been made by friends a life member of the Boston Board and of the Board of the Interior, and being in her own right a member of that of the Pacific Islands. It might not be generally known that such a Board existed; but Mrs. Bingham, Mrs. Sturgis and Mrs. Snow assisted in its formation, in 1871. Its object was to send missionaries to the regions beyond, and they had now from California the promise of one who would go for them. She thought it a great honor that she was allowed to go back to her old home; and though she went alone, she knew that Christian women at home would sustain her, help her, pray for her. There was much to enjoy in this homeland, but she did not find here that life had the aspect of enjoyment and preparation for the life above, that she had found there. At this point Mrs. Wardlaw, of London, led in prayer.

Mrs. Leonard, of Marsovan, introduced an Armenian graduate of their school, who, in imperfect English, but with very perfect smiles, spoke of herself as "first-fruits from Turkey." Later, she appeared in her native dress, and repeated the Lord's Prayer in Armenian.

Miss Holbrook, under appointment as a missionary physician to China, was introduced, and spoke a word to young ladies, urging them to give themselves to this work, and enter these open doors.

Mrs. Gulick, of Spain, gave a very interesting account of their work there, giving pictures of its discouragements and its bright spots. A Roman Catholic Woman's Board had been formed at Santander, for the avowed purpose of drawing away women and children from attending the Protestant service, and they were an example of zeal and perseverance.

Mr. Mills, of California, led in the concluding prayer, and the meeting closed with the doxology.

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#### ANNUAL MEETING OF THE PHILADELPHIA BRANCH.

THE Philadelphia Branch of the Woman's Board of Missions celebrated its tenth anniversary on the 13th and 14th of October, in the Central Congregational Church, in Philadelphia. The occasion realized all the fond anticipations of its friends, in the interest and enthusiasm of the meetings.

The Branch was represented by a goodly number of delegates from the various auxiliaries. Mrs. Evans, president of the Philadelphia society, uttered kindly words of welcome at the opening, which was nobly realized in the many delightful homes whose open doors hospitably welcomed each and all.

The president, Mrs. Dr. Ray Palmer, was unable, through continued ill-health, to be present, but sent kindest wishes and greetings, while she resigned her share in the duties of the Branch. Her vacant place shadowed those wont to see her there, and resolutions expressive of regret and sympathy for Mrs. Palmer were passed. Miss Anna P. Halsey, acting vice-president, filled the chair. Reports were received from twenty-six auxiliaries and mission circles. One new auxiliary and two new mission circles were reported.

The evening meeting was conducted by Rev. Mr. Danforth, pastor of the church, who expressed delight that they were honored in being the birthplace of the organization, and gave cordial welcome to all on this anniversary occasion.

Rev. Mr. Sprague gave a vivid account of his labors in North China, and later, Rev. Dr. Haydn, the successor of the kind friend



and counselor of our Branch (the late Dr. Bush), was introduced. He suggested some practical thoughts on systematic giving, and heartily invited the auxiliaries to come freely to him when they needed counsel or aid. At the Thursday morning session Miss Parsons, of the Constantinople Home, addressed the ladies in her own charming way, making each long to do something for a work which enlisted her heart and absorbed her life so completely.

The treasurer's report was much more encouraging than the past year, having raised about \$2,000. Miss Child brought us love and greetings from the mother Board, and words of cheer and guidance. Miss Anna P. Halsey was elected president of the Branch, and we trust that the coming year may find each member of each auxiliary ready to work with the new president in all her plans for the advancement of its interests and the growth of the Branch.

H. C. HINDS, *Secretary*.

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#### ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

THE New Hampshire Branch of the Woman's Board held its seventh annual meeting at Plymouth (N. H.), on the 20th of October, opening with a cordial welcome from Mrs. Scott, wife of the pastor, in behalf of this flourishing auxiliary.

Reports of the treasurer and vice president show this to be a fruitful branch of the "Tree whose leaves are for the healing of the nations." Greetings were brought from Vermont, Maine and Philadelphia. "Mission Circles," by Mrs. Hitchcock, of Hanover, and "Our Foreign Outlook," from Miss Mather, of Portsmouth, were excellent presentations of their respective objects.

Mrs. Caswell, of Boston, gave vivid pictures of missionary life among the Indians, a large bevy of children filing into the afternoon service to hear her. Miss Ferguson and Miss Murray, of South Africa, reported joyful service done for the Master; while Mrs. Bird, of Syria, talked charmingly of Bible Lands. Dr. Means honored the occasion with a forcible appeal for the women of the Dark Continent, and presented this new field of the Board.

Two offerings were received: one from Mrs. Goddard, the retiring secretary; the other from Mrs. M. Emerson, of Concord—a thank-offering for some special mercy. These "memorial stones" are beautiful recognitions of God's providential goodness.

Rev. Geo. Scott was among the first pastors of the State who gave a personal welcome to the young Branch, feeling, from the first, that an organization of this kind could not fail to develop deeper, broader and more intelligent sympathy with this, the grandest work of the century, ever growing into larger proportions, and with the most blessed results.

# WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1880.

MRS. BENJAMIN E. BATES, TREASURER.

## MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Gorham, Aux., \$18; Skowhegan, Aux., \$12, "Mission Circle," \$26; Deer Isle, Aux., \$13; Blue Hill, Ladies Cong. Ch., \$1.50; Alfred, Ladies Cong. Ch., \$14; Bath, Central Ch., \$48; A Young Lady, \$15; Falmouth, 1st Ch., Aux., \$13.50, \$161 00

Total, \$161 00

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Acworth, Aux., 20; Bristol, Aux., \$10; Dover, Aux., \$84.76; Hanover, Aux., \$56; Henniker, "Willing Workers," \$34; Kensington, Mrs. Annie Hobbs, \$3; Kingston, Aux., \$13.25; Lisbon, Aux., \$12; No. Hampton, "Mission Circle," \$49.82; Orford, "Young Ladies' Mission Circle, \$1; Monroe, Aux., \$4; "Wayside Gleaners," \$1, \$302 83

Hanover, Cong. S. S., 21 00

Hollis, Cong. Ch., 2 96

Whitefield, A Friend, 5 00

Total, \$331 79

## VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Castleton, Aux., \$21.67; Georgia, Aux., \$20; Lyndon, Aux., \$10; So. Hero, Aux., of wh. \$25 const. L. M. Mrs. O. G. Wheeler, \$64; "Orwell Evergreens," \$24; Lyndonville, Aux., \$5; Quechee, Aux., \$10; Strafford, Aux., \$8.25; Barton Landing, Aux., \$6.20, "Mission Circle," \$27; Danville, Aux., \$10; Springfield, Aux., \$41.50; Charlotte, Aux., \$10; Bradford, Aux., \$10.30; Pittsford, Aux., \$63, "Mission Circle," \$4.35; Fairhaven, Aux., 40cts.; Barnet, Aux., \$6; Lower Waterford, Aux., \$8; "Lilies of the Valley, \$5; Fairlee, Aux., \$14; Middletown Springs, Aux., \$6.64; Burlington, Aux., \$50; Putney, "Olive Branch," \$5. Ex., \$5. Bal., \$425 31

Total, \$425 31

## MASSACHUSETTS.

*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux., of wh. \$25 by Mrs. C. V. Spear, const. L. M. Miss Mary Russell, \$37.90; Hinsdale, Aux., \$21; Stockbridge, "Loving Helpers," \$15, \$73 90

*Dunstable, Aux.,* 25 00

*Harwichport, Mrs. Sarah R. Munsell,* 2 00

*Holbrook, Mrs. Everett Holbrook, \$25, A Friend, \$20,* 45 00

*Lynn, "Central Mission Circle,"* 40 00

*Lynnfield Centre, Cong. Ch.,* 5 71

*So. Attleboro, Cong. S. S.,* 13 00

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Monson, Aux., \$38; West Springfield, Park St. Ch., \$81.50; Springfield, So. Ch., \$40.09; Mrs. Loveland, const. L. M.'s Miss Annie Dakin, Mrs. Lucy Marsh, \$50, Mrs. Cooley, \$25, 234 59

*Sterling, Mrs. James Bailey,* 2 00

*Suffolk Branch.*—Miss Myra B. Child, Treas. Boston, A Friend, \$40; Mrs. M. H. Baldwin, \$5; Berkeley St. Ch., Ladies, \$40; "Lamplighters," \$5; Shawmut Ch., "Young Ladies' Miss'y Soc'y," \$256; So. Boston, Philips Ch., S. S., \$38.37; Chelsea, 1st Ch. Aux., \$41, 3d Ch., \$30.69; Waverly, 1st. Cong. Ch., "Faithful Workers," \$51.62; Newton, Aux., \$264.04; bal. of Lawn Party, \$59.60; Auburndale, A Friend, \$8; West Medway, Aux., \$5, Cong. S. S., \$50, 874 32

*Waquoit, Aux.,* 5 00

*Woburn Conf. Branch.*—Mrs. N. W. C. Holt, Treas. Billerica, Aux., \$13; Medford, Aux., \$150; Wakefield, Aux., \$50; Reading, "Young Peoples' Band, \$126, 339 00

*Worcester Co. Branch.*—Mrs. G. W. Russell, Treas. Athol, Aux., \$20; Gardner, Aux., \$12; Ashburnham, Aux., \$4; Winchendon, Aux., \$3.70; Holden, Aux., \$1.04; No. Brookfield, Aux., \$18.52; Mrs. M. T. Reed's S. S. Cl., \$10; Clinton, Aux., of wh. \$25 const. L. M. Mrs. John B. Hemenway, \$74; Worcester, Woman's Miss'y Asso., Central Ch., \$294.24; Mrs. D. Whitcomb, mother's last gift, \$10, 447 50

<b>Worcester.</b> —Central Ch., A Friend, in memory of Mrs. David Whitcomb, of wh. \$125 const. L. M.'s Mrs. Lucretia S. Carpenter, Mrs. Edwin Hawkes, Miss Sarah Cummings, of Worcester, Mrs. Mary E. Bowker, Athol, Mrs. Henry W. Blake, Springfield,	
	\$500 00
<b>Yarmouth.</b> —Aux.,	8 00
<b>Total,</b>	<b>\$2,615 02</b>

## FEM. DEP. ARMENIA COLLEGE.

<b>Malden.</b> —Mrs. Valeria G. Stone,	\$25,000 00
<b>Total,</b>	<b>\$25,000 00</b>

## RHODE ISLAND.

<b>Rhode Island Branch.</b> —Miss Anna T. White, Treas. Pawtucket, Aux., \$17.00; Mrs. Edwin Clapp, \$20; Mrs. Darius Goff, \$25; Central Falls, Aux., \$92.16; Little Compton, Aux., \$17.15; Barrington, Aux., \$21.25; Woonsocket, Aux., \$13.25; Bristol, Aux., \$50; Mrs. Rogers, \$50; Miss C. De Wolf, \$50; "Elmwood Workers," \$30; No. Scituate, Aux., \$12.85; Providence, Central Ch., of wh. \$25, by Mrs. A. D. Lockwood, const. L. M. Miss Bessie G. Jellison, \$25 by Mrs. A. De F. Lockwood, const. L. M. Miss Helen L. Symonds, \$500; "Willing Hands," \$25; No. Cong. Ch., \$50; Pilgrim Ch., of wh. \$25 by Mrs. Dr. Lawrie, const. L. M. Miss Louellen W. Rose, \$101.85,	
	\$1,186 20
<b>Total,</b>	<b>\$1,186 20</b>

## CONNECTICUT.

<b>Hartford Branch.</b> —Mrs. Chas. A. Jewell, Treas. Canton Centre, Aux., \$12; Unionville, Aux., \$25; Plainville, Aux., \$34; Newington, Aux., \$101; Suffield, Aux., \$46; Simsbury, Aux., \$1; Wethersfield, Aux., \$80; "Helpers," \$20; E. E. B. "Mission Band," \$40; Hartford, Centre Ch., "Dorcas Mission Circle," \$15,	
	\$374 00
<b>Total,</b>	<b>\$374 00</b>

## NEW YORK.

<b>New York State Branch.</b> —Mrs. G. H. Norton, Treas. Strykersville, \$4.40; Otto, \$12; Binghamton, \$14.05; Morrisville, \$12; Gainesville, \$5.50; Millville, \$12.50; "Corn Planters,"	
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\$5; Gloversville, \$20; Fairport, \$40; Randolph, \$1.03; Franklin, \$21; "Happy Workers," \$25; Riverhead, \$10; Pultski, \$20; Mansville, \$6.35; Flushing, \$13.28; Norwich, \$25; Oswego, "Young Ladies' Miss'y Soc'y" and "Gleaners Club," \$36; Little Valley, \$8; Syracuse, "Gleaners," \$25; Wadham Mills, \$5,	\$321 11
<b>Randolph, "Evergreen Soc'y,"</b>	<b>1 90</b>
<b>Total,</b>	<b>\$323 01</b>

## PENNSYLVANIA.

<b>Philadelphia Branch.</b> —Mrs. Samuel Wilde, Treas. East Orange, Grove St. Cong. Ch., Aux., \$22; Orange, Trinity Cong. Ch., \$19; "Mission Circle," \$5; S. S., \$5; Grove St. "Proctor Mission Circle," \$40; Montclair, Aux., \$10; Stanley, Mrs. French, Miss Nettie M. French, Mrs. Heald, \$6.50; Jersey City, Aux., \$36; Patterson, Aux., \$12; Vineland, Aux., \$17.50; Bound Brook, Aux., \$41.93; Phila., Aux., \$185.26; Falls Church, Va., Cong. Ch., \$5,	
	\$465 19
<b>Total,</b>	<b>\$465 19</b>

## OHIO.

<b>Pomeroy,</b> Welsh Cong. Ch.,	\$4 00
<b>Sheffield,</b> Mrs. Lewis Kinney,	1 00
<b>Windham,</b> "Mission Band,"	21 00
<b>Total,</b>	<b>\$26 00</b>

## MINNESOTA.

<b>Austin,</b> "Scatter Good Soc'y,"	\$5 00
<b>Total,</b>	<b>\$5 00</b>

## FOREIGN LANDS.

<b>Honolulu,</b> "Avails of Ferns," const. L. M. Mrs. Chas. S. Kittridge,	
	\$25 00
<b>Total,</b>	<b>\$25 00</b>

<b>General Funds,</b>	\$5,880 52
<b>Fem. Dep. Armenia College,</b>	<b>10,000 00</b>
<b>LIFE AND LIGHT,</b>	<b>164 86</b>
<b>Weekly Pledge,</b>	<b>1 00</b>
<b>Leaflets,</b>	<b>3 25</b>
<b>Total,</b>	<b>\$31,049 73</b>

**CORRECTION.**—The sum of \$35, credited to Barnet, Vt., in the November number, should have read, "Peacham, Vt., Young Ladies' Sabbath School, by Miss A. M. C."

Miss EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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## DAKOTA.

### MISSION MEETING AMONG THE DAKOTAS.

BY MISS L. M. IRVINE.

THE summer, with me, was a busy one. The other young ladies went East, for change and rest, and I was left with Elizabeth Winyan, our faithful Dakota woman, to keep house and attend to the missionary work. Home duties took up a great deal of time, but I managed to oversee the women, to visit some, and to care for the sick. The interest in our woman's prayer-meeting never flagged, even in the hottest weather, and I could see that the women were growing spiritually. Many times I went thoroughly tired in body and spirit, thinking often, "Does all this work pay?" almost tempted to doubt it. But when I heard the simple, trustful prayers of the women, — in which they gave thanks for what has been accomplished among them; in which they asked that the missionaries might have strength for all that was before them, and that they might be kept from discouragement and heart-sadness, — I could not but feel that the labor had not been in vain, could not fail to be helped and made stronger.

The days, so filled with work, fairly flew away, and almost before I realized it the summer was gone.

It had not been my intention to go to the annual meeting of the mission this year; but when Dr. Riggs decided to go overland to Sisseton Agency, the place of assembling, it was thought best that I should be one of the party which was to accompany him. The trip across the country was very delightful to me. We had no unpleasant weather until the last few days, and I enjoyed the ride very thoroughly. But it was such a change from the busy life of the preceding weeks, that it took some time to become accustomed to sitting with idle hands. We arrived at the end of our journey Saturday night, before the meetings began. Others came soon after, and it was not long before the house was full.

Monday, Tuesday and Wednesday of the next week were devoted to the Theological Class. Each of the American missionaries gave lectures to the native pastors, and after the talks, questions were asked. Such topics as these were considered: "The Bible," "Elocution," "The Minister as a Man," "Bible Chronology," "Comparison of the Four Gospels," and others equally interesting.

The regular annual meeting of the Dakota churches began on Thursday, Sept. 16th. All of the discussions were intensely interesting. Even if one could not understand the spoken words, it was well worth while to study the eloquence of the faces. As I watched the vast congregation of men and women so heartily engaged about things pertaining to their advancement as Christians and citizens, and thought how short has been the time since they were all heathen, I could not but thank God for his wonderful work, and pray that the manifest results of this "Forty years among the Sioux" might stimulate us to carry on the work in succeeding days in the sure knowledge that our service will be crowned with success.

The woman's meeting was held Friday afternoon. The little chapel was crowded, many being seated on the floor. After some business matters were settled reports from the different missionary societies were called for. These were brief—in almost every case a simple statement of the amount of money raised, and of the way in which it had been obtained. About two hundred and forty dollars have been raised during the year by these Dakota women for the native missionary society. When we think of the poverty of these Indians, and that every penny given must be earned by the labor of their hands, the amount seems large. Their self-denial is a constant reproach to many of their more fortunate sisters who, of their abundance, give so small a part to aid in sending the Gospel to those who have it not.

Sunday morning, after the regular service, we came together around the Lord's table—a fitting close to this season of Christian fellowship. The next day tents were struck, and the great company dispersed. Such partings are always sad: some go back to work; some go to visit friends, not knowing that they shall ever return. The Lord has called so many who have gone East for a rest, it is enough to make one serious; but the cause is his. If He needs our labor, he will let us work on; if he takes us, he will raise up others to finish what we have begun—and all that he does is best.

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#### LETTER FROM MISS WARD.

FORT BERTHOLD, Aug. 24, 1880.

YOUR letter was the first that came to me in my new home, and was very welcome, everything was so new and strange. At first it required no little amount of courage to respond bravely to the Indian salutation, "How?" which was invariably accompanied by a vigorous hand-shake, and appear as though I had been accustomed

to see their dark-painted faces, long hair, trailing blankets and scantily clothed bodies. The women, at the time of my arrival, were at work in the corn-fields, and I saw little of them, excepting as they occasionally came in for a drink of water, which I gladly gave them, longing for the time when I should be able to tell them of the "living water," of which, "whosoever drinketh shall never thirst." Many of the men called to see the "new writer." It is difficult for them to understand that our names do not have a special significance, as their own do. Mr. Hall was asked to explain the meaning of "Ward," which he did by telling them it is *one taken care of*.

I went into the school the same week that I arrived, and became very much interested, though the attendance was small, and most of the scholars were young men. Girls are obliged to care for the babies and to work in the fields, while out-of-door life in spring and summer has irresistible attractions for the boys. We closed school during the warm weather, but open again next week. We hoped that the new chapel and school-rooms would be ready for use early in September; but there have been so many difficulties in the way of obtaining building material, that we shall not, probably, be able to occupy them for some time. Miss Pike arrived in August, and we were all glad to see her, as we have many plans to consider and settle.

I enjoy the new work very much, and am making some progress in the language, but hope to accomplish more in the coming months. I am always very much interested in the reports of the Friday morning meetings. It is pleasant to think that far away, in your busy city, there are hearts asking for the success of our efforts in teaching the way of salvation.

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#### LETTER FROM MRS. RENVILLE.

Mrs. Renville writes of work at her station, as follows:—

THE work here consists in being ready to do all the little things perseveringly, day after day. At the close of the woman's meeting at our house on Friday, I appoint one to visit a neighbor and teach her to read; another to teach one of her relatives to write; still another to persuade all that she can from among the dancers to attend church on the Sabbath. In this way I try to set the wheels in motion. We feel that it is not so much what *we* can do that is to benefit the people, but what we can induce *them* to do. The greater part of them can read and write in their own language; some of them can read and speak English. Among these we distribute Christian papers and periodicals. These papers are good seed, producing fruit in thought and conversation, and helping

them to a higher life. Still, we do not forget that the Bible is the Book of books. A little has been accomplished in the way of teaching them the use of money and the value of time.

The great cry now is, "What shall we do to inherit the land?" They cannot feel at rest, they are so fearful they may lose their farms and the homes which they have made for their families. Very often they come to inquire how they can obtain a sure title to their land. We sympathize with them, but seem powerless to aid them in this respect.

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## NORTH CHINA.

### LETTER FROM MISS EVANS.

Miss Evans, of Tungcho, wrote from a village in the Shantung province, June 24th:—

OUR school at Tungcho closed about the first of May. At that time I received an invitation from Mrs. Smith to go with her and others to Shantung, to help in work there for awhile. We have now been here for some weeks, going to different villages from day to day. In some places crowds gather, but generally those who come to us are persons who are really interested, and it is a great pleasure to talk to them. In almost every village something occurs, or comes to our knowledge, of which I should like to write to you, but I will refer now to but one case, which has greatly interested me.

The father of a Buddhist priest heard of Christ, believed, and was baptized. Soon after he died, exhorting his family, in his last moments, to receive the truth. They began to visit a neighboring village, where they could hear more of the gospel; and not long after, the son, a boy about fifteen years of age, was received into the church. The rest of the family were all convinced of the truth of the Christian religion, and the priest refused to perform the ordinary ceremonies at the temple. Those who came to worship and burn incense he exhorted not to do so, because it was all wrong. This was strange advice for a temple-keeper to give, especially as he earned his living by the performance of such rites. After a time he seemed to realize the inconsistency of his conduct, and, without any pressure being brought to bear upon him, he sent for the trustees of the temple, and stated his convictions and his desire to give up his position and the land by which he secured his support. They argued the case with him, but finding they made no impression, sent for his old teacher. When he failed they called a priest, who had been a pupil of his; but he stood firm, and, to convince them that their reasonings were of no avail, he brought out the dish,—which is the one indispensable article for a priest, and with



which he can earn or beg his support anywhere,—and, taking a hammer, broke it before them, while they in tears waited to see him drop down dead, or become covered with fearful sores, or receive some other terrible punishment from the outraged god.

When it was found that words had no power to move him, but that he was determined to be a Christian, they said: "Very well, be a Christian; but you may still keep the temple." To this he would not listen, but took his household gods, brought them to the missionary, and asked for baptism. He was baptized, and also his second son. They have now lost the twenty acres of land connected with the temple, and have no means of support excepting what they may earn from day to day. They ask for no help, but seem content with the small wages of four or five cents a day in money and food which the priest receives. One look into their faces is enough to let you know how truly happy and cheerful they are. The mother and the wife of the priest, and also his daughter, have since been admitted to the church. They are the only Christians in their village, and when we visited them they threw open their houses and courts, and, judging from the crowd, it would seem as if we had the greater part of the inhabitants to see us. Curiosity to see foreigners was, of course, the motive which brought them, but an opportunity was thus given us to speak to a great many. I stepped upon the brick bed, which serves instead of chairs by day, and talked to a room crowded full of women and children, literally packed as only Chinese can pack. When I stopped, for a moment, I could hear Mrs. Smith talking to a similar company in another room. Mr. Smith and the native helper were in the court, preaching to the crowd outside. The priest and his family received all pleasantly, and did not seem to mind the numbers who roamed over their premises, punching holes in their paper windows, etc., which to a quiet family must be very annoying. I shall long remember my visit to this village. There are now church-members in sixty-one villages, all within ten miles of Pangchia. Before the famine there were but forty-three members within the same district. The relief given at that time opened the work, and there are at present three hundred and twenty-seven church-members, while the work still goes on.

Mr. Smith and Dr. Porter are coming here to live as soon as suitable houses can be put up for them.

At Tungcho our work has not been quite so encouraging of late as it was two years ago. Perhaps when our hands are a little stronger, God may give us more work to do. When Mr. and Mrs. Sheffield return I shall be relieved from school cares, and be free for work among the women, and thus help Miss Andrews.



# Home Department.

## STUDY OF MISSION FIELDS.

1880.

JANUARY.—General Review.

FEBRUARY.—China.

MARCH.—India.

APRIL.—Ceylon.

MAY.—Africa.

JUNE.—Turkey in Europe.

JULY.—Papal Lands.

AUGUST.—Sandwich Islands.

SEPTEMBER.—Micronesia.

OCTOBER.—Turkey in Asia.

NOVEMBER.—Japan.

DECEMBER.—Dakota Indians.

## SCRIPTURE READING.

BY MRS. M. S. THACHER.

DAKOTA.—Here, in our own land, at our very door, is a race bound by the chains of ignorance and superstition and barbarism.

The Master bids us “Go and preach the gospel to *every creature*.” We have God’s promises: “I will bring the blind by a way that they knew not; I will make darkness light . . . crooked things straight” (Is. xlii. 16). “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid” (Is. xi. 6).

As in Christ’s earthly ministry the wondering crowd “went out to see” the man sitting, clothed, and in his right mind (Mark v. 14, 15), so, to-day, we wonder to see the American Indian putting on the new man, and “being renewed in the spirit of his mind.”

Faithful ones, some very young, are, with Christ-like love, trying to lift up this people from their dull, stolid and aimless life. It is no easy task. Noble hearts have fallen, but their work abides. “The light shineth in the darkness” of many a Dakota tepee. The Indian mothers walk for miles, with their babies on their backs, through the heavy snows of Dakota, that they may learn to read and write and make garments for themselves and their children. These Dakota women, just emerging from their tents and blankets, have their own *Woman’s Board* and mission circles, where, with their skillful fingers, they fashion bead-work, and raise money to send their *native* missionaries farther west to their benighted sisters. There is no difference. “The same Lord over all is rich unto all that call upon him” (Rom. x. 12, 13).

But they do not all call. “How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?” (Rom. x. 14, 15.)

Be sent! By whom? Every Christian woman in our land can send. Blessed opportunity! Do our auxiliary societies realize their responsibility to interest and persuade all, young and old, to be senders? Are our Christian sisters discouraged, because so few in our churches care to send "life and light" to heathen women? "He giveth power to the faint" (Isa. xl. 29), and wisdom to those who ask (James i. 5).

We must not falter, but press on. Let this be our prayer: "Let Thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psa. xc. 16, 17).

"Light for the Gentiles! light!"

"In the wondrous times of old."

"Mission Songs," Nos. 120, 119.

### DAKOTA.

In what part of our country were the earliest missionary efforts in behalf of the Indians?

Mention some of the first missionaries in that field.

Who were the first missionaries of the American Board among the Indians? Among what tribes did they labor? In what part of our country were these tribes then living? What was the first mission station? What battle in our late war was fought in that vicinity?

Origin of the Cherokee alphabet.

Condition of this mission field in 1830.

Facts connected with the removal of these Indians beyond the Mississippi.

When were the missionary labors of the American Board among the Cherokees and Choctaws discontinued?

Meaning of the name Dakota.

Where are these tribes located?

Who were pioneers in missions among them?

Superstitions and religious worship of the Dakotas. Mode of life, language and amusements.

Incidents in the early history of the mission.

Events which led to the attack of the Indians upon the whites, under the direction of Little Crow, in 1862. Results of the outbreak. How was God's overruling providence manifested for the good of the Indians?

Present number of mission stations and missionaries among the Dakotas. Where are they located?

What ladies of this mission are connected with the Board of the Interior? Present prospect for this mission.

"Mary and I; or, Forty Years among the Sioux," by Dr. S. R. Riggs, will have special interest for those studying this mission. For sale by W. G. Holmes, 77 Madison Street, Chicago. Price, \$1.50.

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## ANNUAL MEETING OF THE OHIO BRANCH.

BY MISS MARY EVANS.

FOR the first time in its history, the Ohio Branch held its annual meeting separate from the State conference. We are satisfied with the result, both as regards attendance and interest. Undivided attention was secured, and concentrated upon the work. True, the place of meeting (Painesville) was favorable—Oberlin could send a large delegation of its enthusiastic workers; but there were also delegates from our most southern auxiliaries. One hundred ladies were provided with places of entertainment.

The report of the State secretary, Miss Metcalf, on Wednesday morning, gave the key-note to the meeting, and the thought was repeated and dwelt upon in almost every hour that followed—the grand, uplifting thought that Christian work is one; an advance in one direction is an advance in another; no service, at home or abroad, can be omitted without loss; Christ for the world, and our whole selves for Christ. The number of auxiliaries in the State is now one hundred and fifty, and the treasurer reported, as the gifts of auxiliaries and mission bands, \$4,464.54.

The papers presented demand more than a passing mention. "The Relation of Missionary Literature to Missionary Zeal," is a subject which gains in interest as years go by, and Mrs. Regal, of Oberlin, was original, forcible and eloquent in presenting it, especially in meeting such objections as are commonly urged—lack of time and lack of means.

Mrs. Warren, of Springfield, read a paper on "The Church in the House." It was toward the close of the meeting, when all hearts were tender, and the subject seemed most appropriate. "The ideal 'church in the house' is a family in which all the members are disciples of Christ—a home in which every one is permeated with a love for the Saviour, and in which all things are so ordered as to promote the interests of his kingdom." Thus trained, children will love the kingdom of the Lord. It will not be possible that any one should be as ignorant as the lady who said, when asked to assist in providing for the wants of a home missionary, "We help support the minister of some other church! Why don't they take care of their own minister?" The tone of the paper was spiritual as well as practical, and the discussion that followed deepened the impression made by it.

The "question-box" was a new feature in our Branch meetings. There were practical questions in regard to methods of work—questions which related to fundamental principles, and some questions looking forward to enlargement. Some were answered by Miss Evans, who presided; but more were answered briefly and directly by ladies in the audience.

One marked feature of this meeting has been the freedom and animation of discussion. Ladies have spoken well and to the point, and generally they have spoken so as to be heard distinctly. The meeting has also been marked by a devout and tender spirit, and a sense of the greatness and preciousness of work for Christ.

India was brought near to us in the presence of Mrs. Taylor and Mrs. Muzzy, formerly connected with the Madura mission. Mrs. Wilder, formerly of the Zulu mission, presented an interesting picture of life in South Africa. Incidentally, it came out that banded hair has long been fashionable in Zululand. Some one innocently asked if women banded their hair after becoming Christians. Mrs. Wilder thought not. Mrs. Prof. Jewett, of Oberlin, a daughter of Dr. Luther Gulick, added to the interest of the meetings by her bright answers to questions upon life in Japan.

Mrs. Haskell, formerly of the Bulgarian Mission, took charge of the children's meeting, from seven to eight, on Wednesday evening, and introduced young ladies and children dressed in costumes of India, Turkey, China and Japan. When the children had been dismissed, the large audience remaining gathered nearer the platform, and Rev. Charles Terry Collins, of Cleveland, filled the hour with a stirring address. It was strong in statistics; but these, and all facts and illustrations, and all charm of oratory, were used to rouse the conscience and quicken the sympathy of the Church, that it may heed a call louder than that which Jonah once heard—"Arise, go unto Nineveh, and preach unto it the preaching that I bid thee."

Our missionary meetings always bring a blessing, wherever they go; but, especially, where there are young and susceptible hearts to be reached. The young ladies of the seminary attended the meetings, and the delegates and visitors, to the number of one hundred, took tea at the seminary on Wednesday evening. Two hundred and forty ladies in one dining-hall was a notable sight; but best of all was the spirit of the occasion. Such eagerness to serve the elect ladies, such enthusiasm over the meetings, must work for good in time to come.

The next meeting of the Branch will be held at Mt. Vernon, in October, 1881. A few changes and additions have been made in the list of officers; but, to the satisfaction of all concerned, the ladies now serving the Branch so ably, consent to remain in office.

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM SEPTEMBER 15 TO OCTOBER 15, 1900.

Mrs. J. B. LEAKE, TREASURER.

## OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Alexandria*, for Miss Collins, \$10; *Ashtabula*, S. S. (Parable), \$7.75; *Chardon*, for Miss Parsons, \$5; *Clarksfield*, \$5; *Cleveland*, 1st Ch., \$25; *Plymouth Ch.*, \$35; *Columbus*, High St. Ch., \$11; *Conneaut*, \$20; *Geneva*, for Bible-reader in Turkey, \$25; *Huntington*, \$5; *Ironton*, "Cheerful Givers," \$5; *Kent*, \$21; *Mercer, Pa.*, \$3.31; *Nelson*, \$5.25; *Oberlin*, for Miss Newton, \$75; *Paddy's Run*, \$5; *Springfield*, \$29; *Toledo*, 1st Ch., for Miss Lawrence, \$117.14. Of this amount Mrs. M. D. Carrington contributes \$25 to const. herself a L. M., and Mr. S. Keeler to const. his wife a L. M. The latter has died since the money was subscribed. *Wayne*, for Mrs. Renville, \$5; *Wellington*, for a pupil at Samokov, Aux., \$24; "Mite Gleaners," \$4. Branch total, \$455.45

*Freedom*, \$5.75; *Olive Green, Aux.*, *Kingston Centre*, \$3; **SUNDAY SCHOOLS** (Parable).—*Atwater, Via Cor.*, \$3.27; *Austintown*, \$2.50; *Clarksfield*, \$2.70; *Cortland*, \$2.04; *Medina*, \$6; *Unionville*, \$4. 28 23

Total, \$483.68

## INDIANA.

*Michigan City*, \$11.44; *Perru*, \$4.01, \$15 45

Total, \$15 49

## MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Ann Arbor*, \$34.19; *Armada*, for Miss Pinkerton, \$20; *Detroit*, 1st Ch., for Mrs. Cofing, \$87; 2d Ch., Y. L. M. Soc'y, for Miss Pinkerton, \$25; *Dorr*, Industrial Soc'y, \$10; *E. Saginaw*, for Miss Shattuck, \$91.75; *Grass Lake*, S. S. (Parable), \$3.31; *Jackson*, 1st Ch., for Miss Hollister, \$25; "Sunbeam Band," \$1; *Kalamazoo*, Plym. Ch. \$12.00; *Morenci*, \$5.70; *Owosso*, \$50;

*Sandstone, Adx.*, for Bridgman Sch., \$2.81; ten-cent collection toward 33¢ per cent advance, \$5; S. S. (Parable), \$2.40; *Standish*, to complete \$10 share in building fund (Parable), \$5.71; *Three Oaks*, \$21.50; *Vermontville*, for Miss Spencer, \$16; *Webster*, for scholarship in Bridgman Sch., \$5; Branch total, \$487.00

*Bedford*, \$7; *Columbus*, \$5; *Eaton Baptis.*, of wh. Aux., \$4.50 for Miss Spencer, Ruby Breed's M's'y Bank, \$1.50, for Miss Pinkerton, \$5; *Heresy*, for Miss Spencer, A Friend, \$1; *Owosso*, Genesee Conf., \$15; *Port Sanilac*, \$10; *Royalton*, A Friend, \$2.50; *St. Joseph*, const. Mrs. Lucy J. Collins and Mrs. Lydia Lee L. M's, \$38.21. **SUNDAY SCHOOLS** (Parable).—*Almont*, \$3.50; *Chelsea*, \$7; *Columbus*, \$2.55; *Flint*, "Coral Workers," \$4.50; *Kalamazoo*, \$6; *Manistee*, \$12.50; *Owosso*, \$2; *Romeo*, \$5; *Solon*, 70 cts.; *St. Joseph*, one class, 35 cts.; *Traverse City*, \$4; *Vermontville*, \$2.50, 135 01

Total, \$502.14

## ILLINOIS.

*Amboy*, \$16.22; *Alton*, Ch. of the Redeemer, for Bible-Reader, S. Enflajian, \$9; *Aurora*, 1st Ch., \$36.55; *New England Ch.*, \$33.22; *Batavia*, \$55.50; *Bucher*, Mrs. A. Marsh, \$5; *Buda*, \$3; *Brighton*, \$4; *Chicago*, N. Eng. Ch., of wh. \$131.35 for Miss Chapin, \$176.35; *Leavitt St. Ch.*, const. Mrs. Emma W. Fowler, Mrs. Adaline M. Jordan, and Miss Ella Jordan L. M's, \$75; *Lincoln Park Ch.*, Aux., \$50; "Workers and Givers," \$11.68; *South Ch.*, \$20.75; *Tabernacle Ch.*, mothers' meeting, \$1.50, Y. L. M. Soc'y, \$3; *Union Park Ch.*, for Miss Haven, \$105.11; *Western Ave. S. S.*, \$5; *Champaign*, for pupil at Samokov, \$10; *Canton*, for Bible-readers at Talas and Harpoot, \$36; *Chesterfield*, \$10; *Danville*, \$16; *Downer's Grove*, for Miss Dudley, \$7; *Elgin*, const. Mrs. G. P. Lord

L. M., \$22.05; Elmwood, \$10; Evanston, for Miss Porter, \$22.55; Englewood, \$20; Farmington, Aux., \$35, Y. L. M. Soc'y, \$5; Glenos, \$15.10; Griggsville, for Bridgman Sch., const. Mrs. Ebenezer Basin and Mrs. Lucy A. Cress L. M.'s, Aux., \$45, "Starr Memorial Band," \$15; Galesburg, 1st Ch. of Christ, \$21; Hamlet, \$5.05; Jacksonville, \$25; Joy Prairie, \$10; Laum Ridge, \$22; Lisbon, \$7.45; Maywood, \$15; New Bedford, for Bible-reader, \$5; New Windsor, fair and sale, chiefly by boys and girls under twelve, \$37.55; Naperville, \$22.25; Onida, \$14.75; Oak Park, for Maria, \$25.45; Payson, for Miss Porter's teacher, \$50; Paxton, A Friend, \$5; Plainfield, \$27; Polo, Pres. Ch., Aux., wh. divides its contributions equally between the Pres. Board and the W. B. M. L., \$12.50; Pt. Byron, \$7.50; Quincy, \$5; Princeton, "Whatsoever Band," for famine in Persia, \$17; Rockford, 1st Ch., for Miss Diamant, \$123.50; 2d Ch., for the same, Aux., \$102.50; "Girls' Mission Band," \$1.30; Seward, \$7.75; Sheffield, \$4.45; Springfield, const. Mrs. Martha C. Coe and Miss Estella Hughes L. M.'s, \$40; Sterling, \$5.50; St. Charles, \$10; Turner Junction, \$5; Waverly, for Miss Evans, \$22.50; Wheaton, \$5.55; Winnebago, for teacher at Hain, \$15; Winnetka, for Miss Porter, \$20.00; Woodburn, for Sch. at Gales, \$5.

SUNDAY SCHOOLS and others, for Parable. — Amboy, \$2.50; Aurora, First, for Bridgman Sch., \$12.50; Batavia, \$7; Buda, \$2.20; Brighton, \$1.15; Chicago, First, \$25; Leavitt St., \$4; Tabernacle Ch., \$1; De Kalb, \$2; Elgin, \$25; Evanston, a thank-offering, \$3.75; Galesburg, 1st Cong., of wh. one-fourth from Infant Cl., \$10, 1st Ch. of Christ, \$9; Geneseo, two classes, 75 cents; Greenville, \$5; Hamilton, Oakwood S. S., \$2.34; Moines, \$5; Naperville, \$2.35; Payson, \$10; Princeton, \$5.55; Pt. Byron, \$5; Riverwood, \$7; Sheffield, \$2.55; Sterling, \$5.

Total, \$1,732 30

WISCONSIN.

WISCONSIN BRANCH.—Mrs. E. Coburn, of Whitewater, Treas. Alderly for Bible-reader at Genoa, \$10, Baraboo, \$10, Brandon, \$3.40, Delavan, \$23, Evansville, \$18.12; Fox Lake, const. Mrs. Jas. Armstrong L. M., \$25, Fulton, \$5.00, Koshkonong, \$10; Lancaster, \$7.50, Milton, for Miss Taylor, \$17.25, Milwaukee, Young L'vies of Plym. Ch., \$7.55; New Lisbon Aux., \$10, Y. L. M. Soc'y, \$5, River Falls, Aux. \$1.45; S. S. (Parable), \$4.70, Royalton, \$5; Ripon, const. Mrs. Anna Chadbourn L. M., \$25; Stoughton, \$5, Waukesha, \$30, Whitewater, Aux. for Miss Taylor, \$25.08, Mrs. Knapp, for famine in Persia, \$5, Sparta, \$19.30; River Falls, S. S. (Parable), \$4.70, Less expenses, \$4.11. Branch total, \$399 14

Total, \$491 05

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Anamosa, for pupil at Japan, \$40, Big Rock, for Miss Day, Aux., \$5, "Big Rockets," \$1.50; Belle Plaine, for Affion Kara Hissar, \$1.75; Chester, for Miss Hillis, \$10; Cedar Rapids, \$4; Des Moines, Aux., for Miss Hillis, \$33.34; S. S. (Parable), of wh. \$9.47 for Bridgman Sch., \$19.47; "Prairie Chickens" (Parable), \$2.25; Davenport, for Miss Day, \$40.30, Grinnell, Aux., for Miss Hillis, \$25.05; M., Tithes offering, (Parable), \$3.75, P. (Parable), \$3; Green Mountain, for Mrs. Coffing's tour, \$20; "Halpers" (Parable), \$2.70; Garden, \$2.55; Iowa City,

Aux., for Miss Day, const. Mrs. Harriet O. Calkins L. M., \$22.50; Mrs. J. L. Pickard, const. Mrs. Margaret Harris, of Champaign, Ill., L. M., \$25; *Keokuk*, \$64; *Lansing*, \$10; *New Hampton*, for Mrs. Coffing's Sch., \$5.08; *Osage*, \$3.38; *Polk City*, for Miss Hillis, \$3.50; *Reinbeck*, Juv. Soc'y (Parable), \$2; *Sabula*, gift to Miss Day, \$6.25; *Waterloo*, Aux., \$17; Mrs. A. E. Miller, for Bible-reader under Mrs. Coffing, \$25; Surplus of funds contributed for exp's of Miss's to Annual Meeting, \$3.46.

Branch total, \$412 53

*Keosauqua*, \$13; *Lansing*, \$6; *Mc Gregor*, for Bible-reader at Cherinook, of wh. \$6.05 is toward extra third, \$12.71; *Mt. Pleasant*, \$14; *Muscatine*, const. Mrs. Hattie C. McCaw and Mrs. Kate L. Jackson L. M's, \$50; *Ottumwa*, \$14.05.

SUNDAY SCHOOLS and others (Parable). — *Anamosa*, Cass S. S., \$2; *Bellevue*, \$2; *Eldora*, 40 cents; *Fairfax*, \$2.15; *Garden*, \$3.25; *Gilman*, \$2.52; *Grinnell*, \$10; *Mason City*, \$2.20; *Muscatine*, German S. S., \$2.65; *National*, \$1.50; *Nevinsville*, \$3.50; *Pine Creek*, German S. S., \$1.25; *Toledo*, \$17; *Traer*, add'l, \$2,

150 18

Total, \$562 71

#### MINNESOTA.

MINNESOTA BRANCH. — Mrs. J. W. Strong, of Northfield, Treas. *Austin*, Aux., for Miss Barrows, \$20; Scatter Good Soc'y, for girl in Mrs. Wheeler's Sch., Harpoot, \$5; *Cottage Grove*, \$4.18; *Duluth*, \$15.50; *Faribault*, Armenia College, \$36; *Mankato*, for Miss Barrows, \$4; *Minneapolis*, Plym. Ch., for Miss Barrows, \$36; *Vine St. Ch.*, \$9.40; *Owatonna*, const. Mrs. D. A. Morehouse L. M., \$6.55; *Plainview*, \$10; *Rochester*, Aux., \$6; S. S. (Parable), \$5; *St. Paul*, Plym. Ch., \$41.50.

Branch total, \$199 13

SUNDAY SCHOOLS (Parable). — *Faribault*, \$5; *Lake City*, \$6.65; *Minneapolis*, Plym. S. S. for Hadjin Sch., \$15; 2d S. S. for Bridgman Sch., \$6; *Morris*, \$1; *Owatonna*, \$5.50; *Wabasha*, \$4,

43 15

Total, \$242 28

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MISSOURI BRANCH. — Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Brookfield*, for Miss Tucker, Aux., \$6.50; Y. L. M. Soc'y, \$15; "Willing Workers," \$2.50; "Willing Workers," for Hadjin, \$3.50; *Cameron*, for Miss Tucker, \$20; *Carthage*, for Miss Brown, \$12.50; *Delmar*, S. S. (Parable), \$1.45; *Meadville*, \$5; *Republic*, \$6.25; *St. Louis*, Pilgrim Ch., \$20; Miss Diamond, \$5; avails of a bracelet donated, const. Miss Amy E. McDonald L. M., \$25; *Utica*, for Miss Tucker, \$5; *Webster Groves*, \$25. Branch total,

\$152 70

*Bevier*, S. S. Cl. (Parable), \$1.10; *Breckenridge*, S. S. (Parable), \$3; *Stewartville*, \$5,

9 10

Total, \$161 80

#### KANSAS.

*Clay Centre*, A Friend, \$1; *Manhattan*, \$12.60; *Mt. Pleasant*, Mrs. S. P. Belden, for Bridgman Sch., \$1; *Wabunsee*, S. S. (Parable), \$5,

\$19 60

Total, \$19 60

#### NEBRASKA.

"Ladies' Miss'y Asso.," Mrs. A. F. Sherrill, of Omaha, Treas., for Miss Van Duzee, *Crete*, 60 cents; *Steele City*, \$1; *York*, 4.50; *Greenwood*, Mrs. Mathes, \$3,

\$9 10

Total, \$9 10

#### DAKOTA.

*Yankton*, \$75,

\$75 00

Total, \$75 00

#### COLORADO.

*Colorado Springs*, Mrs. S. B. Pickett, \$5; S. S. (Parable), \$10; *Leadville*, S. S. (Parable), \$3,

\$18 00

Total, \$18 00

#### MISCELLANEOUS.

Sale of pamphlets,

\$9 92

Total for the month,

4,603 95

Previously acknowledged,

18,272 79

Total since Nov. 1, 1879,

\$22,876 74

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## LETTER FROM MISS STARKWEATHER.

JAPAN, July 3, 1880.

OUR school is daily taking on a fixed and improved character, with no cause for anxiety. The last examinations were better than any previous ones. I know you would have enjoyed the last hour, and presentation of certificates. We did. Of course we have not yet any class to graduate from the full course; but it has been the custom among the Japanese to give a certificate at the end of each term, stating just what each one has accomplished, like a business transaction, in all of which they are very exact. Then, this year we had a class of eleven graduating from the preparatory department, and we thought the event worthy of some variation of programme. We can only say it was simple, unique, and more orderly in arrangement than any hitherto.

Our closing exercises were held on Friday afternoon. The fragrance of the Japanese lily and other native flowers on the platform, mingled with that of the home flowers on the table which held the certificates. These, Mr. Niuyagawa had taken special pains to roll up and tie tastefully, in imitation of our home commencements. The flowers had especial interest for being the first-fruits of patient labor to secure root amid pouring rain.

Those graduating from the preparatory course sat at the end of a hollow square, with the one distinguishing feature of a flower (Kanzashi, or artificial flower) inserted in the hair by a long spear, or pin, such as is worn on festive or celebration days. As her



name was called each one came forward, and, bowing, received the certificate—thirty in all. This had been preceded by singing, "The Light of the World," and prayer by Mr. Niuyagawa. Mr. Neesima made a short, effective and most appropriate address, and we closed by singing the translation of "Stand Up for Jesus," by the teacher above-named. We are being favored more and more with translations of our choicest hymns. Mr. Kato lately produced, "There is a Fountain Filled with Blood." The thought is quite well expressed, and the words so well adapted to the music that it is quite popular. From the first, it was much liked in English.

Our Japanese visitors and friends seemed filled with quiet wonder, and a clearer appreciation of the tender associations we have for such occasions. Our Osaka friends favored us with choice music, which was appreciated by the audience, and warmly praised by many, afterward. I say this with more pleasure, knowing that some, perhaps many at home, have an idea that the Japanese are incapable of appreciating or practicing our music—both of which are entirely contrary to our experience.

The next day found the ranks broken—many scattered, and eagerly entering upon preaching and evangelistic work for the summer. This term, too, ends the three months' theological course in the young men's training-school for special, and, mostly, older students whom the church sent up. They have enjoyed this opportunity much, and many are already anticipating a like privilege next year. The demand for laborers is much greater than the supply can possibly be made. Pray especially for those who have gone, as light-bearers, out into the darkness of their own homes, and elsewhere. They, indeed, go as lambs, and weak ones, among wolves.

I cannot tell how good it seems to have Miss Parmelee back again. We are grateful and very happy with our new passes and the prospect of continued work here. I have never felt in better health at any season since being in Japan. I am improving every moment, with a view to next year's work; and the work has never looked so attractive.

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#### ANNUAL MEETING.

THE first Wednesday of October may be called our "High Day." To us, certainly, it was the "great day of the feast." Said feast was a four days' meeting of the Congregational churches of California and Nevada. They had been invited to meet with the First Church of Oakland, and to said church, on Wednesday afternoon, our women found their way. With them came many of our fellow-workers from the other Boards.

Mrs. Condit, whose active work is among the women and children of the "Chinese Home," represented the Presbyterians; Mrs. Gibson and Mrs. Walker, of the Methodist Board, and who are the faithful workers also among the Chinese of our city; from our Baptist sisters came a large delegation of familiar faces, with their president, Mrs. G. W. Abbott.

Our president thought we might, perhaps, have one hundred and fifty present. But what a glad surprise was in store for us! When we entered the large and beautiful room it was full. To get and to give good cheer, they had come; to refresh weary workers with helpful words; to strengthen the hands that had toiled for the grand result; to comfort the hearts that feel at times what must come to all, be we never so in earnest—so much to do, and so few to do it. More nearly there were three hundred gathered there! This was good of itself to begin on—a sort of grace before meat.

The meeting being called to order, devotional exercises followed in the ordinary routine; but we felt we had with us there that Influence which, if it but touch our work, it shall prosper. After an address of welcome by our president, the reading of the usual reports was waived, as they were to be heard at the public meeting in the evening. And now came the most important statement of the afternoon. The dominant feeling can be best expressed as a hopeful sadness. A month since, and our faith was downcast before the 'seemingly insurmountable debt we had to deal with. Now, with eager expectation, yet fearing to hear it, we awaited what our treasurer had to tell us. Did we hear aright? Can it surely be true—all our obligations met, and a hundred dollars over, on which to build plans? Yes, really true; and happy hearts would overflow, and the ever-appropriate doxology was our outlet. It was sung with spirit, and a new understanding of the frame of mind that indited the noble stanza. After this outburst of genuine, enthusiastic thankfulness, Mrs. Dr. Warren, our home secretary, made her report. This was most interesting, as showing the sources of revenue. When it is remembered that a very large number of the churches west of the Rocky Mountains are still under the fostering care of the Home Missionary Society, we catch a glimpse of prayerful self-denial, as expressed in the amounts remitted by the various auxiliaries; and as our home secretary is the wife of our Superintendent of Home Missions, she knows whereof she speaks.

Following Mrs. Warren's report came separate reports from about forty adult societies, young ladies' mission circles and juvenile bands—mostly by delegate in person, the more distant

by letter, as from Oregon and Washington Territory. Many told of hard times, both in purses and in the keeping up of the work, but no word from any betraying a thought of giving up, or of going back. That voice of the centuries past rings down to us, and we hear the command to go forward. Combining this with that after-spoken word, "only be strong and of good courage," we all look hopefully to the future.

In most cases the youthful offshoots of the older societies represented their own work. One of the most efficient among us sent a little maiden whose head was scarce higher than the reading-desk by which she stood. In a modest, but clear, open voice she told of work for Broosa. Who shall tell of the work that had been done in those young hearts, while busy fingers perfected the work planned by their young leader; for this band of workers is led by a young girl of seventeen. Shall we not look among these little ones for those of whom the apostle writes — the "chosen generation," the "peculiar people" that shall show forth his praises?

The afternoon was all too short for the good things provided, and we were forced to leave undone and unheard a great deal. A message was brought us from the brethren in the church that Mr. Savage was about to present the "Claims of Foreign Missions." A motion to adjourn was carried, and we separated, to meet at 7.30. The evening found us again assembled in the auditorium of the church, this time in joint assembly. Rev. J. R. McLean, pastor of the church, presided. Rev. Mr. Savage, of Berkeley, read the Scriptures, and led in the opening prayer.

The report of our recording secretary, Mrs. Smith, which was read before the annual meeting in September, was deemed too long to lay before our brethren in an anniversary exercise, so we had an admirably pithy and pointed "condensation." Then came the soul-satisfying statistic of our treasurer's report. This, again, by the report of our corresponding secretary. In this we were led through all the outlooks and inlooks of our work. The address was given by Rev. Dr. Willey, of Benicia. And now "Association Week" has come, and gone. Our "Anniversary Day" for 1880 is a thing of the past.

Shall our anniversary of 1881 bring a record of more and better work? Shall our prayers make more fruitful the work of our hands? Shall not these last weeks teach us that even while we are yet speaking, God hears?

Dear fellow-workers, let us set high aims before us for this coming year, remembering that real work cannot be put into earthly statistics, but that we shall reap, even here, of the harvest in due season, if we faint not.

Vol. 1, No. 1.  
171969  
**Life and Light**

**For Woman.**

JAN 1880

PUBLISHED MONTHLY

BY THE

**WOMAN'S BOARDS OF MISSIONS,**

CO-OPERATING WITH THE

**American Board of Commissioners for Foreign Missions.**

**JANUARY, 1880.**

**BOSTON, CHICAGO AND SAN FRANCISCO.**

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ART. III.—The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

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# Life and Light

## For Woman.

JANUARY

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BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

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# TERMS FOR LIFE AND LIGHT.

FIFTY CENTS A YEAR IN ADVANCE; TEN CENTS ADDITIONAL FOR POSTAGE.

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## CONSTITUTION FOR AUXILIARIES.

ARTICLE I. — This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the WOMAN'S BOARD OF MISSIONS.

ART. II. — The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III. — The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV. — All money raised by this Society shall be sent to the Treasurer of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V. — Any person may become a member of this Society by the payment of —— annually.

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## SUGGESTIONS FOR MISSION-CIRCLES.

An association of youth remitting annually not less than five dollars to the Treasurer of the W. B. M. may constitute a Mission-Circle.

A Circle raising sufficient funds to sustain a Native Bible-Reader, or to educate a pupil in any of the Mission-Schools, can specify any field occupied by the A. B. C. F. M.

Each Circle should be designated by an appropriate name, and appoint a Secretary and Treasurer, to whom due acknowledgment can be returned by the Society.

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## THE WOMAN'S BOARD OF MISSIONS,

Located in the city of Boston, was incorporated by an Act of the Legislature of Massachusetts in the year 1869.

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## FORM OF BEQUEST.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.









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